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SANSKRIT GRAMMAR.

$$\overline{\underset{|}{a}} \quad = \quad a + a$$

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$$\overline{\underset{l}{a}} \quad = \quad a + \overline{a}$$

$$\overline{\underset{\text{q}}{a}} \quad = \quad \overline{a} + \overline{a}$$

SANSKṚIT GRAMMAR.

A

PRACTICAL GRAMMAR

OF THE

SANSKRIT LANGUAGE,

ARRANGED WITH REFERENCE TO

THE CLASSICAL LANGUAGES OF EUROPE,

FOR THE USE OF

ENGLISH STUDENTS.

BY

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THIRD EDITION,

MUCH ENLARGED AND IMPROVED.

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PREFACE

TO THE THIRD EDITION.

IN putting forth this third edition of my Sanskṛit Grammar I am bound to confess that the great general development of Sanskṛit learning, since the last edition, has compelled me almost to re-write the work for the third time. Any one who compares the present Grammar with its predecessor will see at once the difference between the two, not indeed in its structure and arrangement, nor even in the numbering of the rules*, but in the fuller and more complete explanation of points of detail. Thanks to the criticisms of other scholars, (generally tendered in that tone of courtesy and spirit of humility which always characterize true learning,) I have been enabled to correct the errors which, notwithstanding all my efforts, unassisted as I was in the work of revision, crept into my last edition. But I dare not even now hope to have attained the standard of perfection. Sanskṛit is far too vast and intri-

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* In some few instances I have been forced to vary slightly the numbering of the rules; but as my edition of 'the Story of Nala' is more than half exhausted, and as Professor Johnson's references to my Grammar in his new 'Hitopadeśa' are to my present edition, the variation will not be of much importance.

cate a subject, and has still too many untrodden fields of
labour, to admit of such pretensions. All I can with truth
affirm is, that I have done what I could to bring the pre-
sent edition up to the level of the scholarship of the day;
and that if my life be spared to complete any further
editions that may be required, it will be my duty to apply
my energies again towards the same object.

In deference to the increasing attention given by Con-
tinental scholars to the study of the Veda, I have intro-
duced more notices of Vedic peculiarities in the present
work; and I have to thank my friend Dr. Kielhorn for
his aid in adding to these notices, and in revising the
proof-sheets as they issued from the press. Respect for
the views of German scholars, to whose laborious research
we English students of Sanskrit cannot be too grateful,
has also induced me to make more references to the great
native grammarian Pāṇini, and generally to add more
allusions to the technical phraseology of Indian gram-
matical writers than in my last edition.

Nevertheless, I do not venture to hope, that my method
of teaching Sanskrit, addressing itself especially to the
English mind, will ever approve itself to Continental
students, any more than the Sanskrit Grammars published
by German scholars commend themselves to my judgment.
But doctors may disagree and yet respect each other's
opinions. The public, at least, must be the sole judge of
the merits of opposite systems; and harsh censure of each
other's statements in publications which are competing
for public favour, is not only unproductive of good, and
unbefitting the character of true scholars, but discreditable
to the quarter whence such censure emanates.

I therefore decline all controversy; nor will I enter on the profitless task of defending my own theories against the attacks of rival grammarians, but simply say that my sole aim as Boden Professor is the promotion of a more general and critical knowledge of the Sanskṛit language among my own fellow-countrymen, to whose rule a vast Eastern Empire has been committed, and who cannot hope, except through Sanskṛit, to know the spoken dialects of India, or to understand the mind, read the thoughts, and reach the very heart and soul of the Hindús themselves.

M. W.

PREFACE

IN 1846 I published a Grammar of the Sanskṛit language, which I entitled 'An elementary Grammar, arranged according to a new Theory.' This work is now out of print, and a new edition is required. The increasing experience which, during the subsequent ten years, I have derived from my duties as Sanskṛit Professor at the East-India College, where every student without exception is compelled by statute to acquire this language, has led me to modify some of the views I expressed in my first Grammar respecting the Indian grammatical system. I have consequently felt myself called upon to re-write the book; and although I have seen no reason to depart materially from the arrangement originally adopted, yet I am confident that the present enlarged and more complete work will be found even better adapted than its predecessor to the practical wants of the European student.

At the best, a grammar is regarded by an European as a necessary evil, only to be tolerated because unavoidable. Especially must it be so in the case of a language confessedly more copious, more elaborate and artificial, than any other language of the world, living or dead. The structure of such a language must of necessity be highly complex. To the native of Hindústán this complexity is a positive recommendation. He views in it an evidence and

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* I have slightly abridged this Preface.

a pledge of the sacred and unapproachable character of the
tongue which he venerates as divine. To him the study of
its intricate grammar is an end, complete and satisfying in
itself. He wanders with delight in its perplexing mazes;
and values that grammar most which enters most minutely
into an abstract analysis of the construction of the lan-
guage, apart from its practical bearing on the literature or
even on the formation of his own vernacular dialect. But
the matter-of-fact temperament of an European, or at least
of an Englishman, his peculiar mental organization, his
hereditary and educational bias, are opposed to all such
purely philosophical ideas of grammatical investigation.
A Sanskṛit grammar intended for his use must be plain,
straightforward, practical; not founded on the mere abstract
theory of native grammarians, not moulded in servile con-
formity to Indian authority, but constructed independently
from an examination of the literature, and with direct
reference to the influence exercised by Sanskṛit on the
spoken dialects of India and the cognate languages of
Europe. To the English student, as a general rule, all
grammatical study is a disagreeable necessity—a mere
means to an end—a troublesome road that must be passed
in order that the goal of a sound knowledge of a language
may be attained. To meet his requirements the ground
must be cleared of needless obstacles, its rough places
made smooth, its crooked places straight, and the passage
over it facilitated by simplicity and perspicuity of arrange-
ment, by consistency and unity of design, by abundance of
example and illustration, by synoptical tables, by copious
indices, by the various artifices of typography.

Before directing attention to the main features of the
plan adopted in the present volume, and indicating the
principal points in which it either differs from or conforms
to the Indian system of grammatical tuition, I will endea-
vour to explain briefly what that system is; on what prin-

ciples it is based; and in what relation it stands to the
literature.

It might have been expected that in Sanskṛit, as in
other languages, grammatical works should have been
composed in direct subserviency to the literature. But
without going the length of affirming that the rules were
anterior to the practice, or that grammarians in their ela-
borate precepts aimed at inventing forms of speech which
were not established by approved usage, certain it is that
in India we have presented to us the curious phenomenon
of a vast assemblage of purely grammatical treatises, the
professed object of which is not so much to elucidate the
existing literature, as to be studied for their own sake, or
as ancillary to the study of the more abstruse work of the
first great grammarian, Pāṇini. We have, moreover, two
distinct phases of literature; the one, simple and natural—
that is to say, composed independently of grammatical
rules, though of course amenable to them; the other, ela-
borate, artificial, and professedly written to exemplify the
theory of grammar. The Vedas, indeed, the earliest parts
of which are generally referred back to the 12th or 13th
century B.C., abound in obsolete and peculiar formations,
mixed up with the more recent forms of grammar with so
much irregularity as to lead to the inference, that the lan-
guage at that time was too unsettled and variable to be
brought under subjection to a system of strict grammatical
rules; while the simplicity of the style in the code of
Manu and the two epic poems is a plain indication that
a grammar founded on and intended to be a guide to the
literature as it then existed, would have differed from the
Pāṇinīya Sūtras as a straight road from a labyrinth.

What then was the nature of Pāṇini's extraordinary
work? It consisted of about four thousand Sūtras or
aphorisms, composed with the symbolic brevity of the
most concise *memoria technica*. These were to the science

of Sanskṛit grammar what the seed is to the tree, the bud to the full-blown flower. They were the germ of that series of grammatical treatises which, taking root in them, speedily germinated and ramified in all directions. Each aphorism, in itself more dark and mystic than the darkest and most mystical of oracles, was pregnant with an endless progeny of interpretations and commentaries, sometimes as obscure as the original. About one hundred and fifty grammarians and annotators followed in the footsteps of the great Father of Sanskṛit grammar *, and, professing to explain and illustrate his dicta, made the display of their own philological learning the paramount aim and purpose of their disquisitions.

It cannot be wondered, when all the subtlety of the Indian intellect expended itself in this direction, that the science of Sanskṛit grammar should have been refined and elaborated by the Hindús to a degree wholly unknown in the other languages of the world. The highly artificial writings of later times resulted from such an elaboration, and were closely interwoven with it; and although much of the literature was still simple and natural, the greater part was affected by that passion for the display of philological erudition which was derived from the works of Pánini and his disciples. Poetry itself became partially inoculated with the mania. Great poets, like Kálidása, who in the generality of their writings were remarkable for majestic simplicity and vigour, condescended in some

* It should be stated here, that Yáska, the well known explainer of the Vedic dialect, was doubtless earlier than Pánini, who is himself now generally placed in the middle of the 4th century B. C. Pánini, moreover, mentions the names of at least ten grammarians older than himself. The most illustrious followers of Pánini were, 1. Kátyáyana, who wrote the Várttikas or Supplementary Rules. 2. Patanjali, who wrote the great commentary on Pánini (Mahá-bháshya), in which he often criticises the criticisms of his predecessor Kátyáyana. 3. Kaiyata, who, in his turn, commented on Patanjali. Vopadeva, a great authority in Bengal, lived probably in the 13th century of our era.

of their works to humour the taste of the day by adopting a pedantic and obscure style; while others, like Bhaṭṭi, wrote long poems, either with the avowed object of exemplifying grammar, or with the ill-concealed motive of exhibiting their own familiarity with the niceties and subtleties of speech.

Indeed it is to be regretted that the Paṇḍits of India should have overlaid their system, possessing as it does undeniable excellences, with a network of mysticism. Had they designed to keep the key of the knowledge of their language, and to shut the door against the vulgar, they could hardly have invented a method more perplexing and discouraging to beginners. Having required, as a preliminary step, that the student shall pass a noviciate of ten years in the grammar alone, they have constructed a complicated machinery of signs, symbols, and indicatory letters, which may have been well calculated to aid the memory of native teachers when printing was unknown, but only serves to bewilder the English tyro. He has enough to do, in conquering the difficulties of a strange character, without puzzling himself at the very threshold in a labyrinth of symbols and abbreviations, and perplexing himself in his endeavour to understand a complicated cipher, with an equally complicated key to its interpretation. Even Colebrooke, the profoundest Sanskṛit scholar of his day, imbued as he was with a predilection for every thing Indian, remarks on the eight lectures or chapters, which, with four sections under each, comprise all the celebrated Pâṇinîya Sûtras, and constitute the basis of the Hindû grammatical system ;—' The outline of Pâṇini's arrangement is simple, but numerous exceptions and frequent digressions have involved it in much seeming confusion. The first two lectures (the first section especially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected the affixes by which verbs and

nouns are inflected. Those which appertain to verbs occupy
the third lecture; the fourth and fifth contain such as are
affixed to nouns. The remaining three lectures treat of the
changes which roots and affixes undergo in special cases, or
by general rules of orthography, and which are all effected
by the addition or by the substitution of one or more
elements. The apparent simplicity of the design vanishes
in the perplexity of the structure. The endless pursuit of
exceptions and limitations so disjoins the general precepts,
that the reader cannot keep in view their intended con-
nexion and mutual relation. He wanders in an intricate
maze, and the clue of the labyrinth is continually slipping
from his hand.' Again; 'The studied brevity of the Páni-
níya Sútras renders them in the highest degree obscure;
even with the knowledge of the key to their interpretation,
the student finds them ambiguous. In the application of
them, when understood, he discovers many seeming con-
tradictions; and, with every exertion of practised memory,
he must experience the utmost difficulty in combining rules
dispersed in apparent confusion through different portions
of Páni̇ni's eight lectures.'

That the reader may judge for himself of the almost
incredible brevity and hopeless obscurity of these gram-
matical aphorisms, we here present him with the closing
Sútra at the end of the eighth lecture, as follows: 'ᴧ ᴧ ᴧ *a a.*'
Will it be believed that this is interpreted to mean, 'Let
short *a* be held to have its organ of utterance contracted,
now that we have reached the end of the work, in which it
was necessary to regard it as being otherwise?'

My aim has been, in the present work, to avoid the
mysticism of Indian grammarians, without ignoring the
best parts of their system, and without rejecting such of
their technical symbols as I have found by experience to
be really useful in assisting the memory.

With reference to my first chapter, the student will

doubtless be impatient of the space devoted to the explanation of the alphabet. Let him understand at the outset, that a minute and accurate adjustment of the mutual relationship of letters is the very hinge of the whole subject of Sanskrit grammar. It is the point which distinguishes the grammar of this language from that of every other. In fact, Sanskrit, in its whole structure, is an elaborate process of combining letters according to prescribed rules. Its entire grammatical system, the regular formation of its nouns and verbs from crude roots, its theory of declension and conjugation, and the arrangement of its sentences, all turn on the reciprocal relationship and interchangeableness of letters, and the laws which regulate their euphonic combination. These laws, moreover, are the key to the influence which this language has exercised on the study of comparative philology. Such being the case, it is scarcely possible for a Sanskrit grammar to be too full, luminous, and explicit in treating of the letters, their pronunciation, classification, and mutual affinities.

With regard to the second chapter, which contains the rules of Sandhi or euphonic combination, I have endeavoured as far as possible to simplify a part of the grammar which is the great impediment to the progress of beginners. There can be little doubt that the necessity imposed on early students of conquering these rules at the commencement of the grammar, is the cause why so many who address themselves energetically to the study of the language are compelled after the first onset to retire from the field dispirited, if not totally discomfited. The rules for the combination and permutation of letters form, as it were, a mountain of difficulty to be passed at the very beginning of the journey; and the learner cannot be convinced that, when once surmounted, the ground beyond may be more smooth than in other languages, the ingress to which is comparatively easy. My aim has been to facilitate the

comprehension of these rules, not indeed by omission or abbreviation, but by a perspicuous method of arrangement, and by the exhibition of every Sanskrit word with its equivalent English letters. The student must understand that there are two distinct classes of rules of Sandhi, viz. those which affect the final or initial letters of complete words in a sentence, and those which relate to the euphonic junction of roots or crude bases with affixes and terminations. Many of the latter class come first into operation in the conjugation of the more difficult verbs. In order, therefore, that the student may not be embarrassed with these rules, until they are required, the consideration of them is reserved to the middle of the volume. (See p. 147.)

As to the chapter on Sanskrit roots and the formation of nominal bases, the place which it occupies before the chapter on declension, although unusual, scarcely calls for explanation; depending as it does on the theory that nouns as well as verbs are derived from roots, and that the formation of a nominal base must precede the declension of a noun, just as the formation of a verbal base must be anterior to the conjugation of a verb. Consistency and clearness of arrangement certainly require that an enumeration of the affixes by which the bases of nouns are formed should precede their inflection. The early student, however, may satisfy himself by a cursory observation of the eight classes under which these affixes are distributed. Some of the most uncommon, which are only applicable to single words, have been omitted. Moreover, in accordance with the practical character of the present Grammar, the servile and indicatory letters of Indian grammarians, under which the true affix is often concealed, if not altogether lost, have been discarded. For example, the adjective *dhana-vat,* 'rich,' is considered in the following pages to be formed by the affix *vat,* and not, as in native Grammars, by *matup;* and the substantive *bhoj-ana,* 'food,' is consi-

dered to be formed with the affix *ana*, and not, as in native Grammars, by *lyuṭ*.

In my explanation of the inflection of the base of both nouns and verbs, I have, as before, treated both declension and conjugation as a process of *Sandhi* ; that is to say, junction of the crude base, (as previously formed from the root,) with the terminations. But in the present Grammar I have thought it expedient to lay more stress on the general scheme of terminations propounded by native grammarians ; and in the application of this scheme to the base, I have referred more systematically to the rules of euphonic combination, as essential to a sound acquaintance with the principles of nominal and verbal inflection. On the other hand, I have in the present work deviated from the Indian system by retaining स *s* as a final in the declension of nouns and conjugation of verbs, for the practical reason of its being more tangible and easy to apprehend than the symbol *Visarga* or *ḥ*, which is less perceptible in pronunciation. (See the observations under changes of final *s*, p. 40.) Even in native Grammars those terminations, the finals of which are afterwards changed to Visarga, are always regarded as originally ending in स *s* ; and the subsequent resolution of *s* into *ḥ*, when the termination is connected with the base, is a source of confusion and uncertainty. Thus *s* is said to be the termination of the nominative case ; but the nominative of अग्नि *agni*, 'fire,' would according to the Indian system be written अग्निः *agniḥ*, which an Englishman would scarcely distinguish in pronunciation from the base *agni*. In the following pages, therefore, the nominative is given *agnis* ; and the liability of *agnis* to become *agniḥ* and *agnir* is explained under the head of changes of final *s* (at pp. 40, 41). This plan has also the advantage of exhibiting the resemblance between the system of inflection in Sanskṛit and Latin and Greek.

The difficulty experienced in comprehending the subject

of Sanskṛit conjugation has led me to give abundant examples of verbs conjugated at full. I have of course deviated from the Indian plan of placing the third person first. I have, moreover, deemed it advisable to exhibit the English equivalents of Sanskṛit words in the principal examples under each declension and conjugation, knowing by experience the thankfulness with which this aid is received by early students, not thoroughly familiar with the Devanágarí character. The numerous examples of verbs, primitive and derivative, will be found to include all the most useful in the language. In previous Grammars it has been usual to follow the native method of giving only the 3d pers. sing. of each tense, with an occasional indication of any peculiarities in the other persons. The present Grammar, on the other hand, exhibits the more difficult tenses of *every verb in full*, referring at the same time for the explanation of every peculiar formation to the rule, in the preceding pages, on which it depends. This is especially true of the 2d and 3d preterite (or perfect and aorist), as these constitute the chief difficulty of the Sanskṛit verb; and I have constantly found that even advanced students, if required to write out these tenses, will be guilty of inaccuracies, notwithstanding one or two of the persons may have been given for their guidance.

In the chapter on compound words I have again endeavoured, without ignoring the Indian arrangement, to disembarrass it of many elements of perplexity, and to treat the whole subject in a manner more in unison with European ideas. The explanations I have given rest on actual examples selected by myself from 'the Hitopadeśa' and other standard works in ordinary use. Indeed this chapter and that on syntax constitute the most original part of the present volume. In composing the syntax, the literature as it exists has been my only guide. All the examples are taken from classical authors, so as to serve

the purpose of an easy delectus, in which the learner may exercise himself before passing to continuous translation. The deficiency of native Grammars on this important subject is only to be accounted for on the supposition that their aim was to furnish an elaborate analysis of the philosophical structure of the language, rather than a practical guide to the study of the literature.

The exercises in translation and parsing, in the last chapter of this volume, will, it is hoped, facilitate the early student's first effort at translation.

In regard to the general scope of the book, it remains to state that my aim has been to minister to the wants of the earliest as well as the more advanced student. I have therefore employed types of two different sizes; the larger of which is, of course, intended to attract the eye to those parts of the subject to which the attention of the beginner may advantageously be confined. The smaller, however, often contains important matter which is by no means to be overlooked on a second perusal.

Under the conviction that the study of Sanskrit ought to possess charms for the classical scholar, independently of its wonderful literature, I have taken pains to introduce in small type the most striking comparisons between this language and Latin and Greek. I am bound to acknowledge that I have drawn nearly all the materials for this important addition to the book from the English translation of Bopp's 'Comparative Grammar,' by my friend and colleague Professor Eastwick.

One point more remains to be noticed. The want of an Index was felt to be a serious defect in my first Grammar. This omission is now supplied. Two full Indices have been appended to the present work, the one English, and the other Sanskrit. The latter will enable the student to turn at once to any noun, verb, affix, idiom or peculiar formation explained in the foregoing pages.

In conclusion, I desire to take this opportunity of expressing to the Delegates of the Oxford University Press my grateful and respectful sense of the advantages the volume derives from their favour and patronage*.

M. W.

EAST-INDIA COLLEGE, HAILEYBURY,
    January 1857.

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* Not the least of these advantages has been the use of a press which, in its appointments and general efficiency, stands unrivalled. The judgment and accuracy with which the most intricate parts of my MS. have been printed, have excited a thankfulness in my mind, which those only can understand who know the toil of correcting the press, when much Oriental type is interspersed with the Roman, and when a multitude of minute diacritical points, dots, and accents have to be employed to represent the Deva-nágarí letters.

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CONTENTS.

INTRODUCTORY REMARKS.

SANSKRIT is the classical and learned language of the Hindús, in which all their literature is written, and which bears the same relation to their vernacular dialects that Greek and Latin bear to the spoken dialects of Europe. It is one of the family called by modern philologists Arian * or Indo-European; that is to say, it is derived, in common with the languages of Europe, from that primeval but extinct type, once spoken by a tribe in Central Asia, partly pastoral, partly agricultural, who afterwards separated into distinct nationalities, migrating first southwards into Áryávarta or Upper India—the vast territory between the Himálaya and Vindhya mountains—and then northwards and westwards into Europe.

In all probability Sanskrit approaches more nearly to this primitive type than any of its sister-tongues; but, however this may be, comparative philology has proved beyond a doubt its community with Greek, Latin, Persian†, Gothic, Lithuanian, Slavonic, Keltic, and through some of these with Italian, French, Spanish, Portuguese, German, and our own mother-tongue.

The word Sanskrit (संस्कृत *sanskrita* or *saṃskrita*, see 6. *f*) is made up of the preposition *sam* (सम् = συν, con), 'together,' and the passive participle *krita* (कृत = *factus*), 'made,' an euphonic *s* being inserted (see 53. *a*. and 6. *b*. of the following Grammar). The compound means 'carefully constructed,' 'symmetrically formed' (*confectus, constructus*). In this sense it is opposed to Prákrit (प्राकृत

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* More properly written Áryan, from the Sanskrit आर्य *árya*, 'noble,' 'honourable,' 'venerable,' the name assumed by the race who immigrated into Northern India, thence called *Áryávarta*, 'the abode of the Aryans.'

† Especially old Persian. Zand (or Zend), which is closely connected with old Persian, might be added to the list, although the reality of this language as any thing more than the vehicle of the sacred writings called *Zand-Avasta* (affirmed by the Parsí priests of Persia and India to be the composition of their prophet Zoroaster) has been disputed. Comparative philologists also add Armenian.

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prákṛita, 'common,' 'natural,' the name given to the vulgar dialects which gradually arose out of it, and from which most of the languages now spoken in Upper India are more or less directly derived. It is probable that Sanskṛit, although a real language—once the living tongue of the Áryan or dominant races, and still the learned language of India, preserved in all its purity through the medium of an immense literature—was never spoken in its most perfect and systematized form by the mass of the people. For we may reasonably conjecture, that if the language of Addison differed from the vulgar and provincial English of his own day, and if the Latin of Cicero differed from the spoken dialect of the Roman plebeian, much more must the most polished and artificial of all languages have suffered corruption when it became the common speech of a vast community, whose separation from the educated classes was far more marked. To make this hypothesis clearer, it may be well to remind the reader, that, before the arrival of the Sanskṛit-speaking immigrants, India was inhabited by a rude people, called 'barbarians' or 'outcastes' (*Mlećhas, Nishádas, Dasyus,* &c.) by Sanskṛit writers, but probably the descendants of various Scythian hordes who, at a remote period, entered India by way of Bilúćistán * and the Indus. The more powerful and civilised of these aboriginal tribes appear to have retired before the Áryans into Southern India, and there to have retained their independence, and with their independence the individuality and essential structure of their vernacular dialects. But in Upper India the case was different. There, as the Áryan race increased in numbers and importance, their full and powerful language forced itself on the aborigines. The weak and scanty dialect of the latter could no more withstand a conflict with the vigorous Sanskṛit, than a puny dwarf the aggression of a giant. Hence the aboriginal tongue gradually wasted away, until its identity became merged in the language of the Áryans; leaving, however, a faint and skeleton-like impress of itself on the purer Sanskṛit of the educated classes, and disintegrating it into Prákṛit, to serve the purposes of ordinary speech †.

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* The Brahuí, a dialect of Bilúćistán, still preserves its Scythian character.

† The cerebral letters in Sanskṛit, and words containing cerebral letters, are probably the result of the contact of Sanskṛit with the language of the Scythian

Prákṛit, then, was merely the natural process of change and cor-
ruption which the refined Sanskṛit underwent in adapting itself to
the exigencies of a spoken dialect*. It was, in fact, the provincial
Sanskṛit of the mass of the community; whilst Sanskṛit, properly
so called, became, as it is to this day, the language of the Bráhmaṇs
and the accomplishment of the learned†.

This provincial Sanskṛit assumed of course different modifications,
according to the circumstances of the district in which the corrup-
tion took place; and the various modifications of Prákṛit are the
intermediate links which connect Sanskṛit with the dialects at pre-
sent spoken by the natives of Hindústán.

They have been analyzed and assorted by Vararuchí, the ancient
grammarian, who was to Prákṛit what Pániṇi was to Sanskṛit gram-
mar. The most noticeable varieties were the *Mágadhí*, spoken in Magadha
or Bihár; the *Maháráshṭrí*, spoken in a district stretching from
Central to Western India; and the *Śauraseni*, spoken on the banks
of the Jamná, in the neighbourhood of the ancient Mathurá‡. These
patois modifications of Sanskṛit are employed as the language of
the inferior characters in all the Hindú dramas which have come

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tribes: and a non-Sanskṛit, or, as it may be called, a Scythian element, may be
traced with the greatest clearness in the modern dialects of Hindústán. In all of
these dialects there is a substratum of words, foreign to Sanskṛit, which can only
be referred to the aboriginal stock. See the last note at the bottom of p. xxii.

* It would be interesting to trace the gradual transition of Sanskṛit into Prákṛit.
In a book called the *Lalita-vistara*, the life and adventures of Buddha are nar-
rated in pure Sanskṛit. It is probably of no great antiquity, as the Buddhists
themselves deny the existence of written authorities for 400 years after Buddha's
death (about B. C. 543). But subjoined to the Sanskṛit version are *gáthás* or
songs, which repeat the story in a kind of mixed dialect, half Sanskṛit, half
Prákṛit. They were probably rude ballads, which, though not written, were
current among the people soon after Buddha's death. They contain Vedic as
well as more modern formations, interspersed with Prákṛit corruptions (e. g.
मृगाइँ for मृगाः, which is Vedic; and भवेन्ति for भवन्ति, which is Prákṛit),
proving that the language was then in a transition state.

† The best proof of this is, that in the Hindú dramas all the higher characters
speak Sanskṛit, whilst the inferior speak various forms of Prákṛit. It is idle to
suppose that Sanskṛit would have been employed at all in dramatic composition,
had it not been the spoken language of a section of the community.

‡ Arrian (ch. VIII) describes the *Surasení* as inhabiting the city of Methoras.

down to us, some of which date as far back as the 2d century B.C., and the first of them is identical with *Páli*, the sacred language of the Ceylon Buddhists*. Out of them arose *Hindí* (termed *Hindústání* or *Urdú*, when mixed with Persian and Arabic words), *Maráthí*, and *Gujaráthí*—the modern dialects spread widely over the country. To these may be added, *Bengálí*, the language of Bengal, which bears a closer resemblance to its parent, Sanskṛit, than either of the three enumerated above; *Uriya*, the dialect of Orissa, in the province of Cuttack; *Sindhí*, that of Sindh; *Pañjábí*, of the Pañjáb; *Kásmírian*, of Kásmír; and *Nipálese*, of Nipál†.

The four languages of Southern India, viz. 1. Tamil‡, 2. Telugu (the Ándhra of Sanskṛit writers)§, 3. Kanarese (also called Kannaḍi or Karṇáṭaka), and 4. Malayálam (Malabar)‖, although drawing largely from Sanskṛit for their literature, their scientific terms, their religion, their laws, and their social institutions, are proved to be distinct in their structure, and are referred, as might have been expected from the previous account of the aborigines, to the Scythian, or, as it is sometimes termed, the Tatar or Turanian type ¶.

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* Páli, which is identical with the Mágadhí Prákṛit, is the language in which the sacred books of the Buddhists of Ceylon are written. Buddhist missionaries from Magadha carried their religion, and ultimately (after the decay of Buddhism in India) their language, into that island. Páli (meaning in Singhalese 'ancient') is the name which the priests of Ceylon gave to the language of the *old* country, whence they received their religion.

† For an account of some of these dialects, see Prof. H. H. Wilson's very instructive Preface to his 'Glossary of Indian Terms.'

‡ Often incorrectly written Tamul, and by earlier Europeans erroneously termed Malabar. The cerebral *l* at the end has rather the sound of *rl*.

§ Sometimes called Gentoo by the Europeans of the last generation.

‖ A fifth language is enumerated, viz. Tulu or Tuḷuva, which holds a middle position between Kanarese and Malayálam, but more nearly resembles the former. It is spoken by only 150,000 people. Added to this, there are four rude and uncultivated dialects spoken in various parts of Southern India, viz. the Tuda, Kóta, Gönd, and Ku or Khond; all of which are affiliated with the Southern group.

¶ This is nevertheless consistent with the theory of a remote original affinity between these languages and Sanskṛit and the other members of the Indo-European family. The various branches of the Scythian stock, which spread themselves in all directions westward, northward, and southward, must have radiated from a common centre with the Aryans, although the divergence of the latter took place at a much

Sanskrit is written in various Indian characters, but the character which is peculiarly its own is the Nágarí or Deva-nágarí, i. e. that of 'the divine, royal, or capital city.' The earliest form of this character can scarcely be traced back to a period much anterior to the 3d century B. C.[*]; and the more modern, which is one of the most perfect, comprehensive, and philosophical of all known alphabets, is not traceable for several centuries *after* Christ. The first is the corrupt character of the various inscriptions which have been discovered on pillars and rocks throughout India, written in Mágadhí Prákṛit, spoken at the time of Alexander's invasion over a great part of Hindústán. These inscriptions are ascertained to be addresses from the Buddhist sovereigns of Magadha to the people, enjoining the practice of social virtues and reverence for the priests. They are mostly in the name of Piya-dasi[†] (for Sanskrit Priya-darśí), supposed to be an epithet of Aśóka, who is known to have reigned at some period between the 2d and the 3d century B. C. by his being the grandson of Candra-gupta, probably identical with Sandrakottus, described by Strabo as the most powerful Rájá, immediately succeeding Alexander's death. He was one of the kings of Magadha (Bihár), whose court was at Páli-bothra or Páṭali-putra (Patna), and who claimed the title of Samráṭs or universal monarchs ; not without reason, as their addresses are found in these inscriptions at Delhi, and at Kuttack in the south, and again as far west as Gujarát, and again as far north as the Panjáb. The imperfect form of Nágarí which the corrupt character exhibits is incompatible with Sanskṛit orthography. It may therefore be conjectured that a more perfect alphabet existed, which bore the same relation to the corrupt form that Sanskṛit bore to Prákṛit.

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later period. It is to be observed, that in the South-Indian dialects the Scythian element constitutes the bulk of the language. It may be compared to the warp, and the Sanskrit admixture to the woof. In the Northern dialects the grammatical structure and many of the idioms and expressions are still Scythian, but the whole material and substance of the language is Sanskrit. See, on this subject, the able Introduction of the Rev. R. Caldwell to his 'Comparative Grammar of the Drávidian or South-Indian Languages,' lately published.

[*] Mr. James Prinsep placed the earliest form as far back as the 5th century B.C.

[†] The regular Prákṛit form would be Pia-dassi. Probably the spoken Prákṛit of that period approached nearer to Sanskṛit than the Prákṛit of the plays.

Nor does it militate against this theory that the perfect character is not found in any ancient inscription, as it is well known that the Bráhmans, who alone spoke and understood the pure Sanskṛit, and who alone would therefore need that character, never addressed the people, never proselytized, and never cared to emerge from the indolent apathy of a dignified retirement.

An interesting table of the various modifications of the Deva-nágarí alphabet, both ancient and modern, from the date of the earliest inscriptions to the present time, may be seen in Mr. Edward Thomas' edition of Prinsep's 'Indian Antiquities,' vol. II. p. 52 *. The perfection of the modern character,* and the admirable manner in which it adapts itself to the elaborate and symmetrical structure of the Sanskṛit language, will be apparent from the first chapter of the present Grammar.

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* This table, by the kind permission of Mr. Thomas, was lent to me by Mr. Stephen Austin of Hertford, the printer of the above work, and inserted in my second edition; but as the table is more interesting to scholars generally than useful to the student of Sanskṛit grammar, and as the increase of matter in the present volume makes space an object, I have preferred referring to the table as exhibited in Prinsep's 'Indian Antiquities.'

NOTICE TO THE STUDENT.

The publication at the Oxford University Press of 'the Story of Nala' (confessedly the best reading-book for beginners), as a companion to the present volume, with full vocabulary and copious grammatical references, has almost superseded the need for the exercises in translation and parsing appended to the previous editions of the Grammar. They have, therefore, been much abridged in the following edition.

When the Sanskṛit-English Dictionary, now being printed under the patronage of the Delegates of the Oxford Press, is completed, the student will be supplied with such facilities for translating the literature that a delectus at the end of the Grammar will be rendered unnecessary.

Observe—'The Sanskṛit Manual,' by the author of the present work, contains a complete series of progressive exercises intended to be used in connexion with the rules in the following Grammar, and adapted to facilitate its study. This Manual may be obtained from W. H. Allen & Co., London, or any bookseller.

SANSKRIT GRAMMAR.

CHAPTER I.

LETTERS.

1. THE Deva-nágarí character, in which the Sanskrit language is written, is adapted to the expression of almost every known gradation of sound; and every letter has a fixed and invariable pronunciation.

There are fourteen vowels (or without *lri** thirteen) and thirty-three simple consonants. To these may be added the nasal symbol, called *Anusvára*, and the symbol for a final aspirate, called *Visarga* (see rule 6). They are here exhibited in the dictionary order †. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ri*, ॠ *rí*, ऌ *lri*, ॡ *lrí**, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal symbol, called *Anusvára*, ं *m*. Symbol for the final aspirate, called *Visarga*, ः *h*.

CONSONANTS.

Gutturals,	क	*k*	ख	*kh*	ग	*g*	घ	*gh*	ङ	*n*
Palatals,	च	*ch‡*	छ	*chh*	ज	*j*	झ	*jh*	ञ	*n*
Cerebrals,	ट	*t*	ठ	*th*	ड	*d*	ढ	*dh*	ण	*n*
Dentals,	त	*t*	थ	*th*	द	*d*	ध	*dh*	न	*n*
Labials,	प	*p*	फ	*ph*	ब	*b*	भ	*bh*	म	*m*
Semivowels,	य	*y*	र	*r*	ल	*l*	व	*v*		
Sibilants,	श	*s*	ष	*sh*	स	*s*				
Aspirate,	ह	*h*								

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* See rule 3. *b*.

† The character ऌ *lri* is not given, as being peculiar to the Vedas. See 16. *a*.

‡ In the previous editions this letter was represented by *ch*, out of deference to

The compound or conjunct consonants (see rule 5) may be multiplied to the extent of four or five hundred. The most common are given here; and a more complete list will be found at the end of the volume.

THE MORE COMMON OF THE COMPOUND OR CONJUNCT CONSONANTS.

क्क *kk*, क्त *kt*, क or क्र *kr*, क्ल *kl*, क्व *kv*, क्ष *ksh*, ख्य *khy*, ग्न *gn*, ग्र *gr*, ग्ल *gl*, घ्र *ghr*, ङ्क *n.k*, ङ्ग *ng*, च्च *čč*, च्छ *ččh*, च्य *čy*, ज्ज *jj*, ज्ञ *jñ*, ज्व *jv*, ञ्च *ñč*, ञ्छ *ñčh*, ञ्ज *ñj*, ट्ट *ṭṭ*, ट्य *ṭy*, ड्ग *ḍg*, ड्य *ḍy*, ड्ड *ḍḍ*, ण्ड *ṇḍ*, ण्ण *ṇṇ*, त्त *tt*, त्थ *tth*, त्न *tn*, त्म *tm*, त्य *ty*, त्र or त्र *tr*, त्व *tv*, त्स *ts*, थ्य *thy*, द्ग *dg*, द्ध *ddh*, द्भ *dbh*, द्म *dm*, द्य *dy*, द्र *dr*, द्व *dv*, ध्य *dhy*, ध्व *dhv*, न्त *nt*, न्द *nd*, न्न *nn*, न्य *ny*, न्ह *pt*, प्य *py*, प्र *pr*, प्ल *pl*, ब्ज *bj*, ब्द *bd*, ब्य *by*, ब्र *br*, भ्य *bhy*, भ्र *bhr*, म्भ *mbh*, म्म *mm*, म्य *my*, म्ल *ml*, य्य *yy*, र्क *rk*, र्म *rm*, ल्प *lp*, ल्ल *ll*, व्य *vy*, व्र *vr*, श्च *šč*, श्य *šy*, श्र *šr*, श्ल *šl*, श्व *šv*, ष्ट *sht*, ष्ठ *shṭh*, ष्ण *shṇ*, ष्य *shy*, स्क *sk*, स्ख *skh*, स्त *st*, स्थ *sth*, स्न *sn*, स्म *sm*, स्य *sy*, स्र *sr*, स्व *sv*, स्स *ss*, ह्म *hm*, ह्य *hy*, ह्ल *hl*, क्त्य *kty*, क्त्र *ktr*, क्त्व *ktv*, क्ष्ण *kshṇ*, क्ष्म *kshm*, क्ष्य *kshy*, ग्न्य *gny*, ग्भ्य *gbhy*, ग्र्य *gry*, न्क्त *n.kt*, न्क्य *n.ky*, न्छ्य *ñčhy*, न्ड्य *ṇḍy*, त्स्न *tsn*, त्म्य *tmy*, त्र्य *try*, त्स्य *tsy*, त्त्व *ttv*, ड्ड्य *ḍḍy*, ड्ढ्य *ḍḍhy*, द्भ्य *dbhy*, द्र्य *dry*, न्त्य *nty*, म्भ्य *mbhy*, र्द्र *rdr*, र्य्य *ryy*, श्र्व *šrv*, श्ह्र *shṭr*, स्थ्न *sthn*, स्त्य *sty*, स्त्र *str*, त्स्न्य *tsny*, न्त्र्य *ntry*, र्त्स्य *rtsy*, र्त्स्न्य *rtsny*.

The letters (except *r*) have no names like the names in Hebrew or Greek, but the consonants are enunciated with *a*; and it is usual in designating any letter to add the word कार *kára*; thus, अकार *a-kára* 'the letter *a*,'ककार *ka-kára* 'the letter *ka*.' The letter र *r*, however, is called रेफ *repha*.

Observe—In reading the following pages for the first time, it is recommended that the attention be confined to the large type.

OF THE METHOD OF WRITING THE VOWELS.

2. The short vowel अ *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written अक, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The

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the usage of English Orientalists. In an essay 'on the use of the Roman character' prefixed to my edition of the *Bagh o Bahár*, published in 1859 (p. xxviii), I have explained my reasons for preferring *č*.

mark ╲ under the *k* of क्, called Virāma (see rule 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant.

a. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, *ik* is written इक्, but *ki* is written कि.

b. Observe here, that the *short* vowel ि *i,* when *initial,* is written in its right place, but when *not initial,* is always written *before* the letter *after* which it is pronounced. Hence, in order to write such a word as *iti,* the letters would have to be arranged in Sanskṛit thus, *iit* इति.

c. It is difficult to assign a reason for this peculiarity. The top of the non-initial ि *i,* if written in its right place, might occasionally interfere with a subsequent compound letter, but this tells both ways; as in the word तर्हि *tarhi,* where the *i* would come more conveniently in its right position. Possibly the peculiarity may be intended to denote a slight drawing back of the breath, in the pronunciation of short *i ;* or it may be merely a method of marking more decidedly the difference between the short and the long vowel. In the Bengáli character this artifice for distinguishing more forcibly between the length of vowel sounds is not confined to *i.*

3. The long vowels ा *á* and ी *í,* not initial, take their proper place after a consonant. The vowels *u, ú, ṛi, ṛí, ḷri,* not initial, are written *under* the consonants after which they are pronounced ; as, कु *ku,* कू *kú,* कृ *kṛi,* कॄ *kṛí,* कॢ *kḷri* ; except when *u* or *ú* follows र *r,* in which case the method of writing is peculiar ; thus, रु *ru,* रू *rú.*

a. The vowels *ṛi, ṛí, ḷri* and *ḷrí* are peculiar to Sanskṛit. See rule 11.c. कॢ *ḷri* only occurs in the root क्लृप् *kḷrip,* 'to make,' and its derivatives.

b. The long कॣ *ḷrí* is not found except in technical grammatical phraseology ; strictly it has no existence, and is useless except as contributing to the completeness of the alphabetical system.

c. The vowels *e* and *ai,* not initial, are written above the consonants after which they are pronounced ; thus, के *ke,* कै *kai.* The vowels *o* and *au* (which are formed by placing ` and ˆ over ी *á*), like ी *á,* take their proper place after their consonants ; thus, को *ko,* कौ *kau.*

OF THE METHOD OF WRITING THE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note this peculiarity in the form of the Deva-nágarí letters. In every consonant, except those of the cerebral

class, and in some of the initial vowels, there is a perpendicular
stroke; and in all the consonants without exception, as well as in all
the initial vowels, there is a horizontal line at the top of the letter.
In two of the letters, ध dh and भ bh, this horizontal line is broken;
and in writing rapidly, the student should form the perpendicular line
first, then the other parts of the letter, and lastly the horizontal line.
The natives, however, sometimes form the horizontal line first.

OF THE COMPOUND CONSONANTS.

5. Every consonant is supposed to have the vowel अ a inherent
in it, so that it is never necessary to write this vowel, excepting at
the beginning of a word. Hence when any simple consonants stand
alone in any word, the short vowel अ a must always be pronounced
after them; but when they appear in conjunction with any other
vowel, this other vowel of course takes the place of short अ a. Thus
such a word as कलानतया would be pronounced *kalánatayá*, where
long आ á being written after *l* and *y* takes the place of the inherent
vowel. But supposing that instead of *kalánatayá* the word had to
be pronounced *klántyá*, how are we to know that *kl* and *nty* have
to be uttered without the intervention of any vowel? This occasions
the necessity for compound consonants. *Kl* and *nty* must then be
combined together thus, क्ल, न्त्य, and the word is written क्लान्त्या.
And here we have illustrated the two methods of compounding con-
sonants; viz. 1st, by writing them one above the other; 2dly, by
placing them side by side, omitting in all, except the last, the per-
pendicular line which lies to the right. Observe, however, that some
letters change their form entirely when combined with other conso-
nants. Thus र, when it is the *first* letter of a compound consonant,
is written above the compound in the form of a semicircle, as in the
word कूर्म *kúrma*; and when the *last*, is written below in the form of
a small stroke, as in the word क्रमेण *krameṇa*. So again in क्ष * ksha
and ज्ञ † *jña* the simple elements क् ष and ज् ञ are hardly traceable.
In some compounds the simple letters slightly change their form;

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* Sometimes formed thus क्ष, and pronounced *ky* in Bengálí. In Greek and Latin
it often passes into ξ and *x*: compare दक्षिण, dexter, δεξίος. But not always:
compare κτείνω, kshaṇomi; χθών, ksham (kshmd); oculus, akshi.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more
convenient to represent it by its proper equivalent *jña*.

as, म् *śa* becomes ञ् in ञ् *śca*; द् *d* with य् *y* becomes द्य *dya*; द् *d* with ध् *dh* becomes द्ध *ddha*; द् *d* with भ् *bh* becomes द्भ *dbha*; त् *t* with र् *ra* or ट्र *tra*; क् *k* with त् *t* becomes क्त *kta*.

a. Observe, that when र् *r* comes in the middle of a conjunct consonant, it takes the same form as at the end; thus, ग्र्य *gry*, ग्र *gr*: and that in one or two words, where it precedes the vowel *ṛi*, it is written above the initial form of that vowel in the crescent shape; thus, निर्ऋति *nirṛiti*, 'the goddess of destruction.' When conjunct consonants commencing with र् are followed by the vowels *i, ī, e, ai, o, au,* or by a nasal symbol (see 6), then र् is properly written on the right of all; thus, र्कि *rki*, र्की *rkī*, र्के *rke*, र्कौ *rkau*, र्कं *rkaṁ*.

b. In a few words initial vowels follow other vowels; e.g. गोप्रग्र *prag̱ra*, तितऊ *titaü*.

THE SYMBOLS ANUSVĀRA, ANUNĀSIKA, AND VISARGA.

6. *Anusvāra* (·ं), i.e. 'after-sound,' always belongs to a preceding vowel, and can never be used like a nasal consonant to begin a syllable. It is denoted by a simple dot, which ought to come either over the vowel after which the nasalization is sounded, or on the right of the vowel-mark; thus, कं *kaṁ*, कुं *kuṁ*, किं *kiṁ*, कीं *kīṁ*. It properly denotes a weaker and less distinct nasal sound than that of the five nasal consonants. These latter are actual and full consonants, which may be followed by vowels, whereas Anusvāra is rather the symbol of the nasalization of the vowel which precedes it. It should be noted, however, that it partakes of the nature of a consonant, inasmuch as in conjunction with a following consonant it imparts prosodial length to a preceding short vowel.

a. Observe, that Anusvāra must take the place of a final म् *m* when the three sibilants श् *ś*, ष् *sh*, स् *s*, and the aspirate ह् *h* (see *f.* and 7. *b.* next page) follow; and also generally when र् *r* follows (except सम्राज् *sam-rāj*, 'a sovereign;' and see *c.* next page), being then expressible by *ṁ*; thus, शं शत्रुं *taṁ śatruṁ*, तं राजानं *taṁ rājānaṁ*.

b. Anusvāra is also sometimes used as a short substitute for any of the five nasal consonants ङ् *ṅ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*, when no vowel intervenes between these and a following consonant *in the middle of the same word* (thus the syllables *iṅ-k, iñč, aṇḍ, int, imp* are correctly written इङ्क, इञ्च, अण्ड, इन्त, इम्प; and sometimes more shortly इंक, इंच, अंड, इंत, इंप); but Anusvāra is more usually substituted for these nasals *when final* and resulting from the euphonic adaptation of the final *m* of accus. cases sing., nom. cases neut., some adverbs and persons of the verb to a following word; see 59.

c. Anusvāra is even used, though less correctly, for the final म् *m*

of such words when they stand in a pause (i. e. are not followed by
another word) ; and has often been so used in this grammar for the
convenience of typography.

d. But Anusvāra is not admitted as a substitute for the original final म् *n* of a
pada or inflected word (as in accus. cases plur., loc. cases of pronominals, the 3d pers.
plur. and pres. part. of verbs, &c., see 54), unless the next word begin with ś, ṣ, s,
or their aspirates, when, by 53, a sibilant is interposed before the initial letter.

e. And in the case of *roots* ending in ङ् n or ण् m, these final nasals, if not
dropped, pass into Anusvāra before terminations or affixes beginning with a
sibilant or ह, *but are not changed before semivowels* : thus मन् + स्यते = मंस्यते,
मन् + य = मन्य (617), गम् + स्यति = गंस्यति, गम् + य = गम्य (602), नम् + र = नम्र.

f. Hence it appears that Anusvāra is peculiarly the nasal of the three sibilants
श् ś, ष् ṣ, स् s, and the aspirate ह् h; and that the true Anusvāra always occurs
before these letters. When it so occurs *in the middle* of simple words, as in वंश,
वंशति, it would be better to represent it in English type by ṃ; thus, aṃśa, aṃśati,
not aṃśa, aṃśati. In order, however, not to multiply perplexing distinctions we have
preferred in the grammar to make ṃ the equivalent for Anusvāra both in the middle
and end of words (except only in the word Sanskṛit, which is now Anglicised).

7. That Anusvāra is less peculiarly the nasal of the semivowels is evident from
e. above. Hence, before *y, l,* and *v,* म् n final in a word (not a root) may either
pass into Anusvāra or assimilate itself to these letters ; thus सम् + यम = संयम or
सय्यम, सम् + लोक = सं लोक or सल्लोक or संल्लोक; but in the latter case the nasal origin of
the first member of the double letter is denoted by another nasal symbol called
Anunāsika (i. e. 'through the nose,' sometimes called *Candra-vindu,* 'the dot in
the crescent'), which is also applied to mark the nasality of a final ल् *l* deduced
from a final म् n when followed by initial ल *l,* see 56.

a. And this Anunāsika ँ is not only the sign of the nasality of य् y, ल् l, and
व् v, in the preceding cases, but also marks the nasality of vowels, though in a
less degree than Anusvāra, see 11. *g.*

b. Observe—A final म् m before ह्म *hm,* ह्न *hn,* ह्य *hy,* ह्ल *hl,* ह्व *hv,* may either be
changed to Anusvāra or undergo assimilation with the second letter of the initial
compound; thus किं ह्लादयति or किम् ह्लादयति, किं ह्नुते or किम् ह्नुते, किं ह्मः or किम्
ह्मः, &c. (see 7, above).

8. The symbol *Visarga,* 'rejection,' (called so as symbolising
the rejection or suppression of a letter in pronunciation,) usually
written thus :, but more properly in the form of two small
circles ः, is used to represent a weaker aspiration than the
letter ह *h,* and that generally, but not always, at the end of
a word*. It expresses an euphonic transition of final स *s* and
र *r* into a kind of breathing. This symbol Visarga is never the

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* Visarga is, of course, liable to appear in the middle of compound words. Nor
can it be called final in the loc. plur. of nouns in स; as, मनःसु. See p. 95.

representative of ह h, but rather of a final aspirate, which, under
certain circumstances, takes the place of final s and r. It may be
conveniently represented by the English ḥ. At the same time it
should be borne in mind that Visarga (ḥ) is less than h, and is in
fact no consonant, but only a symbol for s and r whenever the usual
consonantal sound of these letters is deadened at the end of a sen-
tence or through the influence of a k, p, or a sibilant commencing the
next word. Observe, however, that all those inflections of nouns and
persons of verbs, which as standing separate from other words are
by some made to end in Visarga, may most conveniently be allowed
to retain their final स s; only bearing in mind that this s is liable at
the end of a sentence, or when followed by certain consonants, to
pass into a weak breathing, as in the French les or the English isle,
viscount; in all which cases it might be expressed by Visarga, thus
ते: &c. So again, in French infinitives, such as aller, the final r is
silent; and in many English words, such as bar, tar, the sound of r
is very indistinct; and these also might be written in Sanskṛit with
Visarga, बा: alleḥ, ता: báḥ, &c.

a. An Ardha-visarga, 'half-visarga,' or modification of the symbol Visarga, in
the form of two semicircles ✕, is sometimes employed before k, kh, and p, ph.
Before the two former letters this symbol is properly called Jihvá-múlíya, and the
organ of its enunciation said to be the root of the tongue. Before p and ph its
proper name is Upadhmáníya, and its organ of utterance is then the lips.

b. The Ardha-visarga is very rarely, if ever, seen in classical Sanskṛit. In the
Vedas the Upadhmáníya occurs, but only after an Anusvára or Anunásika: thus,
नूं ✕ पारि or नूं ✕ पारि, and in this case also the symbol Visarga may be used for it.

The following are other marks:

9. The Viráma, 'pause' or 'stop,' placed under a consonant (thus
क् k), indicates the absence of the inherent अ a, by help of which the
consonant is pronounced.

Observe—Viráma properly means the pause of the voice at the
end of a sentence. By the natives it is employed like a mark of
punctuation at the close of a sentence ending with a quiescent con-
sonant, while the mark ۱ is the only means of denoting the close of
a sentence ending in a vowel, all the preceding words being written
without separation, because supposed to be pronounced without pause.
When, however, by simply extending the functions of the Viráma we
can make Sanskṛit typography conform to modern European ideas so

as to enable proper spaces to be left between distinct words in such a sentence as the following; *sakrid duḥkakarāv ādyav antimas tu pade pade* ; it seems better to break through the native rule which however theoretically correct would oblige us to write the first five words of the same sentence thus, *sakridduḥkakārāvādyávantimastu.*   See r. 26.

10. The mark ऽ (*Avagraha,* sometimes called *Ardhákára,* half the letter *a*), placed between two words, denotes the elision or suppression (*abhinidhána*) of an initial ए अ after ए *e* or ओ *o* final preceding. It corresponds to our apostrophe in some analogous cases.   Thus, तेऽपि *te 'pi* for ते अपि *te api.*

a. In books printed in Calcutta the mark ऽ is sometimes used to resolve a long अ resulting from the blending of a final अ with an initial *a* or *á* ; thus तथाऽपयऽर्थं for तथा अपयर्थं, usually written तथापयर्थं. Sometimes a double mark ऽऽ denotes an initial long आ. The mark ऽ is also used in the Veda as the sign of a hiatus between vowels, and in the *pada* text to separate the component parts of a compound or of other grammatical forms.

b. The half pause । is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

c. The whole pause ॥ is placed at the end of a couplet like a full stop.

d. The mark of repetition ० indicates that a word or sentence has to be repeated. It is also used to abbreviate a word, just as in English we use a full point ; thus प॰ stands for पयं, as *chap.* for *chapter.*

PRONUNCIATION OF SANSKRIT VOWELS.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound.

a. Since अ *a* is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ.* But in English the vowel *u* in such words as *fun, bun, sun,* more frequently represents this obscure sound of *a* ; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son.*

b. The long vowel आ *á* is pronounced as *a* in the English *father, bard, cart* ; इ *i* as the *i* in *pin, sin* ; ई *í* as the *i* in *marine, police* ; उ *u* as the *u* in *push* ; ऊ *ú* as the *u* in *rude.*

c. The vowel ऋ *ṛi,* peculiar to Sanskrit, is pronounced as the *ri* in *merrily,* where the *i* of *ṛi* is less perceptible than in the syllable

ri, composed of the consonant *r* and the vowel *i**. ॠ *rí* is pronounced nearly as the *ri* in *chagrin*, being hardly distinguishable from the syllable रि; but in the case of the vowels *ri* and *rí* there is a mere vibration of the tongue in the direction of the upper gums, whereas in pronouncing the consonant *r*, the tongue should actually touch them (compare 19 and 20). ए *e* as the *e* in *prey*; ओ *o* as in *so*; ऐ *ai* as *ai* in *aisle*; औ *au* as *au* in the German *baum* or as *ou* in the English *our*. लृ *lri* and लॄ *lrí* do not differ in sound from the letter ल *l* with the vowels *ri* and *rí* annexed, but as before remarked the vowel लृ *lri* only occurs in one root, viz. कॢप् *klrip*, 'to make;' and its long form is not found in any word in the language. As to the Vaidik ऴ *lra* or *la*, see 16. a.

d. Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never be in doubt what pronunciation to give it, as in English, or whether to pronounce it long or short, as in Latin.

e. Note, however, that Sanskrit possesses no short *ĕ* and *ŏ* in opposition to the long diphthongal sounds of *e* and *o*.

f. In comparing Sanskrit words with Greek and Latin, it will be found that the Sanskrit ऄ *a* usually answers to the Greek *o* as well as to ε (especially in vocative cases); and rarely to α. In Latin, the Sanskrit ऄ *a* is represented by *u* as well as by *a*, *e*, and *o*. Again, the Sanskrit ऄ *á* is generally replaced by the Greek η or ω, rarely by a long alpha. In Latin it is represented by long *a* or even by long *e*.

g. Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a*, *i*, *u*, *ri*, and twelve of *lri*, which are thus explained :—Each of the first four vowels is supposed to have three prosodial lengths, a short (*hrasva*), a long (*dírgha*), and a prolated (*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a*, *i*, *u*, *ri*; and each of these again may

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* That there is not, practically, much difference between the pronunciation of the vowel *ri* and the syllable रि *ri* may be gathered from the fact that some words beginning with ऄ *ri* are also found written with रि *ri*, and *vice versa*; thus, रिषि and ऋषि, रिषि and ऋषि, रिप्त and ऋप्त. Still the distinction between the definition of a vowel and consonant at 19 and 20 should be borne in mind. There is no doubt that in English the sound of *ri* in the words *merrily* and *rich* is different, and that the former approaches nearer to the sound of a vowel.

be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *ḷṛi, e, ai, o, au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time. A prolated vowel is marked with three lines underneath or with ३ on one side, thus आ३ or आ३.

The arrangement of most of the consonants in the table at page 1 under the five heads of gutturals (*kaṇṭhya*), palatals (*tálavya*), cerebrals (*múrdhanya*), dentals (*dantya*), and labials (*oṣṭhya*), refers of course to the organ principally employed in pronouncing them, whether the throat, the palate, the top of the palate, the teeth, or the lips. This classification is more fully explained at 18.

12. क *ka*, च *ća*, ज *ja*, प *pa*, ब *ba* are pronounced as in English. Observe that च *ća* is a simple consonantal sound, although represented in English words by *ch*. It is a modification or softening of *ka*, just as *ja* is of *ga*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskṛit and its cognate languages, the palatals *ć* and *j* are often exchanged with the gutturals *k* and *g*. See note †, p. 15.

   a. ग *ga* has always the sound of *g* in *gun*, *give*, never of *g* in *gin*.

   b. त *ta*, द *da* are more dental than in English, *t* being something like *t* in *stick*, and *d* like *th* in *this*; thus *veda* ought to be pronounced rather like *vetha*. But in real fact we have no sound exactly equivalent to the Indian dentals *t* and *d*. The sound of *th* in *thin*, *this*, is really dental, but, so to speak, *over-dentalised*, the tongue being forced *through* the teeth instead of *against* them. Few Englishmen acquire the correct pronunciation of the Indian dentals. They are said to be best pronounced by resting the end of the tongue against the inside of the front teeth and then suddenly removing it.

13. ट *ṭa*, ड *ḍa*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of our English *t* and *d*. Properly, however, the Sanskṛit cerebrals should be uttered with a duller and deeper intonation, produced by keeping the tongue as far back in the head (*cerebrum*) as possible— that is, it should strike the palate rather above the front gums, not as in English, the gums themselves. A Hindú, however, would always write any English word or name containing *t* and *d* with the cerebral letters. Thus such words as *trust*, *drip*, *London* would be written ट्रस्त, ड्रिप, लंडन.

a. Observe—The cerebral letters have probably been introduced into Sanskrit through the aboriginal dialects with which it came in contact. In Bengal the cerebral ड *ḍa* and ढ *ḍha* have nearly the sound of a dull *r*. Thus विराडः *viḍālaḥ*, 'a cat,' is pronounced *virálaḥ*. In fact in some words both ड and ड़ seem interchangeable with र and ल़; thus लोड़, 'to be lame,' may also be written लोड़, लोऱ, खोल़. In corruptions of Sanskrit (especially in Prákṛit) cerebral letters often take the place of dentals. In Sanskrit the cerebrals are rarely found at the beginning of words.

14. ख *kha*, घ *gha*, छ *chha*, झ *jha*, ठ *ṭha*, ढ *ḍha*, थ *tha*, ध *dha*, फ *pha*, भ *bha*. These are the aspirated forms of the preceding consonants. In pronouncing them the sound of *h* must be distinctly added to the unaspirated consonantal sound. Thus ख is pronounced like *kh* in *ink-horn*, not like the Greek χ; थ as *th* in *ant-hill*, not as in *think*; फ as *ph* in *uphill*, not as in *physic*. Care must be taken not to interpolate a vowel before the aspirate. Indeed it is most important to acquire the habit of pronouncing the aspirated consonants distinctly. *Dá* and *dhá*, *prishta* and *prishṭha*, *stamba* and *stambha*, *kara* and *khara* have very different meanings, and are pronounced very differently. Few Englishmen pay sufficient attention to this, although the correct sound is easily attainable. The simple rule is to breathe hard while uttering the aspirated consonant, and then an aspirated sound will come out with the consonant before the succeeding vowel.

a. The Sanskrit थ *th* may be represented by τ in Greek, and ध *dh* by θ, while छ *ch* may answer to σκ, भ *bh* to φ and *f*, or sometimes in Latin (in declension) to *b*.

b. With a view to the comparison of Sanskrit words with Greek and Latin, it is important to remember that the aspirates of the different classes are easily interchangeable in different languages; thus *dh* and *bh* in Sanskrit may be *f* (or *ph*) in Latin; *gh* in Sanskrit may be θ in Greek &c.

15. ङ *n·a*, ञ *na*, ण *ṇa*, न *na*, म *ma*. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral, and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink*, *sing*, *inch*, *under*, *plinth*, *imp*. If such words existed in Sanskrit, the distinction of nasal

sounds would be represented by distinct letters; thus, इङ्क, सिंह, इष्ट, अक्षर, निम्न, इन्म. Compare 6.

a. It should be observed, however, that the guttural nasal ङ, which is rarely found by itself at the end of a word in Sanskrit, never at the beginning, probably has, when standing alone, the sound of *ng* in *sing*, where the sound of *g* is almost imperceptible. So that the English *sing* might be written सिंङ्. This may be inferred from the fact that words like प्राङ् (r. 176) make in the nominative case not प्राङ्क् or प्राङ्ग्, but प्राङ्. The palatal ञ is only found in conjunction with palatal consonants, as in च ñc, छ ñch, ज ñj, झ ñh, and ज ñh. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राज्ञा is pronounced *rágyá*. The cerebral nasal ण is found at the beginning of words and before vowels, as well as in conjunction with cerebral consonants. It is then pronounced, as the other cerebrals, by turning the tip of the tongue rather upwards. The dental and labial nasals न *na* and म *ma* are pronounced with the same organs as the class of letters to which they belong. (See 21.)

16. य *ya*, र *ra*, ल *la*, व *va* (*antaḥstha*, see r. 22) are pronounced as in English. Their relationship to and interchangeableness with (*samprasâra*) the vowels *i, ri, lri, u*, respectively, should never be forgotten. See rule 22. *a.* When व व is the last member of a conjunct consonant it is pronounced like *w*, as द्वार is pronounced *dwára*; but not after *r*, as सर्व *sarva*. To prevent confusion, however, व will *in all cases* be represented by *v*, thus द्वार *dvára*.

a. The character ऌ *lṛi* (represented by *l*) is peculiar to the Vedas. It appears to be a mixture of ल *l* and र *r*, representing a liquid sound formed like the cerebrals by turning the tip of the tongue upwards; and it is often in the Veda a substitute for the cerebral ड when between two vowels, as ईळे is for ईडे.

b. The semivowels are so soft and vowel-like in their nature that they readily flow into each other. Hence *l* and *r* are sometimes exchangeable.

17. श *śa*, ष *sha*, स *sa*, ह *ha* (called in native grammars *ûshmáṇas*). Of these, श *śa* is a palatal sibilant, and is pronounced like *sh* or like *s* in *sure*; (compounded with *r* it is sounded more like *s* in *sun*, but the pronunciation of *ś* varies in different provinces and different words.) ष *sha* is a cerebral, rather softer than our *sh*, but that its pronunciation is hardly to be distinguished from that of the palatal is proved by the number of words written indiscriminately with श or ष; as, कोश or कोष. The dental स *sa* is pronounced as the common English *s*. The same three sibilants exist in English, though represented by one character, as in the words *sure, session, sun*. ह *ha* is pronounced as in English, and is guttural.

a. The guttural origin of ह *ha* is proved by its passing into *k* at the end of Sanskṛit words, and answering to χ, κ, and *c*, in Greek and Latin; as, हृदय, καρδία, *cor.* It is probably not an original letter in Sanskṛit, but arose out of the soft aspirates घ, ध, भ; thus in the Veda ग्रभ् is used for ग्रह्, and in classical Sanskṛit the rules of euphony frequently require the change of ह to a soft aspirated consonant.

b. Note that श *śa,* although a palatal, might be called half a guttural. It is certainly guttural in its origin, as all the palatals are. This is well illustrated by its constantly answering to κ and *c* in Greek and Latin words. Compare अश्रु δάκρυ, अश्व *equus,* श्वन् κύων. It is moreover interchanged with क *k* in Sanskṛit words.

c. According to Professor Benfey, the following are the letters of the Sanskṛit alphabet, which are probably *original,* the others being either derived from them, in the development of the phonetic system, or introduced from other languages:— अ, इ, उ; क, ख, ग, घ; त, थ, द, ध; प, फ, ब, भ; न, म; य, र, व; स.

OF THE CLASSIFICATION OF LETTERS.

18. In the first arrangement of the alphabet all the consonants, excepting the semivowels, sibilants, and *h,* were distributed under the five heads of gutturals, palatals, cerebrals, dentals, and labials. We are now to show that *all the forty-seven* letters, vowels, semivowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the upper part of the palate, the teeth, or the lips.

a. We are, moreover, to point out that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either HARD or SOFT, according as the effort of utterance is attended with expansion (*vivára*), or contraction (*saṃvára*), of the throat.

b. The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskṛit grammar.

Gutturals	अ *a*	आ *á*			क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *n-a*	ह *ha*
Palatals	इ *i*	ई *í*	ए *e*	ऐ *ai*	च *ća*	छ *ćha*	ज *ja*	झ *jha*	ञ *na*	य *ya*	श *śa*
Cerebrals	ऋ *ṛi*	ॠ *ṛí*			ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	र *ra*	ष *sha*
Dentals	ऌ *ḷṛi*	ॡ *ḷṛí*			त *ta*	थ *tha*	द *da*	ध *dha*	न *na*	ल *la*	स *sa*
Labials	उ *u*	ऊ *ú*	ओ *o*	औ *au*	प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	व *va*

The first two consonants in each of the above five classes and the sibilants are hard; all the other letters are soft, as in the following table:

HARD OR SURD LETTERS.				SOFT OR SONANT LETTERS.					
क ka*	ख kha*		अ a	आ á	ङ ga*	घ gha*	ञ n·a	ह ha
च ĉa*	छ ĉha*	श ṣa	इ i	ई í	ए e	ऐ ai	ज ja*	झ jha*	ञ ña	य ya
ट ṭa*	ठ ṭha*	ष sha	ऌ lṛi	ॡ lṛí			ड da*	ढ dha*	ण n̄a	र ra
त ta*	थ tha*	स sa	उ u	ऊ ú	ओ o	औ au	द da*	ध dha*	न na	ल la
प pa*	फ pha*						ब ba*	भ bha*	म ma	व va

Note.—Hindú grammarians begin with the letters pronounced by the organ furthest from the mouth, and so take the other organs in order, ending with the lips. This as a technical arrangement is perhaps the best, but the order of creation would be that of the Hebrew alphabet; 1st, the labials; 2d, the gutturals; 3d, the dentals.

c. Observe, that although ए *e,* ऐ *ai,* are more conveniently connected with the palatal class, and ओ *o,* औ *au,* with the labial, these letters are really diphthongal, being made up of *a + i, d + í, a + u, d + ú,* respectively. Their first element is therefore guttural.

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa.* The kindred hard and soft are those in the same line marked with a star in the above table; thus *g, gh,* are the corresponding soft letters to *k, kh; j, jh,* to *ĉ, ĉh,* and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to remind the student of the proper meaning of the term vowel and consonant, and of the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a vocal emission of breath from the lungs, modified or modulated by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips †, but not interrupted or stopped by the actual *contact* of any of these organs.

a. Hence अ *a,* इ *i,* उ *u,* ऋ *ri,* ऌ *lṛi,* with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial,

† See Proposals for a Missionary Alphabet, by Prof. Max Müller.

cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But ए *e*, ऐ *ai*, ओ *o*, औ *au*, are diphthongal or compound vowels, as explained above at 18. *c*.* So that *e* and *ai* are half guttural, half palatal ; *o* and *au* half guttural, half labial.

b. The vowels are of course considered to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by *the contact* of one or other of the five organs, and cannot be enunciated excepting in conjunction with a vowel.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, because the vocal stream is abruptly and completely interrupted, and no murmuring sound (*aghosha*) allowed to escape : while all the other letters are called *soft* or *sonant*, because the vocal sound is less suddenly and completely arrested, the effect of stopping it being attended with a low murmur (*ghosha*).

c. Observe, that as the palatal stop is only a modification of the guttural, the point of contact being moved a little more forward from the throat towards the palate † ; so the cerebral (*múrdhanya*) stop is a modification of the dental, the difference being, that whereas in the dental consonantal sound the tip of the tongue is brought into direct contact with the back of the front teeth ; in the cerebral it is kept more back in the mouth and curled slightly upwards, so as to strike the gums or palate above the teeth, thus producing a more obtuse sound.

d. The name *cerebral* is retained in deference to established usage. Perhaps a more correct translation of *múrdhanya* would be *supernal*, as *múrdhan* here denotes the *upper part* of the palate, and not the head or brain, which is certainly

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* If the two vowels *a* and *i* are pronounced rapidly they naturally form the sound *e* pronounced as in *prey*, or as *a* and *i* in *sail* ; and so with the other diphthongs. The sound of *ai* in *aisle* may readily be resolved into *á* and *i*, and the sound of *ou* in *out* into *á* and *u*.

† The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 17. *b.* and 176, and compare *church* with *kirk*, Sanskrit *éatvár* with Latin *quatuor*, Sanskrit *éa* with Latin *que* and Greek *καί*, Sanskrit *jánu* with English *knee*, Greek *γόνυ*, Latin *genu*. Some German scholars represent the palatals च and ज by *k'* and *g'*.

not the organ of enunciation of any letter. But the inaccuracy involved in the word *cerebral* hardly justifies a change of name. As these letters are pronounced chiefly with the help of the tongue, they are more appropriately called *linguals*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters, are five, guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called *antaḥstha* because in the first arrangement of the alphabet they *stand between* the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels; in fact, half vowels, half consonants.

a. Each class of soft letters (excepting the guttural) has its own corresponding semivowel to which it is related. Thus the palatal soft letters इ *i*, ई *í*, ए *e*, ऐ *ai*, ण *ṇ*, have य *y* for their kindred semi-vowel. (Compare Sanskrit *yuvan* with Latin *juvenis* &c.) Similarly र *r* is the kindred semivowel of the cerebral soft letters ऋ *ṛi*, ॠ *ṛí*, and ड *ḍ*; ल *l* of the dentals ऌ *ḷṛi*, ॡ *ḷṛí*, and द *d**; and व *v* of उ *u*, ऊ *ú*, ओ *o*, औ *au*, and ब *b*. The guttural soft letters have no semi-vowel in Sanskrit, unless the aspirate ह *h* be so regarded.

23. The sibilants or hissing sounds (called *winds* by the native grammarians) are hard letters, which, nevertheless, strictly speaking, have something the character of vowels. The organs of speech in uttering them, although not closed, are more contracted than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. Sanskrit does not recognise any guttural sibilation, though the palatal sibilant is really half a guttural. See 17. *a.* The aspirate ह *h* might perhaps be regarded as a guttural *flatus* or wind without sibilating sound. The labial sibilation denoted by the letter *f*, and the soft sibilation denoted by *z*, are unknown in Sanskrit.

b. In the *Siva-sútras* of native grammars the letters are arranged in fourteen

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* That ल *l* is a dental, and kindred to द *d*, is proved by its interchangeableness with *d* in cognate languages. Thus *lacryma*, δάκρυμα. Compare also दॄष *dṛiś* with λάμπ.

groups: thus, *a i u ṛ lṛi ḷṛ k̥ e o n̄—ai au c̄—h̄ y v r ṭ—lṇ—ṁ n̄ ṇ n m—jh bh ṅ—gh ḍh dh ṡ—j b g ḍ d ḍ̄—kh ph ch ṭh th ç ṭ ṭ v—k p y—ç ḍ sh s r—h l. By taking the first letter of any series and joining it to the last of any other series various classes of letters are designated; thus *al* is the technical name for the whole alphabet; *hal* for all the consonants; *ac* the vowels; *ak* all the simple vowels; *aṇ* the vowels *a, i, u,* short or long; *ec* the diphthongs; *yaṇ* the semivowels; *jas* the soft consonants *g, j, ḍ, d, b; jhas* the same with their aspirates; *jhash* the soft aspirates alone; *yar* all the consonants except *h; jhal* all the consonants except the nasals and semivowels; *jhar* all the consonants except the aspirate, nasals, and semivowels.

ACCENTUATION.

24. Accentuation in Sanskrit is only marked in the Vedas. Only three names for the accents are generally recognised by grammarians; viz. 1. *Udātta,* 'raised,' i. e. the elevated or high tone, marked in Roman writing by the acute accent; 2. *Anu-dātta,* 'not raised,' i. e. the low or grave tone; 3. *Svarita,* 'sounded,' i. e. the sustained tone, neither high nor low, but a combination of the two (*samāhāra,* Pāṇ. 1. 2. 32) which is thus produced. In pronouncing the syllable immediately following the high-toned syllable, the voice unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as the *udātta,* and yet not so low as the *anudātta.* A syllable uttered with this sustained mixed intonation is said to be *svarita,* 'sounded.' These three accents, according to native grammarians, are severally produced, through intensifying, relaxing, and sustaining or throwing out the voice (*āyāma viśrambha ākshepa*); and these operations are said to be connected with an upward, downward, and horizontal motion (*tiryag-gamana*) of the organs of utterance, which may be illustrated by the movements of the hand in conducting a musical performance [*].

But although there are only three recognised names for the accents, there are in reality four tones. This may be proved (as Prof. Roth observes) by any one who tries to adjust the exact relationship between the sounds of the three accents above described. If they are arranged in regular musical series or progression, one link will be found wanting. The *udātta* and *svarita* are names for (so to speak) positive sounds, and the *anudātta* for negative; but the neutral, general, accentless sound, which may be compared to a flat horizontal line, and lies as it were between the positive and negative, remains undesignated.

Those grammarians, such as Pāṇini, who recognise only three names for the accents, apply the name *anudātta* to this neutral accentless sound also. Hence this name becomes unsuited to the low tone, properly so called, i. e. the tone which immediately precedes the high and is lower than the flat horizontal line taken to represent the general accentless sound. The fact is that the exertion

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[*] In native grammars the *udātta* sound of a vowel is said to result from employing the upper half of the organs of utterance, and the *anudātta* from employing the lower half.

required to produce the high tone (*udátta*) is so great that in order to obtain the proper pitch, the voice is obliged to lower the tone of the preceding syllable as much below this flat line as the syllable that bears the *udátta* is above it; and Pánini himself explains this lower tone by the term *sannatara* (for which the commentators have substituted the expression *anudáttatara*), while he explains the neutral accentless tone by the term *eka-śruti* (called in the Prátiśákhyas *praćaya* or *praćita*), i. e. the one monotonous sound in which the ear can perceive no variation. We have therefore really four tones in Sanskrit, and four expressions are now usually adopted to correspond. The name *anudátta* is confined to the neutral, indifferent, accentless or monotonous tone represented by the flat horizontal line. The expression *anudáttatara* has been adopted to designate the lowest sound of all or that immediately preceding the *udátta*, while the *svarita* (which in some respects corresponds with the Greek circumflex) denotes the mixed sustained sound which follows the *udátta*.

25. The three accents are thus marked in the Rig-veda.

When a syllable having a horizontal mark underneath (*anudáttatara*) is followed by one bearing no mark, the one bearing no mark is *udátta*; and when followed by two syllables, bearing no mark, both are *udátta*.

The *svarita* accent is denoted by a small perpendicular stroke above the syllable. Thus in the word चकार the syllable च is *anudáttatara*, का is *udátta*, and र is *svarita*.

In the Pada text (if *anudáttatara* be admitted) the horizontal stroke under a syllable may mark both the *anudátta* or neutral tone, and the *anudáttatara* or low tone; and if it extend under all the syllables of the same word, the whole word is *anudátta* accentless, thus सम:. In the Saṃhitá, the stroke underneath marks the *anudáttatara* and all such *anudátta* syllables as precede the first *anudáttatara* syllable, but in the remainder of the sentence the absence of accent (*anudátta*) is denoted by the absence of all mark after the *svarita* until the next *anudáttatara*.

In fact all the syllables (in a word or sentence) which follow the *svarita* are supposed to be pronounced in the accentless tone until the *anudáttatara* mark under a syllable appears again; so that the absence of mark may denote both *udátta* and *anudátta*. Properly, therefore, the *anudáttatara* mark is the beginning of a series of three accents, of which the *svarita* is the end; the appearance of this mark preparing the reader for an *udátta* immediately following, and a *svarita*. The latter, however, may sometimes be retarded by a new *udátta* syllable. Moreover, the *svarita* mark does not always imply an *anudáttatara* mark preceding, as in the word चकार at the beginning of a line, where the *svarita* merely shows that the first syllable is *udátta*. Again, in the Pada, where each word stands separately, there may be no *svarita* following an *udátta*, as पृथा। मार्. It must also be borne in mind that where a *svarita* is immediately followed by an *udátta* syllable, the *svarita* becomes changed to *anudáttatara*: thus in तिग्य पतयॅते the *svarita* of य becomes so changed, because of the *udátta* following.

Again, as to the *svarita* mark, it may either indicate a dependent *svarita*,

or an independent, i. e. either a *svarita* produced by an *udátta* immediately preceding, or a *svarita* produced by the suppression of a syllable bearing the *udátta*, as in तन्वा contracted from तनुवा, where the middle syllable is properly *udátta*. In the latter case, if the syllable bearing the *svarita* is long, and another word follows beginning with an *udátta*, then that syllable and all preceding syllables in the same word receive the *anudáttatara* mark, and the figure ई is inserted to carry the *svarita*, having also the *anudáttatara* mark beneath; thus तन्वा ई मम. If the syllable bearing the independent *svarita* be short, then the figure १ carries the *svarita*, with an *anudáttatara* under it; thus क्वेषत्.

Observe—The accent in Sanskrit is not confined to the last three syllables of a word, as in Greek and Latin. Observe also, that although the Sanskrit independent *svarita* is in some respects similar to the Greek circumflex, it should be borne in mind, that the latter is confined to long syllables, whereas the *svarita* may also be applied to short *.

OF THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel †, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words दासीर् राजा would in some books be written दा सी र् रा जा and in others दासीराजा. In Sanskrit works printed in Europe, the common practice is to separate only those words the final or initial letter of which are not acted on by the rules of combination. In such books *dásír rájá* would be written together, दासीराजा, because the final र् is the result of an euphonic change from स्, caused by the following र र. There seems, however, but little reason for considering the mere spaces left between the words of a sentence to be incompatible with the operation of euphonic laws; especially as the

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* See on the subject of Vedic accentuation, Roth's preface to the Nirukta : two treatises by Whitney in the Journal of the American Oriental Society, vol. IV. p. 195 etc., and V. p. 387 etc.: *Aufrecht*, de accentu compositorum Sanscriticorum, Bonnae, 1847; reviewed by *Benfey*, Göttinger Gelehrte Anzeigen, 1848, p. 1995—2010.

† Unless it end in Anusvára or Visarga ḥ, which in theory are the only consonantal sounds allowed to close a syllable. That Anusvára is not a full consonant is proved by the fact that it does not impede the operation of rule 70.

absence of such spaces must always cause more or less impediment
even to the fluent reader. Therefore in many books recently
printed in Europe, every uncompounded word capable of separation
by the use of the Virâma is separated. Thus *pitur dhanam âdadâti*
is written पितुर् धनम् आददाति, and not पितुधनमाददाति. The only cases
in which separation is undesirable, are where the final vowel of one
word blends with the initial vowel of the next into one long similar
or dissimilar vowel, and where final *u* and *i* are changed into their
corresponding semivowels *v* and *y*.

The following words and passages in the Sanskrit and English
character, are given, before proceeding further in the Grammar, that the Student, before proceeding further in the
Grammar, may exercise himself in reading the letters and in
transliterating; that is to say, in turning Sanskrit letters into the
English equivalents, and *vice versa*.

To be turned into English letters.

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,
उष, उच, ऊह, ऋज, ऌज, एध, ओख, कण, कित,
कुमार, खम, ध्रिप, क्षुध, छे, कृप, खन, खिद, गाह,
गुज, गृध, गॄ, घृण, घुष, चकास, चञ्च, चित, छिद,
छो, जीवा, झष, टीका, ठं, डीन, ढौक, णिद, तापः,
तडागं, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,
धृतः, नटः, नील, नेम, परिदानं, पुरुषम्, पौरः, पौर-
षेयी, पुरोडाश, बहुः, बालकस्, भोगः, भोजनं, मुष,
मृगः, मदस, मेदिनी, यक्त, योगः, रेणु, रेचक, रे,
रेवत, रज्जा, रूप, रुरुदिषु, लोह, वामः, वैर, शक्,
शौरः, षट्, साधुः, हेमकूटः, हेमन्.

To be turned into Sanskrit letters.

*Ada, asa, ali, âdi, âkhu, ágas, iti, îsah, thâ, udára, upanishad,
uparodha, úru, ûsha, rishi, eka, kakud, katu, koshah, gaura, ghata,
ćaitya, ćet, ćhalam, jetri, jhîrî, tagara, damara, dhâla, nama,
tatas, tathâ, trina, tushára, deha, daitya, dhavala, nanu, nayanam,*

*nidínam, pitrí, bhauma, bheshajam̐, marus, mahat, yuga, rush, rúḍhis,
lauha, vivekas, śatam, shoḍaśan, sukhin, hṛidaya, tatra, adya, buddhi,
arka, kratu, amsa, am̐-ka, an̐-ga, aṅchala, añjana, kaṇṭha, aṇḍa, anta,
manda, sampúrṇa.*

The following story has the Sanskṛit and English letters
interlineated.

अस्ति हस्तिनापुरे विलासो नाम रजकः। तस्य गर्दे-
asti hastinápure vilaso náma rajakaḥ tasya garda-

भोतिभारवाहनाद् दुर्बलो मुमूर्षुर् अभवत् ततस् तेन
bho 'tibháraváhanád durbalo mumúrshur abhavat tatas tena

रजकेनासौ व्याघ्रचर्मेणा प्रछाद्यारण्यसमीपे शस्यक्षेत्रे
rajakenásau vyághracharmaṇá prachhádyáraṇyasamípe śasyakshetre

मोचितः। ततो दूराद् अवलोक्य व्याघ्रबुद्ध्या क्षेत्रप-
mochitaḥ tato dúrád avalokya vyághrabuddhyá kshetrapa-

तयः पलायन्ते। अथ केनापि शस्यरक्षकेण धूसर-
tayaḥ paláyante atha kenápi śasyarakshakeṇa dhúsara-

कम्बलकृतानुराणेन धनुःकाण्ड सज्जीकृत्यावनतकायेन
kambalakṛitánutráṇena dhanuḥkáṇḍa sajjíkṛityávanatakáyena

एकान्ते स्थितम्। ततस्तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो
ekánte sthitam tatas taṃ cha dúre dṛishṭvá gardabhaḥ pushṭáṅ go

गर्दभीयमिति मत्वा शब्दं कुर्वाणस् तदभिमुखं धावितः।
gardabhíyamiti matvá śabdaṃ kurváṇas tadabhimukhaṃ dhávitaḥ

ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव
tatas tena śasyarakshakeṇa gardabho 'yamiti jñátvá lílayaiva

व्यापादितः॥
vyápáditaḥ

The following story is to be turned into Sanskṛit letters.

*Asti śríparvatamadhye brakmapurákhyaṃ nagaram. Tatra śaila-
śikhare ghaṇṭakarṇo náma rákshasaḥ prativasatíti janapravádaḥ śrúy-
ate. Ekadá ghaṇṭam ádáya paláyamánaḥ kaśchit chauro vyághreṇa*

*vyápáditah. Talpánipatitá ghantá vánaraih práptá. Te vánarás tám
ghantám anukshanam vádayanti. Tato nagaranjanair manushyah khá-
dito drishtah pratikshanam ghantárávasca sruyate. Anantaram
ghantákarnah kupito manushyán khádati ghantám ca vádayati ityuk-
ktvá janáh sarve nagarát palyáyitáh. Tatah karálayá náma kuttinyá
vimrisya markatá ghantám vádayanti svayam vijñáya rájá vijñápitah.
Deva yadi kiyaddhanopakshayah kriyate taddham enam ghantákarnam
sádhayámi. Tato rájñá tushtena tasyai kshetra versa dattam. Kuttinyá
ca mandalam kritvá tatra ganesádigauravam darsáyitvá svayam
vánarapriyaphalángádáya vanam pravisya phalányákiráni. Tato
ghantám grihítvá phalasaktá babhúvuh. Kuttiní ca
ghantám grihítvá nagaram ágatá sakalalokapújyábhavat.*

Observe, that Anusvára at the end of a word, when a consonant follows, is most
conveniently transliterated by ṃ, and *vice versa* ; thus, *brahmapurdkhyam nagaram*
ब्रह्मपुराख्यं नगरं *. Strictly, however, the ṃ, being influenced by the following ण, is
equivalent in sound to ण, and the two words might have been written *brahmapurdk-
khyan nagaram* ब्रह्मपुराख्यन् नगरं. Similarly, *pratikshanam* before *ghantárávas* is
written प्रतिक्षणं *pratikshanam*, though equivalent in sound to प्रतिक्षणण् *pratiksha-
naṇ*, in consequence of the following ण.

CHAPTER II.

SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic
changes of letters. Thus *rego* makes, in the perfect, not *regsi*, but
reksi (*rexi*), the soft *g* being changed to the hard *k* before the hard *s*.
Similarly, *veho* becomes *veksi* (*vexi*). In many words a final conso-
nant assimilates with an initial ; thus σνν with γνώμη becomes
σνγγνώμη ; ἐν with λάμπω, ἐλλάμπω. *Suppressus* is written for
subpressus ; *appellatus* for *adpellatus* ; *immensus* for *inmensus* ; *af-
finitas* for *adfinitas* ; *offero* for *obfero*, but in perfect *obtuli* ; *collo-
quium* for *conloquium* ; *irrogo* for *inrogo*. These laws for the
euphonic junction of letters are applied throughout the whole range
of Sanskrit grammar ; and that, too, not only in uniting different
parts of one word, but in combining words in the same sentence.
Thus, if the sentence " *Rara avis in terris* " were Sanskrit, it would

require, by the laws of Sandhi or combination, to be written *Rarávir ins terriḥ*; and might even be joined together thus, *Rarávirinsterriḥ*. The learner must not be discouraged if he is unable to understand *all* the laws of combination at first. He is recommended, after reading those that are printed in large type, to pass at once to the declension of nouns and conjugation of verbs. To attempt to commit to memory a number of rules, the use of which is not fully seen till he comes to read and construct *sentences*, must only lead to a loss of time and patience.

Sect. I.—CHANGES OF VOWELS.

27. It is to be observed that there are two distinct classes of rules of Sandhi; viz. 1. Those affecting the final or initial letters of complete words in a sentence; 2. Those which take effect in the *formation* of words by the junction of roots or crude bases with affixes or terminations. Of the latter, those which come into operation in the formation of *verbs*, are reserved till they are wanted (see rule 294), but those which come into immediate application in the formation and declension of nouns will be explained here; and amongst these, the changes of vowels called Guṇa and Vṛiddhi should be impressed on the memory, before another step is taken in the study of the Grammar. When the vowels इ *i* and ई *í* are changed to ए *e*, this is called the Guṇa change, or *qualification*; when *i* and *í* are changed to ऐ *ai*, this is called the Vṛiddhi change, or *increase* *. Similarly, उ *u* and ऊ *ú* are often changed to their Guṇa ओ *o*, and Vṛiddhi औ *au*; ऋ *ṛi* and ॠ *ṛí* to their Guṇa अर *ar*, and Vṛiddhi आर *ár*; and अ *a*, though it have no corresponding Guṇa change, has a Vṛiddhi substitute in आ *á*.

a. Observe—Native grammarians consider that *a* is already a Guṇa letter, and on that account can have no Guṇa substitute. Indeed they regard *a, e, o* as the only Guṇa sounds, and *á, ai, au* as the only Vṛiddhi; *a* and *á* being the real Guṇa and Vṛiddhi representatives of the vowels ऋ and ॠ. It is required, however, that *r* should always be connected with *a* and *á* when these vowels are substituted for *ṛi*; and *l,* when they are substituted for *lṛi*.

28. Let the student, therefore, never forget the following rules.

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* गुण *guṇa* in Sanskrit means 'quality,' and वृद्धि *vṛiddhi,* 'increase.' It will be convenient to Angliscise these words.

There is no Guṇa substitute for ऋ *a*, but आ *á* is the Vṛiddhi sub-
stitute for ऋ *a* ; ए *e* is the Guṇa, and ऐ *ai* the Vṛiddhi, for इ *i* and
ई *í* ; ओ *o* is the Guṇa, and औ *au* the Vṛiddhi, for उ *u* and ऊ *ú* ;
अर् *ar* is the Guṇa, and आर् *ár* the Vṛiddhi, for ऋ *ṛi* and ॠ *ṛí* ;
अल् *al* is the Guṇa, and आल् *ál* the Vṛiddhi, for ऌ *lṛi* and ॡ *lṛí*.
Moreover, ऐ *ai* is the Vṛiddhi of the Guṇa ए *e*, and औ *au* the
Vṛiddhi of the Guṇa ओ *o*.

a. Observe—It will be convenient in describing the change of a vowel to its
Guṇa or Vṛiddhi substitute, to speak of that vowel as *gunated* or *vriddhied.*

b. But in the formation of bases, whether for declension or con-
jugation, the vowels of roots cannot be guṇated or vṛiddhied, if they
are followed by double consonants, i. e. if they are long by position ;
nor can a vowel long by nature be so changed, *unless it be final.*
The vowel ऋ *a* is of course incapable of Guṇa. See 27. *a.*

29. Again, let him bear in mind that the Guṇa sounds ए *e*, ओ *o*
are diphthongal, that is, composed of two simple vowel sounds.
Thus, ए *e* is made up of ऋ *a* and इ *i* ; ओ *o* of ऋ *a* and उ *u* ; so
that a final ऋ *a* will naturally coalesce with an initial इ *i* into ए *e* ;
with an initial उ *u* into ओ *o*. Again, अर् *ar* may be regarded as
made up of ऋ *a* and ऋ *ṛi* ; so that a final ऋ *a* will blend with an
initial ऋ *ṛi* into अर् *ar*. Compare 18. *c.*

a. Similarly, the Vṛiddhi diphthong ऐ *ai* is made up of *a* and *e*,
or (which is really the same) *á* and *i* ; and औ *au* of *a* and *o*, or
(which is really the same) *á* and *u*. Hence, a final ऋ *a* will naturally
blend with an initial ए *e* into ऐ *ai* ; and with an initial ओ *o* into औ *au*.
Compare 18. *c* ; and see the note to the table in the next page. It is
to be observed, that the simple vowels in their diphthongal unions
are not very closely combined, so that *e, o, ai, au* are constantly
liable to be resolved into their constituent simple elements.

b. If *ai* is composed of *á* and *i*, it may be asked, How is it that long *á* as well as
short *a* blends with *i* into *e* (see 32), and not into *ai* ? In answer to this, Professor
Bopp (Comparative Grammar, p. 2) maintains that a long vowel at the end of
a word naturally shortens itself before an initial vowel. His opinion is, that the
very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛiddhi,
the prefixing of long *á*, to a simple vowel. He therefore holds that the Guṇa of *i*
is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly,
the original Guṇa of *u* is *a u*, blending afterwards into *o* ; the original Guṇa of ऋ *ṛi*
is *a ṛi*, blending into *ar.*

c. Hence it appears, that, since the Sanskrit a answers to the Greek ε or ο (see 11. f), the practice of gunating vowels is not peculiar to Sanskrit alone. The Sanskrit एमि emi, 'I go,' which in the plural becomes इमस् imas, is originally a i mi, corresponding to the Greek εἶμι and ἴμεν. Similarly in Greek, the root φυγ (ἔφυγον) is in the present φεύγω. Compare also the Sanskrit veda (vaida), 'he knows,' with Greek οἶδα; and compare λέλοιπα, perfect of λιπ, with the Sanskrit 2d preterite.

30. Again, let him never forget that व y is the kindred semivowel of इ i, ई í, ए e, and ऐ ai; व v of उ u, ऊ ú, ओ o, and औ au; र r of ऋ ri and ॠ rí; and ल l of ऌ lri and ॡ lrí. So that i, í, e, ai, at the end of words, when the next begins with a vowel, may often pass into y, y, ay, áy, respectively; u, ú, o, au, into v, v, av, áv; and ri, rí, into r; just as in English we often use y for i in holy, and w for u in cow, now, &c. [NB. lri is not found as a final.]

In order to impress the above rules on the mind, the substance of them is embodied in the following table:

Simple vowels,	a or á	i or í	u or ú	ri or rí	lri or lrí
Guna substitute		e	o	ar	al
Vriddhi substitute,	á	ai	au	ár	ál

Simple vowels,		i or í	u or ú	ri or rí	lri or lrí
Corresponding semivowel		y	v	r	l

Guna,		e	o		
Guna resolved,		a + i	a + u		
With semivowel substitute,		ay	av		

Vriddhi,		ai	au		
Vriddhi resolved,		$\begin{cases} a + e \\ a + a + i \\ *á + i \end{cases}$	$\begin{cases} a + o \\ a + a + u \\ *á + u \end{cases}$		
With semivowel substitute,		áy	áv		

* Since e = a + i and o = a + u, therefore a + e will equal a + a + i or á + i and a + o will equal a + a + u or á + u.

E

The succeeding rules will now explain themselves. They all result from the law that euphony abhors a hiatus between vowels; see, however, note to r. 66.

31. अ *a* or आ *á*, followed by the similar vowels अ *a* or आ *á*, blends into one long similar vowel: thus

न + अस्ति *na* + *asti* becomes नास्ति *násti*, 'there is not.'

जीव + अन्त *jívá* + *anta* = जीवान्त *jívánta*, 'the end of life.'

a. The same rule applies to the other vowels, इ *i*, उ *u*, ऋ *ri*, short or long: thus

अधि + ईश्वर *adhi* + *ísvara* becomes अधीश्वर *adhísvara*, 'the supreme lord.'

ऋतु + उत्सव *ritu* + *utsava* = ऋतूत्सव *ritútsava*, 'the festival of the season.'

पितृ + ऋद्धि *pitri* + *riddhi* = पितृद्धि *pitriddhi*, 'the father's prosperity.'

32. अ *a* or आ *á*, followed by the dissimilar vowels इ *i*, उ *u*, ऋ *ri*, short or long, blends with *i* or *í* into the Guṇa ए *e*; with *u* or *ú* into the Guṇa ओ *o*; with *ri* or *rí* into the Guṇa अर् *ar*: thus

परम + ईश्वर *parama* + *ísvara* becomes परमेश्वर *paramesvara*, 'the mighty lord.'

हित + उपदेश *hita* + *upadesa* = हितोपदेश *hitopadesa*, 'friendly instruction.'

गङ्गा + उदक *gaṅgá* + *udaka* = गङ्गोदक *gaṅgodaka*, 'Ganges-water.'

तव + ऋद्धि *tava* + *riddhi* = तवर्द्धि *tavarddhi*, 'thy growth.'

महा + ऋषि *mahá* + *rishi* = महर्षि *maharshi*, 'a great sage.'

Similarly, तव + ऌकार *tava* + *ḷrikára* becomes तवल्कार *tavalkára*, 'thy letter ḷri.'

33. अ *a* or आ *á*, followed by the dissimilar vowels ए *e*, ओ *o*, ऐ *ai*, or औ *au*, blends with *e* into the Vṛiddhi *ai*; with *ai* also into *ai*; with *o* into the Vṛiddhi *au*; with *au* also into *au*: thus

पर + एधित *para* + *edhita* becomes परैधित *paraidhita*, 'nourished by another.'

विद्या + एव *vidyá* + *eva* = विद्यैव *vidyaiva*, 'knowledge indeed.'

देव + ऐश्वर्य *deva* + *aisvarya* = देवैश्वर्य *devaisvarya*, 'divine majesty.'

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* The blending of *a* and *i* into the sound *e* is recognised in English in such words as sail, nail, &c.; and the blending of *a* and *u* into the sound *o* is exemplified by the French faute, baume, &c.

अल्प + ओजस् alpa + ojas = अल्पौजस् alpaujas, 'little energy.'

गङ्गा + ओघ gangá + ogha = गङ्गौघ gangaugha, 'the torrent of the Ganges.'

ज्वर + औषध jvara + aushadha = ज्वरौषध jvaraushadha, 'fever-medicine.'

34. इ i, उ u, ऋ ṛi (short or long), followed by any dissimilar vowel, pass into their kindred semivowels; viz. i into y*, u into v; ṛi or ṝi into r: thus

अग्नि + अस्त्र agni + astra becomes अग्न्यस्त्र agnyastra*, 'fire-arms.'

प्रति + उवाच prati + uvácha = प्रत्युवाच pratyuvácha*, 'he spoke in reply.'

तु + इदानीम् tu + idáním = त्विदानीम् tvidáním*, 'but now.'

मातृ + आनन्द mátṛi + ánanda = मात्रानन्द mátránanda, 'the mother's joy.'

35. Final ए e and ओ o, followed by अ a, initial in another word, remain unchanged, and the initial अ a is cut off: thus

ते + अपि te + api becomes तेऽपि te'pi, 'they indeed.'   (See 10.)

सो + अपि so + api = सोऽपि so'pi, 'he indeed.'

36. But followed by any other vowel (except अ a), initial in another word, are changed to ay and av respectively; and the y of ay, and more rarely the v of av, may be dropped, leaving the uninfluenced by the following vowel: thus *[handwritten marginal note]*

ते + आगताः te + ágatáḥ becomes तयागताः tayágatáḥ, and then त आगताः ta ágatáḥ, 'they have come.'

Similarly, विष्णो + इह vishṇo + iha becomes विष्णविह vishṇaviha, and then विष्ण इह vishṇa iha, 'O Vishṇu, here!'

a. And in the case of ए e and ओ o followed by vowels in the same word, &c., even though the following vowel be अ a or ए e or ओ o, then e must still be changed to ay, and o to av, and both y and v must be retained: thus

जे + अति je + ati becomes जयति jayati, 'he conquers†.'

अग्ने + ए agne + e = अग्नये agnaye, 'to fire.'

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* So in English we pronounce a word like million as if written millyon; and we write evangelist for euangelist.

† In English we respect this law in writing, though not in pronouncing such words as saying, playing, &c.

भो + अति bho + ati = भवति bhavati, ' he is.'

गो + ईश्वर go + íswara = गवीश्वर gavíswara, ' owner of kine.'

गो + ओकस go + okas = गवोकस gavokas, ' the abode of cattle.'

37. ऐ ai and औ au, followed by any vowel, similar or dissimilar, are changed to áy and áv respectively : thus

कस्मै + अपि kasmai + api becomes कस्माय्यपि kasmáyapi, ' to any one whatever.'

रै + अः rai + aḥ = राय: ráyaḥ, ' riches.'

ददौ + अन्नं dadau + annam = ददावन्नं dadávannam, ' he gave food.'

नौ + औ nau + au = नावौ návau, ' two ships.'

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36: thus कस्मा अपि kasmá api for कस्माय्यपि kasmáyapi, and ददा अन्नं dadá annam for ददावन्नं dadávannam.

38. There are some exceptions (usually called *pragṛihya*, ' to be taken out') to the above rules. The most noticeable is that of the dual, whether of nouns or verbs, ending in *í, ú,* or *e*. These are not acted on by following vowels : thus

हरी एतौ harí etau, ' these two Haris.'

विष्णू इमौ vishṇú imau, ' these two Vishṇus ;' अमू आसाते amú ásáte ' these two are present ;' पचेते इमौ pachete imau ' these two cook ;' शेयेते आर्यौ ' we two lie down.'

The same applies to अमी amí, nom. pl. m. of the pronoun अदस.

Prolated vowels remain unchanged, as आगच्छ कृष्ण ३ अत्र ' Come, Krishṇa, here,' &c.

a. A vocative case in o, when followed by the particle *iti*, may remain unchanged, as विष्णो इति rishṇo iti, or may follow 36.

b. Particles, when simple vowels, and आ *á* and ओ *o*, as the finals of interjections, remain unchanged, as इ इन्द्र i indra, 'O, Indra!' उ उमेश u umesa, 'O, lord of Umá!' आ एवं *á* evam, 'Ah, indeed!' अहो इन्द्र aho indra, 'Ho, Indra!'

c. The चो o of गो go, ' a cow,' may become अव ava in certain cases, as गो + इन्द्र go+indra becomes गवेन्द्र gavendra, ' lord of kine ;' and गव्य or गव्य garya, ' relating to cows.'

d. Except the following from r. 32 : वश + कहिनी = वशाहिणी ' a complete army ;' प्र + ऊह = प्रौह ' a good argument ;' प्र + ऊढ = प्रौढ ' proud ;' मुद् + चान = मुषान्न ' influenced by joy' [but मुषेन = मुषेन = regularly मुषेनन्ती ;] प्र + चान = प्रौन्न ' principal debt.' Similarly, कम्बल + चान = कम्बलौन 'debt of a blanket ;' वसन + चान 'debt of a cloth ;' चान + चान 'debt of a debt, compound interest.'

e. Except also from r. 32, प्र + च्युक्ति = प्राच्युक्ति ' he goes on,' and वप + च्युक्ति = उपाच्युक्ति ' he approaches.' Compare 26o. *a.*

f. The च्यु which takes the place of the वा or वाह in the acc. pl. of such words as प्रवाह, ' a steer training for the plough,' requires Vṛiddhi after *a,* as प्रवाहः.

g. The उ *u* of किमु may remain or be changed to व *v* before a vowel, as किमु उक्तं or किंवुक्तं 'whether said.'

h. According to Śākalya, *a, i, u, ṛi* (short or long), final in a word, may optionally either remain unchanged (but a long vowel must be shortened) before a word beginning with ऋ or follow the usual rule, thus ब्रह्म + ऋषि or even ब्रह्म + ऋषि 'a Brahman who is a Ṛishi' may be either ब्रह्मर्षि or ब्रह्मर्षि, but in no case ब्रह्मा ऋषि. So in the case of *ī* or *ū* or *ṛī,* final in a word, followed by dissimilar vowels, thus चक्री + अत्र is either चक्र्यत्र or चक्री अत्र 'the discus armed here.' But compounded words follow the usual rule, as नदी + उदकं = नद्युदकं 'the water of the river.'

i. Verbs beginning with ए or ओ do not generally blend these vowels with the final *a* of a preceding preposition, but cut it off; see rule 783. *k.* and *p.* [But उप + एति = ते makes regularly उपैति 'he approaches,' and उप + एधते = उपैधते 'he increases.']

j. The particle एव when it denotes uncertainty is said to have the same effect on a preceding final *a.*

k. The words ओतु 'a cat' and ओष्ठ 'the lip' may optionally have the same effect, and दिव + ओकस् may be either दिवौकस् or दिवौकस् 'a deity.'

l. So also the sacred syllable ओम् and the preposition आ *ā* may have the same effect, as शिवाय + ओं नमः = शिवायों नमः 'Om! reverence to Śiva,' and शिव + एहि (i. e. आ with इहि) = शिवेहि 'O Śiva, come!'

m. The following words illustrate the same irregularity: शक + आपुप् = शकाषुप् 'a pot-herb;' कर्क + आपुप् = कर्कन्धु 'jujube;' लाङ्गल + ईशा = लाङ्गलीशा 'plough-handle;' मार्त + अण्ड = मार्तण्ड 'the sun;' मनस् + ईषा = मनीषा 'intellect.'

The following table exhibits all the combinations of vowels at one view. Supposing a word to end in *ú,* and the next word to begin with *au,* the student must carry his eye down the first column (headed "final vowels") till he comes to *ú,* and then along the top horizontal line of "initial vowels" till he comes to *au.* At the junction of the perpendicular column under *au* and the horizontal line beginning *ú,* will be the required combination, viz. *v au.*

INITIAL VOWELS. → FINAL VOWELS. ↓	1 a	2 á	3 i	4 í	5 u	6 ú	7 ri	8 rí	9 e	10 ai	11 o	12 au
a or á	35.36	35.36	31	31	32	32	ar	ar	r	r	o	au
i or í	36.a.	36.a.	34	34	31.a.	31.a.	34	34	r	r	r	r
u or ú	37	37	áy	áy	34	34	áy	áy	r	r	r	r
ri or rí	37	37	iy	iy	uy	uy	34	34	r	r	r	r
e	35.36	35.36	ay	ay	ay	ay	ay	ay	34	34	34	34
ai	37	37	áy	áy	áy	áy	áy	áy	34	34	33	33
o	o*	35.36	ay	ay	ay	ay	ay	ay	34	34	34	34
au	au	au	áy	áy	áy	áy	áy	áy	34	34	33	33

Observe, that in the above table the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

* If the initial a belong to a termination, suffix, &c. and not to a complete word, then a is not cast off, and o becomes au before it. See ß 6. a.

† If both the vowels are complete words, the y and r may be dropped throughout, but not so usually as in the case of a.

SECT. II.—CHANGES OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR SURD.			SOFT OR SONANT.						
k	*kh*		*g*	*gh*	*ṅ*	*h*	*a*	*á*	
ĉ	*ĉh*	*ŝ*	*j*	*jh*	*ñ*	*y*	*i*	*í*	*e*	*ai*
ṭ	*ṭh*	*sh*	*ḍ*	*ḍh*	*ṇ*	*l*	*ṛi*	*ṛí*	
t	*th*	*s*	*d*	*dh*	*n*	*l*	*ḷi*	*ḷí*	
p	*ph*		*b*	*bh*	*m*	*v*	*u*	*ú*	*o*	*au*

Note—In the following rules it may generally be observed, that final consonants have a tendency to adapt themselves to initial, rather than initial to final.

GENERAL RULES.

40. If two hard or two soft consonants come in contact, there is generally no change; and similarly, if a soft consonant ends a word, when a vowel follows : thus

विद्युत् प्रकाशते *vidyut prakásate*, 'the lightning shines.'

कुमुद् विकसति *kumud vikasati*, 'the lotus blossoms.'

दृषद् अधोगच्छति *dṛiṣad adhogaĉĉhati*, 'the rock descends.'

विद्युत् + सु *vidyut + su* = विद्युत्सु *ridyutsu* [in lightnings.'

a. Observe, however, that the unaspirated form of a final letter is substituted for the aspirated, as चित्रलिख् + करोति *ĉitralikh + karoti* becomes चित्रलिक् करोति *ĉitralik karoti*, 'the painter forms ;' and similarly, if two aspirated letters come in contact, the first must be written in the unaspirated form (see 5. *a*).

41. If any hard letter ends a word when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own unaspirated soft (but see paragraph *b*, next page) : thus

वाक् + देवी *vák + deví* becomes वाग्देवी *vágdeví*, 'the goddess of eloquence.'

वाक् + ईश *vák + íśa* = वागीश *vágíśa*, 'the lord of speech.'

चित्रलिख् + लिखति *ćitralikh* + *likhati* = चित्रलिग् लिखति *ćitralig likhati*,
   'the painter paints.'

विट् + भव *viṭ* + *bhava* = विड्भव *viḍbhava*, 'generated by filth.'

प्राट् + विवाक *prāṭ* + *vivāka* = प्राड्विवाक *prāḍ-vivāka*, 'a judge.'

a. There is an option allowed before nasals; that is, when two
words come together, the initial of the second word being a nasal,
then the final of the first word is usually (though not necessarily *)
changed to the nasal of its own class : thus

वाक् + मय *vāk* + *maya* becomes वाङ्मय *vāṅ-maya*, 'full of words.'

विट् + मय *viṭ* + *maya* = विण्मय *viṇmaya*, 'full of filth.'

चित् + मय *ćit* + *maya* = चिन्मय *ćinmaya*, 'formed of intellect.'

तत् + मात्रं *tat* + *mātraṃ* = तन्मात्रं *tanmātraṃ*, 'that element.'

तत् + नेत्रं *tat* + *netraṃ* = तन् नेत्रं *tan traṃ*, 'that eye.'

अप् + मूलं *ap* + *mūlaṃ* = अम्मूलं *ammūlaṃ*, 'water and roots.'

b. Observe particularly—Rule 41 applies to terminations of nouns
beginning with consonants, but not to terminations beginning with
vowels. In the latter case, the final consonant is supposed to
attract the initial vowel, and thus, losing its character of a final
letter, is not made ~~&c.~~: thus वाक् + भिस *vāk* + *bhis* becomes वाग्भिस्
vāgbhis, 'by words;' but वाच् + आ *vāć* + *ā* remains वाचा *vā-ćā*,
'by a speech' (not वाग आ *vāj-ā*.) सरित् + भिस *sarit* + *bhis* = सरिद्भिस *sa-
rid-bhis*, 'by rivers;' but सरित् + आ *sarit* + *ā* remains सरिता *sari-tā*, 'by
a river' (not सरिद आ *sarid-ā*.) चित्रलिख् + सु *ćitralikh* + *su* = चित्रलिक्षु
ćitralikh-su, 'in painters;' but चित्रलिख् + आ *ćitralikh* + *ā* remains
चित्रलिखा *ćitrali-khā*, 'by a painter' (not *ćitralig-ā*.)

c. Similarly, in the case of verbal terminations beginning with vowels
attached to roots ending in ~~hard~~ letters, rule 41 does not apply :
thus पत् + अति *pat* + *ati* remains पतति *patati*, and क्षिप् + अति *kship* + *ati* remains
क्षिपति *kshipati*. And even in the case of verbal terminations beginning
with *m*, *v*, or *y*, rule 41 does not generally apply : thus वद् + मि *vad* + *mi* re-
mains वद्मि *vaćmi*, क्षिप् + वस *kship* + *vas* remains क्षिप्वस *ćekshipvas*, and क्षिप् + यति *kship* + *yati*
remains क्षिप्यति *ćekshipyati* ; but क्षिप् + धि *ćekship* + *dhi* becomes regularly क्षिप्धि *ćekshibdhi*.

d. Of course, rule 41 does not apply to final sibilants, as they have no cor-
responding soft letters. The rules for sibilants are given at 61.

e. In the case of षष् 'six,' followed by the termination *nāṃ*, the final nasal being

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* According to the Laghu-kaumudī (77) it is necessarily changed when the next
word is a *pratyaya* or affix like *maya*.

a cerebral affects also an initial s coming in contact with it; thus षष्ठी. The same applies to षट् + नवति, which is written षण्णवति 'ninety-six.' Similarly, षण्णगरी 'six cities.' Compare s. 58. b.

42. If a soft letter ends a word, root, or crude base, when any hard initial letter follows, the soft is changed to its own unaspirated hard: thus कुमुद् + सु kumud + su becomes कुमुत्सु kumutsu, loc. pl. of kumud, 'a lotus;' समिध् + सु samidh + su = समित्सु samitsu, loc. pl. of समिध् samidh, 'fuel.'

Note—Similarly in Latin, a soft guttural or labial often passes into a hard before s and t; thus reg + si becomes reksi (rexi), scrib + si = scripsi, reg + tum = rectum, &c.

a. The same may optionally take place at the end of a sentence or before a pause, as कुमुत् kumut or कुमुद् kumud. See Pánini VIII. 4, 56. It is usual, however, to write the hard unaspirated form in such cases.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and ह h, are changed by special rules.

c. If the final be an aspirated soft letter, and belong to a root whose initial is ग g or ड d, द d or ब b, then the aspiration, which is suppressed in the final, is transferred back to the initial letter of the root; so बुध् + सु budh + su becomes भुत्सु bhutsu, loc. pl. of budh, 'one who knows.' Similarly, दध् + तस dadh + tas becomes धत्तस् dhattas, 'these two place;' and see 306. a, 299. a. b, 664.

Note—Greek recognises a similar principle in τρέχω, θρέξομαι; τρυφή, θρύπτω: cf. also the noun, θρίξ, i.e. θρικ-ς from the crude form τριχ-.

43. The following consonants are not allowed to remain un-changed at the end of words*, that is to say, they undergo modifications without reference to the following letters in a sentence; and when they are combined with the initial letters of succeeding words, or with the initial *strong consonants* of affixes (see *f.* next page), these modifications must take place before 41 and 42 are applied. 1st, A conjunct quiescent consonant (with few exceptions); 2d, an aspirated quiescent consonant; 3d, the aspirate ह h; 4th, the palatal letters च ch, छ chh, ज j, झ jh (when radical, and not the result of the changes of final द t and ड d at 47); 5th, the sibilants श s and ष sh.

a. With regard to 1, as a general rule, a compound quiescent consonant at the end of a word is reduced to a simple one, and when a word ends in a single or conjunct quiescent consonant, and a termination be affixed consisting of a quiescent consonant, then, to avoid the concurrence of such consonants at the end, the first only is allowed to remain, and the termination is dropped: thus चरन्त् + स् charant + s leaves चरन् charan, 'going;' चरव् + स् aved + s becomes avets and then avet. (So एतिप्तप् for एतिप्तप्स् and analogously, mulsi for mulg-si, sparsi for sparg-si, &c.)

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* Of course, however, roots and crude forms are first cited in their unchanged state; and are so found in dictionaries and vocabularies.

F

Observe, however, that a radical ड, ढ, ण, or ष, preceded by ऋ r, remains; as, कॄ nom. of अर्ऴ 176. *h*.

But in the case of such a word as *abibhar* at p. 231, the affix *t* in the third person is dropped, as not being radical.

And in such a word as चिकीर्षी (nom. चिकीः: 'desirous of doing'), the final quiescent sibilant, though belonging to the base, is dropped after *r*. See 166. *a*.

b. With regard to 2, the unaspirated form is substituted for the aspirated.

c. With regard to 3, a final ह *h* is usually changed either to क *k* or ट् *t*. See 182, 305, 306, 17. *a*. (So in Arabic a *h* becomes ट् *t*.)

d. With regard to 4, palatals, as being derived from gutturals (see 20. *c*), generally revert to their originals; i.e. final च *ch* and छ *jh* are usually changed to क (see 12), but छ *ch* may become ट् *t* (176); ज *j* becomes क *k* or ग *g*, but sometimes ट् *t* or ड् *d*. (So in cognate languages *ch* is often pronounced as *k*, or passes into *k*. Compare 'archbishop,' 'archangel,' 'church,' 'kirk,' &c. Again, 'nature' is pronounced like 'nachure,' and *g* in English is often pronounced as *j*.)

e. With regard to 5, final ष *sh* and ष *sh* usually pass into either क *k* or ट् *t*. See 181, 17. *b*; and compare 'parish,' 'parochial,' 'nation' for 'nashun,' &c.

f. The above changes must hold good, whatever may be the initial letter of a following word; but rules 41 and 42 must be afterwards applied. They also hold good before all *terminations* or *affixes* beginning with strong consonants (i.e. all consonants except nasals and semivowels); but before vowels (except the affix *a* at 80. I) and weak consonants (i.e. nasals and semivowels) the finals remain unchanged. See 41. *b*, and *vât* at 176, and *vad* at 650.

SPECIAL RULES.

44. The special rules for the changes of consonants are very numerous, but since comparatively few words in Sanskrit end in any other consonants than त् *t* and द् *d*, the nasals न् *n* and म् *m*, the dental sibilant स् *s*, and the semivowel र् *r*, it will be sufficient for all practical purposes to notice these special rules under four heads:

1st, Changes of final त् and द्.

2d, Changes of the nasals, especially न् and म्.

3d, Changes of final स्.

4th, Changes of final र्.

CHANGES OF FINAL त् *t* AND द् *d*.

45. By the general rule (41), final त् *t* becomes द् *d* before soft consonants, and before vowels; as मरुत् + वाति *marut + vâti* becomes मरुद् वाति *marud vâti*, 'the wind blows.'   But see exception, r. 41. *b*.

a. Except, also, bases ending in *t* followed by the affixes *vat, mat, vin, vala*; as, *vidyut-vat*, 'possessed of lightning;'   *garut-mat*, 'possessed of wings.'

b. There is an exception also in the case of verbal terminations beginning with *m, v, y*; see 41. *c*, and compare 554.

46. And, by 42, final ह् *d* generally becomes त् *t* before hard consonants; as, दृशद्+पतन becomes *driṣat-patana,* 'the fall of a stone.'

47. And, by 41. *a,* final त् *t* or ह् *d* may become न *n* before न or म.

But there are certain special rules relating to त् *t* or ह् *d,* and incidentally to other consonants, which must be given under this head.

48. If त् *t* or ह् *d* ends a word, when an initial च् *ĉ,* ज *j,* or ल *l,* follows, then त् *t* or ह् *d* assimilates with these letters: thus भयात् + लोभात् + च bhayát + lobhát + ĉa becomes *bhayál lobhál ĉa,* 'from fear and avarice;' तद् + जीवनम् tad + jívanam = *taj jívanam,* 'that life.'

a. A final त् *t* or ह् *d* also assimilates with a following छ *ĉh* or झ *jh,* but by 43. *b.* the result will then be छ *ĉh, jjh:* thus तत् + छिनत्ति = तच्छिनत्ति 'he cuts that;' तद् + भशः = तज्झशः 'the fish of him.'

b. Final त् *t* or ह् *d* assimilates in the same way with ट *ṭ,* ड *ḍ,* and their aspirates: thus तत् + टीका = तट्टीका; तद् + ठक्कुरः = तट्ठक्कुरः.

Observe—The converse does not take place in the contact of complete words; thus षट् ते, not षट् ते 'those six:' but दिद्+ते 'he rules,' see 325.

Final त् *t* or ह् *d* may also assimilate with initial न *n* and ष *ṣ.*

c. When छ *ĉh* is between two vowels in a simple word, त् *t,* changeable by 48. *a.* to च *ĉ,* must be inserted; thus the root प्रछ *praĉh* with vowel *a* following must be written प्रच्छ *praĉĉha* (as in प्राछक at 631).

The same holds good when छ *ĉh* is initial and a previous syllable either of an inflected word, or of a crude form preceding in a compound, or of a prefix ends in a short vowel; as, शैलस्य छाया or शैलच्छाया 'the shadow of a rock:' so also, वि* + छेद = विच्छेद 'he cuts;' व* + छिदत = वच्छिदत 'he was cutting.'

The same is obligatory after the preposition आ and the particle मा; as, आ + छाद = आच्छाद 'covered;' मा + छिदत = मा छिदत 'let him not cut.'

In other cases after long vowels the insertion of त् *t* is optional; as, पक्षिणीछाया or पक्षिणीच्छाया 'the shadow of a fig-tree;' सा छिनत्ति or सा च्छिनत्ति 'she cuts.'

d. After final त् *t,* before initial स *s,* an augment त् *t* may be inserted; as, षट् सनः or षट् त्सनः 'being six.'

49. If त् *t* or ह् *d* ends a word and the next begins with श *ś* immediately followed by a vowel, semivowel, or nasal, then त् or *d* is changed to च *ĉ,* and the initial श *ś* is usually changed to छ *ĉh;*

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* वि *ĉi* is the syllable of reduplication to form the perfect of छिद् *ĉhid,* व *a* the augment to form the imperfect of all verbs; but in the paradigms, words like वच्छिदत are, for the convenience of typography, printed अच्छिदत, &c. See p. 286.

thus तत् + श्रुत्वा *tat + śrutvā* = तच् छुत्वा *tac chrutvá,* 'having heard that,' but तच् छुना *tac chunā* is allowable.

a. Similarly, the change of initial श् *ś* to छ *ch* is optional after a final त् ; thus वाक् छल *may either remain so or be written* वाक् शल. Again, after a final ट् and ण् *p* this rule is said to be optional; but examples are not likely to occur: though in Rig-veda III. 33, 1, we have विपाट् शुतुद्री for विपाट् + शुतुद्री the names of two rivers in the Panjáb.

50. If त् ends a word, when initial ह *h* follows, the final त् *t* is changed to द् *d* (by 41), and the initial ह *h* optionally to ध dh; thus तत् + हरति *tat + harati* becomes तद् धरति (or तद्धरति) *tad dharati* 'he seizes that ;' but तद् हरति *tad harati* is allowable.

51. By a similar rule, and on the same principle, any consonant (except a nasal, semivowel, or sibilant) followed by ह, must be softened if hard, and its soft aspirate optionally substituted for the initial ह ; thus वाक् + हरति *vāk + harati* becomes वाग् घरति *vāg gharati,* 'speech captivates.' Similarly, अच् + हस्: *ac + hrasvaḥ,* 'a short vowel.'—अक्हस्: *ajkhrasvaḥ,* 'a short vowel.'

CHANGES OF THE NASALS.

52. If the letter न् *n,* preceded by a *short* vowel, ends a word, when the next begins with any vowel, the *n* is doubled: thus आसन् + अत्र *āsan + atra* becomes आसन्न् अत्र *āsann atra,* 'they were there ;' तस्मिन् + उद्याने *tasmin + udyāne* = तस्मिन्न् उद्याने *tasminn udyāne,* 'in that garden.'

a. This applies equally to final स् and ण् (as प्रत्यग् + आत्मा = प्रत्यग्गात्मा 'the soul evidently existent'); but these, especially the last, can rarely occur as finals.

53. If न् *n* ends a word, when an initial च *c,* त *t,* or ट *ṭ,* (or their aspirates) follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter ; and the न् *n* then passes into Anusvára, see 6. *b*: thus कस्मिन् + चित् *kasmin + cit* becomes कस्मिंश्चित् *kasmiṃścit,* 'in a certain person ;' अस्मिन् + तडागे *asmin + taḍāge* = अस्मिंस्तडागे *asmiṃstaḍāge,* 'in this pool ;' महान् + टङ्कः *mahān + ṭaṅkaḥ* = महांष्टङ्कः *mahāṃṣ ṭaṅkaḥ,* 'a large axe.'

The same holds good before छ *ch* (as, तांश्छादयति 'he covers them'), and before थ *th,* ठ *ṭh ;* but the two latter are not likely to occur.

If *s* immediately follows *t* in a conjunct consonant, as in the word सरह् 'a sword-hilt,' there is no change: thus सरह् सरह्.

a. A similar euphonic *s* is inserted between the prepositions *sam, ava, pari, prati,* and certain words which begin with *k,* as संस्कार *saṃskāra,* परिष्कार *pariṣkāra,* प्रतिष्कार *pratiṣkāra,* &c. (see 70); just as in Latin, between the prepositions *ab* and *ob,* and *c, q,* and *p.* Also, between पुम् 'a male,' and a word beginning with a hard consonant, as कोकिल 'a cuckoo,' thus पुंस्कोकिल: ; also when कान्, 'whom ?' is repeated, as कांस्कान् 'whom ?' 'whom ?' 'which of them ?'

b. न् *n* at the end of a root, or incomplete word, is not amenable to this rule: thus हन् + ति is हन्ति *hanti,* 'he kills.'

c. Except, also, प्रशान् *praśán* (nom. of *praśám,* see 179. *a*); as, प्रशान् तनोति 'the peaceful man spreads;' प्रशान् चिनोति 'the peaceful man collects.'

54. Rule 53 describes the only cases in which न् *n,* when originally the final of a word, can pass into Anusvāra: thus in classical Sanskrit combinations like तान् करोति or तान् ददाति must not be written तां करोति, तां ददाति.

55. If न् *n* ends a word, when the next begins with श् *ś,* then न् *n* and श् *ś* may be combined in either of the two following ways: 1st, the final न् *n* may be changed to ञ् *ñ;* thus महान् + शूरः *mahán + śúrah* may be written महाञ् शूरः 'a great hero:' 2dly, the initial श् *ś* may be changed to छ् *chh;* thus महान् छूरः.

a. Observe, that according to native authorities an augment *t,* changeable to *ś,* may be inserted in both cases, thus महाञ् श्शूरः or महाञ् छ्छूरः; but this is rarely done; and in practice, both न् *n* and श् *ś* are often left unchanged against the rule.

b. Final श् *ś* may optionally insert an augment क् *k* when any sibilant begins the next word. Similarly, final ष् *sh* may insert ट् *t.* So final न् *n* may insert त् *t* before स् *s.* Hence माङ् इतत् may be either माङ् इतत् (or माङ् क्षत् by 49. *a*) or may remain unchanged; the loc. pl. of सुगण्, 'a good reckoner,' is सुगण्सु or सुगण्क्सु; and सन् सन्, 'he being,' may be सन् त्सन्; and some say the inserted letters may optionally be aspirated. The insertion of त् *t* between a final न् *n* and initial श् *ś,* is common in the Veda; but in later Sanskrit these insertions are not usual.

56. If न् *n* ends a word, when the next begins with ल् *l,* the *n* assimilates with the *l,* and the mark ँ is placed over the *l,* derived from *n,* to denote its nasality: thus पश्यान् + लुनाति *paśhán + lunáti* becomes पश्याँल्लुनाति or पश्यालँ लुनाति 'he clips the wings;' see 7. Similarly, ἐν + λάμπω = ἐλλάμπω; *con + ligo = colligo.*

a. Final न् *n,* before झ् *j* or झ् *jh,* is properly written in the palatal form ञ्, but in practice is often allowed to remain unchanged against the rule.

b. Final न् *n,* before ड् *d,* ढ् *dh,* and ष्, should be written in the cerebral form ण्.

c. But final न् *n,* before ष् *sh,* remains unchanged; as, तान् षट् 'those six.'

57. न् *n* as the final of crude bases is rejected before terminations and affixes beginning with consonants: thus धनिन् + भिस् *dhanín + bhis* becomes धनिभिस् *dhanibhis,* 'by rich people;' धनिन् + त्व *dhanin + tva* = धनित्व *dhanitwa,* the state of being rich.'

a. As the final of a root it is rejected before those terminations beginning with consonants (excepting nasals and semivowels) which have no indicatory P (see 307 and 323): thus हन् + तिP is हन्ति *hanti,* for *hantis* (see 654.

b. Also, when a word ending in न् *n* is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel: thus राजन् + पुरुष *rájan + purusha* becomes राजपुरुष *rája-purusha,* 'the king's servant;' राजन् + इन्द्र *rájan + indra* = राजेन्द्र *rájendra,* 'the chief of kings;' स्वामिन् + अर्थ *swámin + artha* = स्वाम्यर्थ *swámyartha,* 'on account of the master.' Similarly, *swámin + vat = swámivat,* 'like the master.'

58. If न *n* (*not final*, and having immediately after it a simple vowel, diphthong, or one of the consonants न *n*, म *m*, य *y*, व *v*) follows any one of the three cerebral letters ऋ *ri* (short or long), र *r*, ष *sh*, in the *same word* (*samāna-pade*), then न *n* must be changed to the cerebral ण *ṇ*, even though a simple vowel or diphthong or any of the guttural and labial letters क *k*, ख *g*, ग *g*, प *p*, फ *b*, (or their aspirates,) or Anusvāra, or any of the letters ह *h*, य *y*, व *v*, ण *ṇ*, म *m*, either singly or combined together or with any vowel, intervene: thus किरण + आनि = किरणानि (635); कर्मन + ण = कर्मणा (152); नृ + इन = नृणेम् (107); पृ + अन = पृंहण 'causing to grow fat;' शृङ्गिन + ण = शृङ्गिण 'horned;' क्षिप्र + अनु = क्षिप्रण 'diffusive.' Observe—In a word like कुर्वन्ति, 'they do,' *r* immediately after *n*, prevents the change. Similarly, रुन्धन्त, p. 288.

न *n* final in a word is not so changed; thus रातृन्, p. 83, not रातृण्.

a. And the intervention of any of the five palatal, cerebral, or first four dental consonants at page 1, (viz. च *c*, छ *ch*, ज *j*, झ *jh*, ण *ṇ*, ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, त *t*, थ *th*, द *d*, ध *dh*,) or ल *l* or ष *ś* or स *s*, prevents the operation of this rule, as in वर्त्मानि 'roads' (n. pl. of वर्त्मन्); वर्चना 'worship;' सर्जन 'abandoning;' क्रीडन 'playing;' शृगालेन 'by a jackal' (149).

Even the intervention of a guttural or palatal *if conjunct* with the र *r* may in some cases preclude any change, as in तृप्नोति 'he satisfies;' प्राप्नोति 'he obtains;' क्षुभ्नाति 'he shakes' (694); क्षिप्न 'casting;' वृक्न 'cut' (630); रुग्न 'broken;' ब्रह्मन्य, वृजन्य (157). In the Veda, however, तृप्णोति is found; and क्षिप्णु, वृक्णु, and रुग्णु are by some considered the more correct forms, see 541, 544. It is certain that the intervention of nasals, semivowels, or *h*, though conjunct with the र *r*, do not prevent this rule, as in अर्घ्यम् (157).

b. If two न न's follow the letters causing the change, then the first alone becomes ण *ṇ*, as in वर्णिन,* unless the two न न's are conjunct, when they both become ण *ṇ*, as in विषण्ण *vishaṇṇa* † (540).

c. Even in compound words where ऋ *ṛ*, र *r*, ष *sh*, र *r* are in the first member of the compound, and न *n* occurs in the second member, the change to ण may sometimes take place (especially when the separate ideas inherent in each word are lost sight of in a single object denoted), and sometimes is optional. When, however, the words do not, so to speak, merge their individuality in a single object, no change is generally allowed, but even in these cases it is impossible to lay down a precise rule. The following are a few examples: रामायण 'the Rāmāyaṇa;' वामीरायण 'an

* Except a word like प्राणिनिह्व redup. aorist of अन् 'to breathe,' with ण.

† The whole rule 58 is thus expressed in the first two Sūtras of Pāṇini VIII. 4. रषाभ्यो नो णः समानपदे। अटकुप्वाङ्नुम्व्यवायेऽपि। The vowel *ri* is supposed to be included in र. अट् stands for the vowels, diphthongs, *y*, *r*, *v*, and *h*; कु for the guttural class; पु for the labial; आङ् for the preposition आ; नुम् for Anusvāra, singly or combined.

animal' (?), either 'a Rhinoceros' or 'a goat,' खरनास: 'having a sharp nose,' but चाबिनाहिका 'a whip,' and सर्वेनाश ('a pronoun,' खनेदन or खबीदी 'the Ganges of heaven,' वृषमाद्रप 'a plant' (where वृषमाद्रप might be expected), गिरिन्दी or गिरिन्दी 'a mountain-stream,' आम्रवन 'a mango-grove,' सन्नलन (acc. of सम्राज्) 'the killer of a Bráhman,' सर्वेहन: 'the whole day.' See Pán. VIII. 4, 3, &c.

d. Again, the prepositions जनर, निर, परा, परि, and प्र generally cerebralize a following न, even when the preposition वा intervenes, but not always; thus परिदाह, प्रणिकाई, प्रणाश, प्रणाशन, प्रवेश, प्रनयन (but प्रनयनन 'name of a country,' परिनिसन, प्रक्रमण, निष्णात); and when a root ending in a consonant encloses any other vowel than *a* or *á,* the change appears to be optional, as प्रकोपन or प्रकोपन 'provocation.' An intervening preposition नि is usually cerebralized, as in प्रनियोग, प्रतिहार्म्म, प्रतिविट्ट, परिनिवेदन; but not invariably, as परिनिष्ठित. In this way final न may be changed to ण at the end of a word, as in प्राण formed from रत. *an.*

59. If म *m* ends a word, when any consonant follows, then न *m* may pass into Anusvára, but ought more properly, before those consonants which have a corresponding nasal, to be changed to this nasal: thus गृहम् + नगाम griham + jagáma is written either गृहँ नगाम or गृहन् नगाम 'he went home;' so also सम् + दोन becomes either संदोन or संधन 'flight;' सम् + चय either संचय or सञ्चय 'collection;' सम् + न्यास either संन्यास or सन्न्यास 'abandonment.' But although न *m* may in these cases be represented by Anusvára, the latter must always take the sound of the nasal to which it should euphonically be changed.

a. The final म *m* of a root is changed to न *n* or ङ *ñ* before affixes beginning with any consonant except य, र, ल, व: thus नग्मि + मि = नग्मिन् (see 709). So also पश्यम् + वेद = पश्यम्वेद (see 58).

b. Before श, ष, स, ह, a final म is represented by Anusvára; also generally before the semivowels, see 6. *e,* 7. *b.*

60. When the next word begins with a vowel, then न *m* must always be written: thus गृहमायाति or गृहम् आयाति 'he comes home.'

CHANGES OF FINAL म

61. Nearly every nominative case, and many other cases of nouns, in Sanskrit, besides many inflections of verbs, end in स *s,* which is changeable to श *ś* and ष *sh,* and is liable to be represented by Visarga (:, i.e. the symbol for a final aspirate), or to pass into र *r,* or to be liquefied into उ *u,* or to be dropped altogether, according to the nature of the initial letter following and the vowel preceding*. At

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* In a few Latin words *s* passes into *r* in declension. Thus *flos* becomes in the genitive *floris ; genus* becomes *generis ;* and other words, such as *labor, labos,* were originally written either *labor* or *labos, robur* or *robus.* Again, the initial aspirate in many Greek words is represented in Latin by *s ;* as, ἕξ, *sex,* &c.

every step these changes will meet the eye : therefore let the student master the following five rules, before he attempts to read a single sentence of the most elementary Sanskṛit work.

Observe—The following rules are designated by other grammarians, "rules for the changes of Visarga." It seems, however, a simpler and preferable course (the result being in the end equivalent) to start from the tangible character स् s, which Visarga, under certain circumstances, represents; or, in other words, to regard Visarga as no letter at all, but a mere symbol for final स् s, and, as we shall afterwards see at 71, for final र् r, when these letters are pronounced as aspirates (compare rule 8), before क् k, प p, स s, श् ś, ष ṣ, and at the end of a sentence.

FIRST RULE.—*When does the final sibilant remain unrejected ?*

62.   Before त t, थ ṭ, and ट ṭ, and their aspirates, respectively. Before प p, and its aspirate, स् s remains unchanged.   Before च ć, and its aspirate, स् s passes into the palatal sibilant श् ś.   Similarly, before ट ṭ, and its aspirate, स् s passes into the cerebral sibilant ष sh. But this latter change can rarely occur.

a. Final स् s is also allowed to remain unchanged before initial श् s, and to assimilate with initial श् ś and ष sh*.   More commonly, however, it is in these cases represented by Visarga ; see rule 63.

b. So also, the final स् s of a root must always remain unchanged before the terminations *si, se :* thus शास् + से = शास्से ; वस् + से = वस्से ; see 304. *a.*

SECOND RULE.—*When does final s pass into Visarga (:)?*

63.   Before क k, प p, and their aspirates, and generally (but see 62. *a*) before the three sibilants स s, श् ś, and ष sh †.

a. Before a pause, i. e. at the end of a sentence.

b. Observe—When a word stands by itself, final *s* properly passes into Visarga ; and this is why, in native grammars, the terminations of nouns and verbs, which appear first in the tabular scheme, as ending in *s,* are made to end in Visarga, when they appear again in declension and conjugation.   In the following pages, however, *s* will be preserved as a final, in declension and conjugation, for two reasons : 1st, because it is more tangible, and easy to apprehend, than a symbol which as representing a mere breathing is less perceptible in pronunciation ; 2dly, because it enables the classical student to keep in view the resemblance between Sanskṛit and Greek and Latin terminations.

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* The assimilation of स with an initial श will of course be very rare, but तच्छ्लाघि offers an example.

† Examples of the change to Visarga before initial प (which can only occur rarely) are तयः॑परि and चतुः॑परि.

THIRD RULE.—*When does final* स्*as* become *o?*

64. Before all *soft* consonants.

a. Similarly, before short अ *a*, which *a* is then cut off.

This rule is more properly, but less simply, stated thus. When does final स् *s* blend with a preceding *a* into the vowel *o?* Before all *soft* consonants final स् *s* is treated as if liquefied into उ *u* [*].

FOURTH RULE.—*When does final* स् s *become* र् r ?

65. When preceded by any other vowel but अ *a* or आ *á*, and before all *soft* letters, consonants or vowels.

a. Unless र् *r* itself be the soft letter following, in which case, to avoid the conjunction of two *r's*, final स् *s* is dropped, and the vowel preceding it (if short) is lengthened.

FIFTH RULE.—*When is final* स् s *rejected?*

66. When preceded by short अ *a*, before any other vowel except short अ *a* [†]. NB. The अ *a*, which then becomes final, opens on the initial vowel without coalition [‡].

a. When preceded by long आ *á*, before any soft letter, consonant or vowel. NB. If the initial letter be a vowel, the आ *á*, which then becomes final, opens on it without coalition.

b. When preceded by any other vowel but अ *a* or आ *á*, before the letter *r*, as noticed at 65. *a.*

c. Observe—Although it simplifies the subject to speak of final *s* as dropped in these cases, yet, according to native grammarians, it would be more correct to say that final *s* first passes into Visarga, which is then dropped: otherwise the term

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[*] That is, it is first changed to *r*, as at 65, and *r* is then liquefied into a vowel; just as *l* is often changed to *u* in French. The plural of *animal* is *onimaux*, not *animals.*

[†] That is, it blends *a* into *o*, as in 64; and *o* becoming *av* before any vowel but *a*, the *v* is rejected by 36. Indian grammarians hold that final *s* or Visarga here becomes *y*, which would also be rejected by 36. This, however, seems rather to apply to 66. *a.*

[‡] This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final *s* is rejected from *as* or *ás* (66); 2. when a complete word, ending in *e*, is followed by any other vowel but *a* (see 36); 3. when the dual terminations ई *í*, ऊ *ú*, ए *e*, are followed by vowels (see 38). In the middle of a word a hiatus is never allowed, except in one or two rare instances, as तितउ *tita-u*, 'a sieve.'

Visarga is without meaning. Indian grammarians, however, hold that Visarga undergoes another change before it is dropped, viz. to *y* ; and that this *y* is rejected in accordance with 36, 37.

d. The interjections भोस्, भगोस्, and अघोस् drop their final *s* before a vowel or soft consonant.

The above five rules are illustrated in the following table, in which the nominative cases नरस् *naras,* 'a man ;' नरास् *narás,* 'men ;' हरिस् *haris,* 'the god Vishṇu ;' रिपुस् *ripus,* 'an enemy ;' and नौस् *naus,* 'a ship'—are joined with the verbs *karoti,* 'he does ;' *kurvanti,* 'they do ;' *khanati,* 'he digs ;' *khananti,* 'they dig ;' *paćati,* 'he cooks ;' *paćanti,* 'they cook ;' *sarati,* 'he goes ;' *śoćati* 'he grieves ;' *tarati,* 'he crosses ;' *ćarati,* 'he moves ;' *gaćhati,* 'he goes ;' *jayati,* 'he conquers ;' *rakshati,* 'he preserves ;' *atti,* 'he eats ;' *adanti,* 'they eat ;' *eti,* 'he goes ;' *áyáti,* 'he comes ;' *edhate,* 'he prospers.'

First Rule.	Second Rule.	Third Rule.	Fourth Rule.	Fifth Rule.
Final sibilant remains unrejected.	Final स passes into Visarga.	Final स becomes ओ.	Final स becomes र.	Final स is rejected.

First Rule. Final sibilant remains unrejected.

नरः पचति *naraḥ pacati*
नरस्तरति *narastarati*
नरस्तरति *narastarati*
नरस्तरति *narastarati*

हरिर्बोधति *harir bodhati*

Final s rarely remains unchanged before श, ष, and assimilates with श्; thus,

Second Rule. Final स passes into Visarga.

नरः करोति *naraḥ karoti*
नरः करोति *naraḥ karoti*
हरिः करोति *hariḥ karoti*
हरिः करोति *hariḥ karoti*

नरः सरति *naraḥ sarati*
नरः सरति *naraḥ sarati*
हरिः सरति *hariḥ sarati*
हरिः पतति *hariḥ patati*

करोति नरः *karoti naraḥ*

Before a pause,

Third Rule. Final स becomes ओ.

नरो गच्छति *naro gacchati*
नरो जयति *naro jayati*
नरो अत्ति *naro atti*
नरो रक्षति *naro rakṣati*

Similarly, final s is preceded by a, before all soft consonants: and also before व and य, which व is then cut off: thus,

नरो 'त्ति *naro 'tti* for *naro atti*

Fourth Rule. Final स becomes र.

हरिर् अत्ति *harir atti*
हरिर् गच्छति *harir gacchati*
नरैर् गच्छति *narair gacchati*
हरिर् योगी *harir yogi*

नरैर् योगी *narair yogi*

Similarly, final s preceded by ए, before all letters excepting those soft as before; and the preceding vowel lengthened: thus,

Fifth Rule. Final स is rejected.

नरो आयाति *naro āyāti*
नरा उदिता *narā uditā*
नरो ईक्षते *naro īkṣate*
नरो एधते *naro edhate*

ऋषी रक्षति *ṛṣī rakṣati*

Similarly, final s preceded by ए, before all vowels excepting ए; and, final s preceded by आ, before all soft letters, consonants or vowels.

67. There is one common exception to 62, 63, 64 ; सस् *sas,* 'he,' and एषस् *eshas,* 'this,' the nominative case masc. of the pronouns तद् *tad* and एतद् *etad* (220, 223), drop the final *s* before any consonant, hard or soft ; as, स करोति *sa karoti,* 'he does ;' स गच्छति *sa gacchati,* 'he goes ;' एष पचति *esha paćati,* 'this (man) cooks.' But rules 64. *a,* 66, and 63. *a,* are observed : thus, सोऽपि *so'pi,* 'he also ;' स एषः *sa eshaḥ,* 'he himself.' Sometimes (but only पादपूरणे to fill up a verse or suit the metre) *sa* may blend with a following vowel, as सैषः for स एषः.

A remarkable agreement is observable here in the Greek ὁ for ὅς. Compare also the Latin *qui* for *quis,* and *ille, iste, ipse,* for *illus, istus, ipsus.* Bopp considers that the reason why *sa* dispenses with the termination *s* is, that this termination is itself derived from the pronoun *sa.*

a. With regard to the second rule, there is an option allowed when an initial sibilant is compounded with another hard consonant. In that case, the preceding final *s* may be dropped ; as, हरि स्कन्दति *hari skandati,* 'Hari goes.'

b. A rare exception to the first rule occurs, when an initial न् *t* is compounded with a sibilant. In that case, the preceding final *s* becomes Visarga ; as, हरिः सरुं गृह्णाति *hariḥ tsaruṅ gṛihṇáti,* 'Hari grasps the hilt of (his) sword.'

68. The preceding rules are most frequently applicable to स *s,* as the final of the cases of nouns and inflections of verbs ; but they come equally into operation in substantives or adjectives, whose *base* or *crude form* ends in अस् *as,* इस् *is,* and उस् *us:* thus, by 63, चक्षुस्+ईक्षते *ćakshus+ikshate* becomes चक्षुर् ईक्षते *ćakshur íkshate,* 'the eye sees ;' and चक्षुस्+भिस् *ćakshus+bhis* becomes चक्षुर्भिस् *ćakshurbhis,* 'by eyes.' Similarly, by 64, मनस् *manas* +जानाति *jánáti* becomes मनो जानाति *mano jánáti,* 'the mind knows ;' and मनस्+भिस् *manas+bhis* becomes मनोभिस् *manobhis,* 'by minds.'

a. Observe—All nouns ending in इस् *ish* and उस् *ush* may be regarded as ending in इष् *ish* and उष् *ush,* which is the form they necessarily assume in declension before the terminations beginning with vowels (see 70, and compare 41. *b*): thus चक्षुस्+द् *ćakshus+d* becomes चक्षुषद् *ćakshushad,* 'by eyes;' but before consonants they must be treated as ending in the dental sibilant. See 165.

69. स *s* at the end of the first member of a *compound word,* before hard letters of the guttural or labial classes (क *k,* ष *p,* or their aspirates), may follow 63, but is more usually retained, passing sometimes into ष *sh,* according to 70: thus तेजस्+कर *tejas+kara* becomes either तेजस्कर or तेजःकर *'causing light;'* प्रादुस्+कृत *prádus+krita* becomes प्रादुष्कृत *prádushkrita,* 'made manifest;' दिवस्+पति *divas+pati* becomes दिवस्पति *'the lord of day.'*

a. Again, in opposition to 64 and 65, a final स *s* is usually retained before affixes beginning with व *v* and म *m,* passing sometimes into ष *sh,* according to 70: thus तेजस्+विन *tejas+vin* becomes तेजस्विन *tejasvin,* 'full of light;' भास्+वर *bhás+vara* becomes भास्वर *bhásvara,* 'radiant;' and अर्चिस्+मत् *arćis+mat* becomes अर्चिष्मत् *arćishmat,* 'possessing flame.'

b. An augment स *s* is inserted after सम्, in combination with कृ and its derivatives, as in संस्कार, संस्कृत, &c.

70. स *s*, *not final*, passes into स *sh* when preceded by any other vowel but अ *a* or आ *á*; also when preceded by the semivowel र *r*, or by क *k*: thus अग्नि + सु *agni + su* becomes अग्निषु *agnishu*, 'in fires;' करो + सि = करोषि *karo + si = karoshi*, 'thou doest;' बिभर् + सि = बिभर्षि *bibhar + si = bibharshi*, 'thou bearest;' वाक् + सु = वाक्षु *vák + su = vákshu*, 'in words.' See 69. and 69. *a.*

a. An intervening Anusvára or Visarga does not prevent the operation of this rule: thus, हविष्षु, हविष्षु, हविष्षु (or हविष्षु), वधूषु.

b. In accordance with this rule, roots and their derivatives beginning with स will change their initials to ष after the prepositions अभि, अपि, वि, नि, परि, प्रति, अति, अनु, अधि; thus परिषिच from परि and सिच्, निषाद from नि and सद्; and the change may even be preserved though the augment अ intervenes, as in न्यषिदत from सिद् with नि, अध्यषदत from सद् with अधि; and even in the reduplication of the 2d pret., as अषिषदत (but not always in either case, as अनसत्था, अनस्थात्).

c. The root सम्भ् changes its initial to ष after चप, as अपस्तभ्रि.

d. In a few roots the change is optional, as परिस्कन्दति or परिष्कन्दति, विस्फुरति or विष्फुरति.

e. Even in compounds the initial *s* of the 2d member of the compound may be affected by rule 70, especially if a single object is denoted, as in हरिषेण, a proper name, अग्निष्टोम, 'a frying-pan.' So also in अग्निषोम, पितृषोम, दुःख, &c.

f. In compounds formed with सह (रत सह), the initial become ष where ह is changed to a cerebral (ट, ठ, or ढ). See 182.*f.*

g. The ष of the affix साति is not changed, as अग्निसात् 'to consume by fire.'

71. Most of the changes of final र *r* are the same as those of final स *s*.

a. Thus, by 63, प्रातर् + काल *prátar + kála* becomes प्रातःकाल *prátaḥkála*, 'the time of morning;' and प्रातर् + स्नान *prátar + snána* = प्रातःस्नान *prátaḥsnána*, 'morning ablution.' But *r* as the final of a root, or as a radical letter, remains unchanged before a sibilant: thus, चर् + सु = चर्षु (70); बिभर् + सि = बिभर्षि; चतुर् + सु = चतुर्षु, see 203.

b. By 62, प्रातर् + तु *prátar + tu* becomes प्रातस्तु *prátastu*; and प्रातर् + च *prátar + ča* = प्रातश्च *prátaśča*.

Note, that the transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kartum*, &c.

c. By 65, निर् + उक्त *nir + ukta* remains निरुक्त *nirukta*, 'described;' निर् + दय

nir+daya remains निर्दय *nirdaya*, 'without pity;' and निर्+रस *nir+rasa* is नीरस *nírasa*, 'without flavour.'

d. After the analogy of 65. *a*, final *ar* before initial *r* drops its own *r*, and lengthens the preceding *a*; as पुनर्+रक्षति *punar+rakshati* becomes पुना रक्षति *punā rakshati*, 'again he preserves.'

e. But in opposition to 64 and 66, final वर् *ar*, unlike वस् *as*, remains unchanged before any soft letter (consonant or vowel); thus प्रातर्+आश *prátar+ása* remains प्रातराश *prátarása*, 'morning meal;' पुनर्+याति *punar+yáti* remains पुनर् याति *punar yáti*, 'again he goes.'

72. र् *r* at the end of the first member of a compound, before क *k*, प *p*, and their aspirates, may either become Visarga, by 63, or more usually follows 69, and passes into स *s*, which is liable to become ष *sh* by 70: thus निर्+फल *nir+phala* becomes निष्फल *nishphala*, 'without fruit.' In the case of दुर्+ख *dur+kha*, दुःख is more common than दुष्ख.

73. र् *r* may optionally double any consonant, except ह *h*, that immediately follows it: thus निर्+दय *nir+daya* may be written either निर्दय *nirdaya* or निर्द्दय *nirddaya*, 'merciless;' but it does not double a sibilant followed by a vowel, as in चर्षि 71. *a*. It is said that *h* may have the same effect as *r* in doubling a consonant immediately following; but this is not observed in practice.

a. The doubling of consonants, when they come in contact with others, is constantly allowable in Sanskrit, though not usual in practice. Thus, in any conjunction of two (or even more) consonants preceded by a short vowel (or even occasionally a long vowel), especially if a semivowel be the last letter in the compound, the first letter, provided it be not र् or ह, may be doubled; thus पुत्र may be written for पुत्त्र, मद्वत for मद्भत (see 40. *a*), इत्याकर्ष for इत्याकर्ष्य, but the more simple form is preferable.

The following table exhibits the more common combinations of consonants at one view. Observe, that in the top line of initial letters the aspirated consonants have been omitted, because it is an universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

INITIAL VOWELS AND CONSONANTS.	1 क् k	2 ख् kh	3 ग् g	4 घ् gh	5 च् c	6 छ् ch	7 ज् j	8 झ् jh	9 त् t	10 थ् th	11 द् d	12 ध् dh	13 न् n	14 प् p	15 ब् b	16 भ् bh	17 म् m	18 य् y	19 ह् h
FINAL CONSONANTS.																			
क् k or ह् h	g	g	g	g	k	k	g	g	k	k	g	g	ṅ	k	g	g	ṅ	k	k, gh
ट् t or ड् d	ḍ	ḍ	ḍ	ḍ	ṭ	ṭ	ḍ	ḍ	ṭ	ṭ	ḍ	ḍ	ṇ	ṭ	ḍ	ḍ	ṇ	ṭ	ṭ
त् t	t	t	d	d	c	ch	j	j	t	t	d	d	n	t	d	d	n	j	dh
न् n	n	n	n	n	ṃś	ṃś	ñ j	ñ j	ṃs	ṃs	n	n	nn	n	n	n	n	ñ	n
वाक् ás, वाट् ás, वात् ás	a	a	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā	ā
ऋ r, preceded by any vowel.	ir	ir	ur	ur	ir	ir	ir	ir	ir	ir	ur	ur	ur	ir	ur	ur	ur	ir	ir

CHAPTER III.

ON SANSKRIT ROOTS, AND THE FORMATION OF THE CRUDE BASES OF NOUNS.

BEFORE treating of Sanskrit nouns (संज्ञा or नामन्), it will be advisable to point out in what respect the peculiar system adopted in their formation requires an arrangement of the subject different from that to which we are accustomed in other languages.

74. In Sanskrit nouns (including substantives, adjectives, pronouns, and numerals) there is this great peculiarity, that every one of them has two distinct states prior to the formation of the nominative case; viz. 1st, a root (*dhátu*); 2dly, coming directly from the root, a state which is called *the crude form* or crude base (*prátipadika*); that is to say, a state antecedent to inflection, and anterior to any of the cases, even the nominative. This crude form or crude base of the noun is sometimes termed *the inflective base*, because it generally coincides with this inflective base or *an-ga** (Páṇ. I. 4, 13), i. e. with that changed form of the root, which serves as the basis for the construction of the case †.

In the first place, then, let us inquire what is the root?

There are in Sanskrit about two thousand elementary sounds (*dhátu*), out of which, as out of so many blocks, are carved and fashioned, not only all the nouns, but all the verbs which exist in the language.

a. Though the root may be compared to a rough block, or to the raw material, out of which nouns and verbs are constructed, yet the student must understand that in the dialect of the Vedas, and even in modern classical Sanskrit, roots are not unfrequently used by themselves as substantives and adjectives, and are very commonly so used at the end of compounds. See 84, 87, and 172.

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* The *an-ga* or inflective base though often identical with the crude form or crude base is not always so; thus, in the model of the 1st class of nouns masculine, the crude base is *śiva*, but the inflective base is not only *śiva*, but also *śivé*, *śive*, and *śiván*.

† The crude word, before declension, is called *prátipadika* (or sometimes *śabda*), whereas *pada* is the name for the *inflected* word, or base and case-affix together.

b. Every one of these roots or primary sounds conveys some
simple idea, which appears under different modifications in the
derivatives from it. Thus—to mention a few of the most common
—the root क्षिप् *kship* conveys the idea of 'throwing;' कृ *kri*, of
'doing;' 'making;' क्री *krī*, of 'buying;' हृ *hri*, of 'seizing;' 'taking;'
युज् *yuj*, 'joining;' अस् *as*, वृत् *vrit*, 'being;' भू *bhū*, 'becoming;' जीव्
jīv, 'living;' नी *nī*, 'leading;' जि *ji*, 'conquering;' गम् *gam*, या *yā*,
चर् *char*, क्रम् *kram*, सृ *sri*, स्कन्द् *skand*, 'going;' वच् *vach*, वद् *vad*,
ब्रू *brū*, 'speaking;' बुध् *budh*, ज्ञा *jñā*, 'knowing;' दृश् *driś*, 'seeing;'
इष् *ish*, कम् *kam*, 'wishing;' मृ *mri*, 'dying;' दा *dā*, 'giving;' जन् *jan*,
'producing;' धा *dhā*, 'placing;' अद् *ad*, भुज् *bhuj*, भक्ष् *bhaksh*, 'eating;'
पा *pā*, 'drinking;' पच् *pach*, 'cooking;' हन् *han*, 'killing;' पत् *pat*,
'falling;' वस् *vas*, 'dwelling;' विश् *viś*, 'entering;' स्था *sthā*, 'stand-
ing;' श्रु *śru*, 'hearing;' स्पृश् *spriś*, 'touching;' सिध् *sidh*, 'accom-
plishing;' कुप् *kup*, क्रुध् *krudh*, 'being angry;' चि *chi*, 'collect-
ing;' घ्रा *ghrā*, 'smelling;' ख्या *khyā*, 'relating;' नश् *naś*, 'perishing;'
त्यज् *tyaj*, रह् *rah*, 'quitting;' द्विष् *dvish*, 'hating;' निन्द् *nind*, 'blam-
ing;' द्रु *dru*, 'running;' द्युत् *dyut*, दीप् *dīp*, भा *bhā*, शुभ् *śubh*, 'shining;'
पू *pū*, 'purifying;' प्रछ् *prachh*, 'asking;' आप् *āp*, लभ् *labh*, 'obtaining;'
स्तु *stu*, शंस् *śaṃs*, 'praising;' यत् *yat*, 'striving;' यम् *yam*, 'restrain-
ing;' शक् *śak*, 'being able;' तप् *tap*, 'heating;' दह् *dah*, 'burning;'
मुच् *much*, 'liberating;' मुह् *muh*, 'being foolish;' युध् *yudh*, 'fighting;'
रुह् *ruh*, 'growing;' हस् *has*, 'laughing;' स्वप् *svap*, 'sleeping;'
हृष् *hrish*, नन्द् *nand*, ह्लाद् *hlād*, 'being glad;' स्ना *snā*, 'bathing;'
रभ् *rabh*, 'beginning;' स्वर् *svar*, 'sounding;' सह् *sah*, वह् *vah*, 'bear-
ing;' स्मृ *smri*, 'remembering;' अर्च् *arch*, 'honouring.'

c. Observe, that it will be convenient, in the following pages, to express the
idea contained in the root by prefixing to it the infinitive sign *to*. But the student
must not suppose that the sound *kship* denotes any thing more than the mere *idea*
of 'throwing;' nor must he imagine that in deriving nouns from it, we are
deriving them from the infinitive, or from any part of the verb, but rather from a
simple original sound, which is the common source of both nouns and verbs.

75. A cursory glance at the above list of common roots will serve
to shew that there are two particulars in which they all agree.
Every one of them is monosyllabic, and every one of them contains
a single vowel, and no more. In other respects they offer consider-
able diversity. Some consist of a single vowel only; some begin
with one or two consonants, and end in a vowel, but none end in

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either व *a* or वौ *au*; some begin with a vowel, and end in one
or two consonants *; and some begin and end with one or two
consonants †, inclosing a medial vowel; so that a root may some-
times consist of only one letter, as इ *i*, 'to go;' and sometimes
of five, as स्कन्द् *skand*, 'to move;' प्रच्छ् *prachh*, 'to ask.' It is probable
that those roots which consist of simple letters, such as कृ, भू, इ, ज्ञ,
इष्, &c., are the most ancient; and that those which have compound
consonants, such as स्कन्द् &c., are less so. Those which have cerebral
letters, such as लुट् 'to roll,' are probably derived from the aboriginal
language of India.

a. There are a few polysyllabic words recognised as roots, but they are generally
the result of the accidental conjunction of a preposition with a monosyllabic root;
that is to say, the preposition has been so constantly used in conjunction with the
root, that it has at length come to be regarded as part of the root: thus in
the roots संग्राम् *san-grám*, 'to fight,' and अवधीर् *avadhír*, 'to despise,' the pre-
positions सम् *sam* and अव *ava* have combined with the root in this manner. A few
other polysyllabic roots are the result of a reduplication of the radical syllable;
(as, दरिद्रा *daridrá*, 'to be poor;' जागृ *jágri*, 'to be awake;' चकास् *dakás*, 'to
shine;' वेवी *veví*, 'to go,' 'pervade;') and a few are derived from nouns; as,
कुमार् 'to play,' from कुमार *kumára*, 'a boy.'

b. न *n* and स *s* at the beginning of a root are liable, according to 58 and 70, to be
changed to ण *ṇ* and ष *sh*. Hence most of these roots ‡ are exhibited in Native
Grammars as beginning with ण and ष, because the Indian system requires that
in exhibiting any general type of a class of words, that form should be taken
which may occur even under the rarest circumstances. But in this Grammar,
roots of which the initials are न *n* and स *s* will be exhibited as beginning with
these letters, by reason of their more frequent occurrence.

c. According to Indian grammarians, roots are either *udátta* or *anudátta*
(see r. 24). *Udátta* roots take the inserted इ *i* in certain tenses (see r. 391), *anu-
dátta* roots reject this inserted vowel (Pánini VII. 2, 10). Modern native gram-
marians attach to roots certain symbolical letters or syllables (called *anubandhas*,
'appendages,' or technically इत *it*) to indicate peculiarities in their conjugation,

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* Rule 43, which requires that if a word ends in a conjunct consonant, the last
member shall be rejected, is not applicable to roots, unless they are used as
complete words in a sentence. Nevertheless, in the case of roots ending in a
consonant, preceded by a nasal, the latter is often euphonically dropped, as
वन्द् becomes वद.

† One root, च्युत् *dyut*, 'to drop,' begins with three consonants.

‡ But not all, ex. gr. the स of roots containing षु, षू, or ट generally remains, as
in मृज्, स्मृ; as also the स of षृष्, सन्, स्यन्द्, and a few others; and a few may be
written with either स or ण.

which *anubandhas* or *its* may either have the *udātta* accent to shew that the verb takes the Parasmai-pada (243) terminations only (such verbs being then called *udāttet*); or the *anudātta* to shew that it takes the Ātmane-pada only (such verbs being *anudāttet*); or the *svarita* to shew that it takes both (such verbs being *svaritet*). See Pāṇini I. 3, 12, 72, 78. The following is a list of Pāṇini's *anubandhas* (with one or two added by Vopadeva): श indicates that the past participle affixes (530, 553, called *nishṭhā* in native grammars) do not take the inserted *i*, P. VII. 2, 16.   इ that a nasal is inserted before the last letter of the root in all the tenses; thus *nid i* shews that the present is *nindāmi* &c., P. VII. 1, 58.   घ that the 3d pret. is formed in two ways, either with form I (418) or form II (435); thus *ghush i* shews that the 3d pret. is either *aghoshisham* &c. or *aghusham* &c., and *dṛiś ir* that the 3d pret. is either *adrākśam* or *adarśam*.   क that the past participle (530, 553) is formed without *i*, P. VII. 2, 14.   श that the indeclinable participle (555) may optionally reject *i*, while the past part. always rejects it, P. VII. 2, 56, 15.   ट that *i* may optionally be inserted in the non-conjugational tenses, P. VII. 2, 15.   ष that in the caus. 3d pret. the radical long vowel must not be shortened, P. VII. 4, 2.   ण that the vowel may be either lengthened or shortened in the caus. 3d pret.   ष that the 3d pret. takes form II (435) in the Parasmai, P. III. 1, 55.   ऋ that Vṛiddhi is not admitted in the 3d pret. Parasmai, P. VII. 2, 5.   ग that the past pass. part. is formed with *na* instead of *ta*, P. VIII. 2, 45.   अ that a root is *anudātta*, i. e. that it rejects the inserted *i*.   ष that a root is inflected in the Ātmane, P. I. 3, 12.   प that a root is inflected in the Parasmai and Ātmane, P. I. 3, 72.   म that the past part. has a present signification, P. III. 2, 187.   उ that a noun with the affix *athu* may be formed from the root; thus *[u-kshu* indicates that *kshavathu* may be formed from *kshu*, P. III. 3, 89.   त that a noun with the affix *trima* may be formed from the root; thus *du kṛi* indicates that *kṛitrima* may be formed from *kṛi*, P. III. 3, 88.   ई indicates that the vowel *a* must not be lengthened in forming the causal, that in the 3d sing. 3d pret. pass. (technically called *ćiṅ*, 475) and indec. part. of repetition (567, technically named *ṇamul*) the vowel can be optionally lengthened or shortened, and that nouns of agency in *a* (560) can be formed from causal bases having short radical vowels, P. V. 4, 92, 93, 94.   घ that a noun may be formed from the root by adding the affix *á* (80. XXII), P. III. 3, 104.

76. The learner is recommended to study attentively the commonest of these roots, or elementary sounds, as given at 74. *b.* He may rest assured, that by pausing for a time at the root, his progress afterwards will be more rapid, when he ascends to the branches which spring from it. For it must never be forgotten, that every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to some radical sound. In fact, every root is a common bond of union for a large family of

words, which might otherwise appear unconnected; and words which, when viewed apart from the root, are isolated symbols, demanding a separate effort of memory for each separate idea which they express, fasten themselves readily on the mind when regarded as so many parts of one original idea, so many branches of a common stock.

Thus, to take any one of the foregoing roots — as, for example, *budh*, 'to know'— we shall find that from it may be drawn out with great regularity, 1st, a set of simple substantives; 2dly, of simple adjectives; 3dly, of simple verbs: thus, *bodha* or *bodhana*, 'knowledge;' *buddhi*, 'intellect;' *bodhaka*, 'an informer;' *bauddha*, 'a Buddhist;' *budha*, 'wise;' *buddhimat*, 'intellectual;' and the following verbs, *bodhati*, 'he knows;' *budhyate*, 'it is known;' *bodhayati*, 'he informs; *bubhutsate* or *bubodhishati*, 'he wishes to know;' *bobudhyate*, 'he knows well.' And the simple idea contained in the root may be endlessly extended by the prefixing of prepositions; as, *prabodha*, 'vigilance;' *prabudhyate*, 'he awakes,' &c.

77. In the next place we are to inquire what is the base or crude form of the noun. The student should understand, at the outset, the meaning and use of this form. It is an intermediate state between the root and nominative case, the naked form of the noun, which serves as the basis on which to construct its eight cases, beginning with the nominative. In a Greek or Latin dictionary we look for the noun under the nominative case; but in Sanskrit we look for it under its crude state. Thus, *bodha*, *bodhana*, *tat*, *pañćan*, *bhavat*, are the crude bases under which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañća*, *bhaván*, are to be sought. And here it may be observed, that the base of a noun is no mere grammatical invention. It is, perhaps, more practically useful than the cases derived from it. It is that form of the noun which is always used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may with truth be said, that the crude base is the form under which the noun most usually appears.

We may conceive it quite possible that Greek and Latin grammarians might have proceeded on a similar plan, and that they might have supposed a root λεγ, from which was drawn out the nouns λέξις, λεξικός, λεκτός, καταλογή, ἕλλογος, and the verbs λέγω, καταλέγω, ἐλλογέω: so also, a root *scrib*, from which was derived the nouns *scriptio, scriptum, scriptor, scriptura*; and the verbs *scribo, perscribo, ascribo*: or a root *nau*, from which would come *nauta, navis, nauticus,*

naralis, navigo, &c. Again, they might have supposed a crude base to each of these nouns, as well as a root; as, for instance, λεξι and λεξικο of λέξις and λεξικός, and *navi* of *navis*; and they might have required the student to look for λέξις under λεξι, λέγω under λεγ, *navis* under *navi,* and *navigo* under *nau.* Further than this, they might have imagined that the base was the form used in the formation of compound words, as in λεξικογράφος and *naviger.* But Greek and Latin are too uncertain in their construction to admit of such an analysis being completely carried out.

78. It will be perceived from the foregoing remarks that the consideration of Sanskrit nouns must divide itself into two heads: 1st, the formation of the base; 2dly, the inflection or declension of the base; that is, the adaptation of the crude base or modified root to a common scheme of case-terminations.

a. In fact, it will appear in the sequel, that the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal base from a root precedes the subject of verbal inflection or conjugation, so in nouns it is necessary to the clear elucidation of the subject that the method of forming the nominal base from the root should be explained antecedently to declension.

b. Indeed, it must be remembered that nouns, substantive and adjective, in Sanskrit are classified into separate declensions, according to the finals of their crude *bases,* not according to the finals of their cases; and it becomes essential to determine the form of the final syllable of the nominal base before the various declensions can be arranged.

79. The crude bases of nouns are formed either by adding certain affixes to the root, the vowel of which is liable, at the same time, to be gunated or vriddhied (which nouns are called *kṛidanta,* primary derivatives); or by adding certain affixes to the bases of nouns already formed (which nouns are then called *taddhita,* secondary derivatives). When, however, the root itself is used as a noun, no affix is required, but the root is then also the base. Hence it follows that the final syllable of nominal bases will end in almost any letter of the alphabet. Those bases, however, that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in व *a,* वा *á,* इ *i*; the 2d in ई *í*; the 3d in उ *u*; and the 4th in ऋ *ṛi.* Those that end in consonants may also be arranged under four classes; the 1st, 2d, and 3d, ending in त् *t* (and ड् *d*), न् *n,* and स् *s,* respectively (compare 44); and the 4th comprising all other final consonants.

a. It will be afterwards shewn, that the first class of nouns, comprising bases in *a, â,* and *î,* is by far the most numerous; just as the first group of verbs, comprising bases ending in *a* and *â,* is the most numerous and important. See 109.

Bearing in mind, therefore, that Sanskṛit declension consists in building up a system of cases on a base, by attaching the case-terminations to that base—bearing in mind, moreover, that the whole distinction of declensions depends on the distribution of the bases of nouns under eight classes, according to their final syllables—we are now to explain more precisely, under each of these classes, the method of forming the nominal crude base by regular derivation from the root.

Observe—It is not intended that the student should dwell long on the following pages printed in small type. He is recommended to read them over rapidly, and to note carefully the final letters of the base under each of the eight classes.

Observe, moreover, that although all the bases of Sanskṛit nouns, without exception, are derived from roots, there are many in which the connection between the noun and its source, either in sense or form, is not very obvious *. The following rules have reference only to those bases whose formation proceeds on clear and intelligible principles.

FORMATION OF THE CRUDE FORM OR BASE OF NOUNS.

80. FIRST CLASS.—*Comprising Masculine and Neuter bases in* आ *a;*
Feminine in आ *â and* ई *î.*

Formed by adding to ROOTS—

[Note—Primary derivatives from roots are called in native grammars *kṛidanta,* while those from nouns already formed, or *secondary derivatives,* are called *taddhita.*]

I. आ *a,* forming, 1st (nom. *-as*), after Vṛiddhi of medial *a* of a root, and Guṇa

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* This applies especially to nouns formed with the *uṇâdi* affixes, so called from the affix *uṇ* (i. e. *u* with an indicatory *ṇ*), by which the words *kâru, vâyu,* &c., are formed in the first *Sûtra.* The import of these derivatives is not generally in accordance with the radical meaning, and even when it is so, usually receives an individual signification; thus *kâru,* though it involves the general idea of *doing,* means especially 'an artizan.' It is difficult to acquiesce in the derivation of some of these *uṇâdi* words: thus *purusha,* 'a man,' is said to come from *pur,* 'to precede;' *nâku,* 'an ant-hill,' from *nam,* 'to bend;' *kapila,* 'tawny,' from *kam,* 'to love,' &c.

of any other vowel, a large class of masculine substantives; as, from the root *div*, 'to shine,' *deva*, 'a deity.' If a root ends in *é* or *j*, these letters are changed to *k* and *g* respectively; as, from *pač*, 'to cook,' *páka*, 'cooking;' from *yuj*, 'to join,' *yoga*, 'joining.' See 43. *d*.

II. ॲ *a*, forming, 2dly (nom. masc. *-as*, fem. *-á*, neut. *-am*), after Guṇa of a final, and sometimes Guṇa of a medial vowel, nouns of agency and adjectives; as, from *plu*, 'to swim,' *plava*, 'what swims;' from *srip*, 'to creep,' *sarpa*, 'what creeps.' See 580. Adjectives of this form generally occur at the end of compounds; as, *arin-dama*, 'foe-taming;' *bhayan-kara*, 'fear-causing.' Compare corresponding formations in Greek and Latin; as, *ἱππό-δαμος*, *veri-dicus*, *grandi-loquus*, *omni-vorus*, &c. When सु *su* and दुस् *dus* are prefixed to these adjectives, they are susceptible of a passive sense, both in Sanskrit and Greek; as, सुकर *su-kara* 'easy to be done;' दुष्कर *dush-kara* 'hard to be done,' &c. Similarly, εὔφορος, δύσφορος, δύστομος, &c.

III. ॲ *a*, forming, 3dly (nom. *-as*, *-á*, *-am*), adjectives; as, from *śubh*, 'to shine,' *śubha* 'beautiful.' Sometimes there is great variation from the root; as in *śira*, 'propitious,' from शी *śí*, 'to sleep;' *sundara*, 'beautiful,' from दृ *dṛi*, 'to respect:' and sometimes the feminine may be formed in *í*; as, *sundarí*. There are very few adjectives formed with this affix.

IV. अक *aka* (nom. *-akas*, *-aká* or *-iká*, *-akam*), after Vṛiddhi of a final vowel or medial *a*, and Guṇa of any other vowel. Still more common than *a* to form adjectives and nouns of agency (see 582. *b*); as, from *tap*, 'to burn,' *tápaka*, 'inflammatory;' from *kṛi*, 'to do,' *káraka*, 'a doer,' 'acting.' Observe, *aká* is generally taken for the feminine of the adjectives, and *-iká* for the feminine of the agents; as, *tápaká*, *kárika*. Compare Greek forms like φύλακος.

V. अन *ana* (nom. *-anam*), after Guṇa of the root, forming, 1st, a large class of neuter substantives; as, from *aś*, 'to guide,' *nayana*, 'the eye,' 'guidance;' from *dá*, 'to give,' *dána*, 'a gift;' from *dṛip*, 'to make proud,' *darpaṇa*, 'a mirror.' Compare analogous Greek formations in ανο; as, ὄργανον, δρέπανον, &c.

अन *ana*, forming, 2dly (nom. *-anas*, *-aná*, *-anam*), nouns of agency (see 582. *c*) and adjectives; as, from *nṛit*, 'to dance,' *nartana*, 'a dancer;' from *śubh*, 'to shine,' *śobhana*, 'bright.' Compare Greek forms like *ἱκανός*, &c. The feminine of the agents is sometimes in *-aní*.

VI. न *na*. A few abstract nouns are formed with *na*; as, *yajna*, 'sacrifice,' from *yaj*; *yatna*, 'effort,' from *yat*; *svapna*, 'sleep,' from *svap*. Compare ὕπνος, *somnus*.

VII. त्र *tra* (nom. *-tram*), after Guṇa of the root; as, from पा *pá*, 'to drink,' *pátra*, 'a vessel;' from शृ *śru*, 'to hear,' *śrotra*, 'the organ of hearing.' Sometimes the vowel *i* is inserted; as, from खन् *khan*, 'to dig,' *khanitra*, 'a spade.' This affix is used to form neuter nouns denoting some instrument or organ, and corresponds to the Latin *trum* in *aratrum*, *plectrum*, &c.; and the Greek τρον, θρον in νίπτρον, βάκτρον, βάθρον, &c.

VIII. There are other uncommon affixes to roots to form adjectives and a few

substantives in त a (nom. -*as*, -*d*, -*am*) ; as, र *ra*, ल *la*, अल *ala*, अर *ara*, अर *vara*, मर *mara*, इल *ila*, इर *ira*, उर *ura*, उल *ula*, म *ma*, व *va*, त *tra*, आक *áka*, इर *era*, उष *usha*, क *ka*. The following are examples of nouns formed with these affixes : *dipra*, 'shining' (compare Greek formations like λάμπ-ρος, &c.; and Latin *pu-rus*, &c.); *candra*, 'the moon'; *śukla*, 'white'; *copala*, 'fickle'; *tarala*, 'tremulous' (compare Greek forms like τρόχ-αλος, τράπ-ελος; and Latin *tremulus*, &c.); *vajara*, 'unsteady' (compare Greek forms like φαίνερος, &c.); *sthávara*, 'stationary'; *ghasmara*, 'voracious'; *anila*, 'wind'; *pathila*, 'a traveller' (compare Latin forms like *agilis*, &c.); *chidira*, 'an axe'; *bhidura*, 'brittle'; *karshula*, 'a lover'; *bhima*, 'terrible'; *gharma*, m., 'heat'; *yugma*, n., 'a pair'; *dhúma*, m., 'smoke' (compare Greek forms like θύ-μος, ἄνεμ-ος, *fumus*, *animus*, &c.); *aśva*, m., 'a horse' (*equus*, ἵππος); *śitra*, 'variegated'; *jalpáka*, 'talkative' (compare forms like *loquax*, i. e. *loquaes*, *loquac-o*; and φέναξ, i. e. φένακς for φένακος); *patera*, 'moving'; *varshuka*, 'rainy'; *jágaruka*, 'watchful'; *úka* being added (especially to frequentative or reduplicate forms ; as, from *vávad*, 'to speak often, *vávadúka*, 'loquacious'); *sushka*, 'dry' (from *śush*, 'to dry.' Compare Latin *siccus*).

Formed by adding to the bases of NOUNS—

IX. त *tra* (nom. -*tvam*), forming neuter abstract substantives from any noun in the language ; as, from *purusha*, 'a man', *purushatva*, 'manliness.' In adding this affix to bases ending in nasals, the nasal is rejected; as, from *dhanin*, 'rich', *dhanitva*, 'the state of being rich.' (See 57.)

X. य *ya*, forming, 1st (nom. -*yam*) neuter abstract substantives and a few collectives, the first syllable of the noun taking Vriddhi; as, from सुहृद् *suhṛid*, 'a friend,' सौहृद्य *sauhṛidya*, 'friendship.' When the base ends in a vowel, this vowel is rejected before *ya*; and when in *an* and *in*, these syllables are rejected; as, from *vicitra*, 'various', *vaiśitrya*, 'variety'; from *rájan*, 'a king', *rájya*, 'kingdom'; from *svámin*, 'a lord', *svámya*, 'lordship.'

XI. य *ya*, forming, 2dly (nom. -*yas*, -*yá*, -*yam*), adjectives expressing some relationship to the noun ; as, from *dhana*, 'wealth', *dhanya*, 'wealthy.' Sometimes Vriddhi takes place ; as, from *soma*, 'the moon', *saumya*, 'lunar.' In this case the fem. is -*yí*. Compare Greek adjectives in ιος, and Latin in ius.

XII. व *a* (nom. -*as*, -*á*, -*am*), after Vriddhi of the first syllable of the noun, forming innumerable adjectives expressing some relationship to the noun. When the base ends in *a*, no further affix is required, and the only change is the Vriddhi of the first syllable ; as, from *purusha*, 'a man,' पौरष *paurusha*, 'manly'; from *Vasishṭha*, *Vásishṭha*, 'a descendant of Vasishṭha.' When in *á* or *i*, this *á* or *i* must be rejected ; as, from *sikatá*, 'sand,' *saikata*, 'sandy.' When in *u*, this *u* is gunated, and becomes *av* before this and the three following affixes ; as, from *Vishṇu*, 'the god Vishṇu,' *Vaishṇava*, 'a worshipper of Vishṇu;' from *dáru*, 'wood,' *dárava*, 'wooden'; from *manu*, *mánava*, 'a descendant of Manu.'

When the initial letter of a word is compounded with *v* or *y*, followed by *a* or *á*, then *v* and *y* are generally resolved into *uv* and *iy*, which are vriddhied ; as, सौव

sawara, 'relating to sound,' from *svara,* 'a note;' वैयाघ्र *vaiyághra,* 'relating to a tiger,' from *vyághra,* 'a tiger.' This applies to the next two affixes also; but the rule is not universal unless the *v* and *y* are the result of the euphonic change of an original *u* and *i,* as in *vaiyákarana,* 'grammatical,' from *vyákarana,* 'grammar.'

Sometimes the neuter form of these adjectives is taken as an abstract substantive; thus, nominative case, *paurusham,* 'manliness,' from *purusha,* 'a man;' *saisavam,* 'childhood,' from *sisu,* 'a child;' or, as a collective; thus, *kshaitram,* 'fields,' collectively, from *kshetra.* Observe—This applies to the next two affixes also.

XIII. इक *ika* (nom. -*ikas,* -*iki,* -*ikam*), after Vṛiddhi of the first syllable of the noun, forming numerous adjectives. Before this affix is added, the final vowel of the base must be rejected; as, from *dharma,* 'religion,' *dhármika,* 'religious;' from *venu,* 'a flute,' *vainavika,* 'a flute-player;' from *dvára,* 'a door,' *dauvárika,* 'a porter;' from श्वस् *svas,* 'to-morrow' (an euphonic *t* being inserted), श्रौवस्तिक *sauvastika,* 'relating to to-morrow.' Compare Latin forms like *bellicus, nauticus,* &c.; and Greek πολεμικός, &c.

XIV. एय *eya* (nom. -*eyas,* -*eyi,* -*eyam*), after Vṛiddhi of the first syllable of the noun, forming many adjectives. The final vowel of the base must be rejected; as, from *purusha,* 'a man,' *paurusheya,* 'manly;' from *agni,* 'fire,' *ágneya,* 'fiery.' Compare forms like λεόντειος, λεόντεος, and Latin *igneus,* &c.

XV. ईय *iya* (nom. -*iyas,* -*iyi,* -*iyam*), without any change of the noun, except the rejection of final *a;* as, from *parvata,* 'a mountain,' *parvatiya,* 'mountainous.' Sometimes there is Vṛiddhi; as, from *sukha,* 'pleasure,' *saukhiya,* 'pleasurable.' When the final of the base remains, *k* is prefixed to this and the last affix; as, from *para,* 'another,' *parakiya,* 'belonging to another.'

XVI. There are other uncommon affixes to nouns forming adjectives in व *a* (nom. -*as,* -*á,* -*am*); such as *ina, ina, vala, tana, titha;* forming, from *gráma,* 'a village,' *grámina,* 'rustic;' from *ratha,* 'a chariot' (Lat. *rota*), *rathina,* 'having a chariot;' from *sikhá,* 'a crest,' *sikháʋala,* 'crested;' from *svas,* 'to-morrow,' *svastana,* 'future;' from *bahu,* 'many,' *bahutitha,* 'manieth.' This last answers to the Latin *tinus,* and has reference to *time.* Compare *crastinus,* &c. *donin* कमारि: (handwritten annotation) नरक:

XVII. क *ka* (nom. -*kas,* -*ká,* -*kam*), added to words to form adjectives and collective nouns, or to express depreciation: thus, *madhuka,* 'sweet,' from *madhu,* 'honey;' *asvaka,* 'a hack,' from *asva,* 'a horse.' Observe—*Ka* is often redundant.

XVIII. मय *maya* (nom. -*mayas,* -*mayi,* -*mayam*), added to words to denote 'made of,' 'full of;' as, from *loha,* 'iron,' *lohamaya,* 'made of iron;' from *tejas,* 'light,' *tejomaya,* 'full of light' (by r. 64).

XIX. तर *tara* (nom. -*taras,* -*tará,* -*taram*), तम *tama* (nom. -*tamas,* -*tamá,* -*tamam*), इष्ठ *ishtha* (nom. -*ishthas,* -*ishthá,* -*ishtham*), added to adjectives to express the degrees of comparison. See 191, 192.

XX. दघ्न *daghna* (nom. -*daghnas,* -*daghní,* -*daghnam;* cf. Hindī گز), द्वयस *dvayasa* (-*dvayasas,* -*dvayasí,* -*dvayasam*), and मात्र *mátra* (-*mátras,* -*matrí,* -*mátram;* cf. μέτρον, metre), added to words to denote 'measure' or 'height;' as, *jánu-daghnam jalam,* 'water up to the knees.'

I

XXI. देशीय *desíya* (nom. -*desíyas*, -*desíyá*, -*desíyam*) and कल्प *kalpa* (nom. -*kalpas*, -*kalpá*, -*kalpam*), added to words to denote 'similitude,' but with some inferiority; as, *kavi-kalpa* or *kavi-desíya*, 'a sort of poet;' or denoting 'nearly,' 'about;' as, *mṛita-kalpa*, 'nearly dead;' *vinṣati-varsha-desíya*, 'about twenty years of age.'

a. Observe—The affixes त *ta* and इत *ita* and न *na* (nom. -*as*, -*á*, -*am*), forming innumerable passive participles—as, *jita*, 'conquered,' from *ji*, 'to conquer,' &c.—fall under the first class of bases. See 530.

b. So also many other participles formed with *mána*, *ána*, *tavya*, *aníya*, *ya*, &c. See 526, 527, 568.

c. इत *ita* is said to be added to nouns to form adjectives; as, *phalita*, 'fruitful,' from *phala*, 'fruit;' but these may be regarded as passive participles from nominal verbs. See 551.

Feminine bases in आ *á* and ई *í*.

By adding to ROOTS—

XXII. आ *á* (nom. -*á*), with no change of the root, forming feminine substantives; as, from *jív*, 'to live;' *jívá*, 'life;' from स्पृह *spṛih*, 'to desire,' स्पृहा *spṛihá*, 'desire.' Compare Greek formations like φορά, φυγή; and Latin *fuga*, &c. Occasionally there is Guṇa; as in *lekhá*, 'a line,' from *likh*, 'to write;' *jará*, 'old age,' from *jṛi*, 'to grow old.' This affix is frequently added to the desiderative form of a root; as, from *pipás*, 'to desire to drink,' *pipásá*, 'thirst;' and rarely to the frequentative or intensive; as, from *loliy*, 'to cut much,' *loliyá*, 'cutting much.'

A few abstract nouns are formed with ना *ná*; as, *tṛishṇá*, 'thirst,' from *tṛish*: compare Greek nouns in νη, as ζώνη, φερνή.

By adding to the bases of NOUNS—

XXIII. ता *tá* (nom. -*tá*), forming feminine abstract substantives; as, from *purusha*, 'a man,' *purushatá*, 'manliness.' This affix may be added to any noun in the language, and corresponds to the Latin *tas* in *celeritas*, &c.; and the Greek της in κακότης, πλατύτης (πλημη).

Also forming collectives; as, बन्धुता *bandhutá* 'a number of relations,' from बन्धु *bandhu* 'a relation.'

XXIV. त्रा *trá* (nom. -*trá*), forming a few substantives, and like neuters in *tra* (see VII) denoting 'the instrument' or 'means;' as, दंष्ट्रा *damṣṭrá* 'a tooth,' 'the instrument of biting,' from *damṣ*, 'to bite;' यात्रा *yátrá* 'provisions,' 'the means of going,' from *yá*, 'to go.'

XXV. ई *í* (nom. -*í*), forming a large class of feminine substantives, usually derived from masculines in *a*, by changing *a* to *í*; as, from *nada*, 'a river,' fem.-*nadí*; from *putra*, 'a son,' fem. *putrí*; from *nartaka*, 'a dancer,' fem. *nartakí*. An affix *ání* is used to denote 'the wife of;' as, from *Indra*, इन्द्राणी (58) 'the wife of Indra.' Compare Greek αινα in θέαινα, &c.

XXVI. ई *í* (nom. -*í*), forming, 2dly, the feminine of nouns of agency, like दात्री *dátrí* from दातृ *dátri*, 'a giver' (129. *b*), and कारिणी *káriṇí* from कारिन् *kárin*, 'a doer' (160).

XXVII. ई *í* (nom. -*í*), forming, 3dly, the feminine of many adjectives; as of तनु *tanu*, 'thin' (118. *a*), of धनवत् *dhanavat*, 'rich,' and धीमत् *dhímat*, 'wise' (140. *b*); of धनिन् *dhanin*, 'rich' (160), and of comparative degrees like बलीयस् *balíyas* (167). Observe—The feminine of some adjectives formed with the affixes *a*, *ya*, *ika*, and *eya* (XI. XII. XIII. XIV), and of some adjectives like *sundara*, 'beautiful,' is also formed with *í*.

XXVIII. A few roots standing by themselves as substantives, or with prepositions prefixed, or at the end of compounds, may come under this class; as, *bhí*, 'fear,' *ájñá*, 'an order,' from ज्ञा 'to know;' *sendni*, 'a general,' from सेन *send*, 'an army,' and *ní*, 'to lead,' &c. It will be more convenient, however, to consider the declension of monosyllabic nouns in *í* under the 2d class.   See 123, 126.

81. SECOND CLASS.—*Masculine, Feminine, and Neuter bases in* इ *i*.

Formed by adding to roots—

I. इ *i*, forming, 1st (nom. -*is*), a few masculine substantives; as, *agni*, 'fire' (derivation doubtful); *kavi*, 'a poet;' from अि 'to sound;' *ahi*, 'a snake' (ἔχις, *anguis*), from अंह् *aṃh*, 'to move;' *dhvani*, 'sound,' from *dhvan*; *peshi*, 'a thunder-bolt,' from *pesh*, 'to crush,' &c.   When this affix is added to the root *dhá*, 'to place,' 'to hold,' *á* is dropped, and various prepositions are prefixed; as in *sandhi*, *vidhi*, *nidhi*, &c.   Observe—A feminine noun of this kind formed from *dhá* is *oshadhi*, 'an annual plant' (also *aushadhi*).

Also a few feminine nouns; as, *krishi*, 'ploughing,' from *krish*; *lipi*, 'writing,' from *lip*, &c.   Compare Greek forms like χάρις, ἐλπίς, μῆνις (मनु).

II. इ *i*, forming, 2dly (nom. -*i*), one or two neuter substantives; as, from *vri*, 'to surround,' *vári*, 'water;' from *aksh*, 'to pervade,' *akshi*, 'the eye' (*oculus*, ὄκος).

III. इ *i*, forming, 3dly (nom. -*is*, -*is*, -*i*), a few adjectives; as, from *śuá*, 'to be pure,' *śuái*, 'pure;' from *budh*, 'to know,' *bodhi*, 'wise.'

IV. मि *mi* (nom. -*mis*), forming a few nouns; as, *bhúmi*, f., 'the earth,' from *bhú*, 'to be' (*humus*); *raśmi*, m., 'a ray,' &c.

V. ति *ti* (nom. -*tis*), forming abstract substantives feminine.   This affix bears a great analogy to the passive participle at 531.   The same changes of the root are required before it as before this participle; and, in fact, provided the passive participle does not insert *i*, this substantive may always be formed from it, by changing *ta* into *ti*.   But if *i* is inserted before *ta*, no such substantive can be formed; thus, from *vač*, 'to speak,' *ukta*, 'spoken,' *ukti*, 'speech;' from *man*, 'to imagine,' *mata*, 'imagined,' *mati*, 'the mind;' from *dá*, 'to give,' *datta*, 'given,' *datti*, 'a gift;' from *prí*, 'to fill,' *púrta*, 'filled,' *púrti*, 'fulness.'   And when *na* is substituted for *ta* of the passive participle, *ni* is generally substituted for *ti*; as, from *glai*, 'to be weary,' *glána*, 'wearied,' *gláni*, 'weariness;' from *lú*, 'to cut,' *lúna*, 'cut,' *lúni*, 'cutting.'   This affix corresponds to the *tio* of the Latin,

added in the same way to passive participles; as, *actus, actio; junctus, junctio* (*yuktis*). Greek exhibits analogous forms in ξεῦξις, πίστις, δόσις.

a. A few masculine nouns are formed with *ti*; as, *yati,* 'a sage,' from *yam,* 'to restrain;' *jnáti,* 'a relation,' from *jnâ;* *pati,* 'a husband' (for *páti*), from *pá.*

Formed by adding to the bases of a few nouns ending in *a*—

VI. अ *i* (nom. -*is*), after Vṛiddhi of the first syllable, and after rejection of the final vowel. This affix forms a few patronymics; as, दौष्यन्ति *daushyanti,* 'the son of Dushyanta,' from दुष्यन्त *dushyanta.*

82. THIRD CLASS.—*Masculine, Feminine, and Neuter bases in* उ u.

Formed by adding to roots—

I. उ *u,* forming, 1st (nom. -*us*), substantives of the masculine, and one or two of the feminine gender; as, from *bandh,* 'to bind;' *bandhu,* m., 'a kinsman;' from *kṛi,* 'to do;' *káru,* m., 'an artificer;' from *bhid,* 'to cleave;' *bhidu,* m., 'a thunderbolt;' from *tan,* 'to stretch;' *tanu,* f., 'the body.'

II. उ *u,* forming, 2dly (nom. -*u*), one or two neuter substantives; as, *dáru,* 'wood' (also m.), from *dṛi,* 'to cleave' (δόρυ); *madhu,* 'honey' (μέθυ), &c.

III. उ *u* (nom. -*us,* -*us* or *ví,* -*n*), sometimes with change of the root, a few adjectives; as, from *svad,* 'to taste;' *srádu,* 'sweet' (ἡδύ); from *tan,* 'to stretch;' *tanu,* 'thin' (compare ταννύ); from *langh,* 'to spring;' *laghu,* 'light' (ἐλαχύ); from *prath,* 'to extend;' *prithu,* 'broad' (πλατύ). This affix is often added to desiderative roots to form adjectives; as, from *pipás,* 'to desire to drink,' *pipásu,* 'thirsty;' from जिजीविष 'to desire to live,' जिजीविषु 'desirous of living.'

Latin has added an *i* to all adjectives formed with *u* in the cognate languages; as, *tenuis* for *tanus; gravis* (*garvis*) for *gurus* (comparative *garíyas*), βαρύς. It has, however, substantives in *u*; as, *currus, acus,* &c.

IV. नु *nu* (nom. -*nus,* -*nus,* -*nu*), forming adjectives and substantives; as, from *tras,* 'to fear;' *trasnu,* 'timid;' from *bhá,* 'to shine;' *bhánu,* m., 'the sun;' from *dhe,* 'to drink;' *dhenu,* f., 'a cow;' from *sú,* 'to bear;' *súnu,* m., 'a son.' (Compare Greek forms like λιγνύς.)

V. इष्णु *ishṇu* (nom. -*ishṇus,* -*ishṇus,* -*ishṇu*), with Guṇa of the root, forming adjectives; as, from *kshi,* 'to perish;' *kshayishṇu,* 'perishing.'

VI. There are many other affixes to roots, forming nouns in *u* (nom. -*us,* -*us,* -*u*); as, क्र *ru,* तृ *nu,* चाड्र *álu,* चु *mu,* चाड्र *áru,* स्न *snu,* तृ *tnu,* य्यु *yyu,* यु *yu.* The following nouns afford examples of these affixes; *bháru,* 'timid;' *sáru,* m., 'a tear' (for *dásru,* from *dasṛá,* 'to bite;' compare δάκρυ, *lacryma*); *sáydlu,* 'sleepy;' *sthánu,* firm;' *sáráru,* noxious;' *gadayitnu,* 'loquacious;' *jantu,* m., 'an animal;' *gantu,* m., 'a traveller;' *vepathu,* m., 'trembling;' *manyu,* m., 'wrath' (μῆνος); and *mṛityu,* m., 'death.'

There are a few nouns in long *ú,* which may conveniently be placed under this class. They consist chiefly of roots standing by themselves as substantives, or at

the end of compounds: thus, भू f. 'the earth,' स्वयम्भू m. 'the self-existent,' &c. See 125. *a*, 126. *b*.

83. Fourth Class.—Masculine, Feminine, and Neuter bases in ऋ *ṛi*.

Formed by adding to roots—

I. ॠ *tṛi*, forming, 1st (nom. -*tā*, -*trí*, -*tṛi*), nouns of agency of three genders, the same change of the root being required which takes place in the first future, and the same euphonic changes of *t* (see 386 and 581): thus, from *kṣhip*, 'to throw,' *kṣheptṛi*, 'a thrower;' from *dā*, 'to give,' *dātṛi*, 'a giver;' from *budh*, 'to know,' *boddhṛi*, 'a knower;' from *sah*, 'to bear,' *soḍhṛi*, 'a bearer.' This corresponds to the Latin affix *tor*, and the Greek τηρ and τωρ: compare *dator*, δοτήρ.

II. ॠ *tṛi*, forming, 2dly (nom. -*tā*), nouns of relationship, masculine and feminine; as, *pitṛi*, 'a father,' *mātṛi*, 'a mother.'

84. Fifth Class.—Masculine, Feminine, and Neuter bases in त् t (and द् d).

Formed by adding to roots—

I. त् t (nom. -*t*, in all genders), if the root ends in a *short vowel* : forming nouns of agency, substantives and adjectives, of three genders; as, from *kṛi*, 'to do,' *kṛit*, 'a doer;' from *ji*, 'to conquer,' *jit*, 'a conqueror.' This class of nouns are rarely used, except as the last member of compounds: thus, *karmakṛit*, 'a doer of work.'

Roots already ending in *t* or *d*, taken to form adjectives or nouns of agency, fall under this class; as, from *vid*, 'to know,' *dharmavid*, 'one who knows his duty;' from बाद् 'to eat,' क्रव्याद् 'an eater of flesh.' There are also a few nouns falling under this class, formed by prefixing prepositions to roots ending in *t* or a short vowel; as, from विद् *vid*, 'to know,' संविद् f. 'an agreement;' from द्युत् *dyut*, 'to shine,' विद्युत् f. 'lightning;' from पद् *pad*, 'to go,' सम्पद् f. 'success;' उपनिषद् f., 'a mystical philosophical work,' from षद् *ṣad*. So also, *ṣamit*, f., 'conflict,' from *i*, 'to go,' with prep. *ṣam*.

One or two roots ending in त or द may stand by themselves as substantives: thus, मुद् *mud*, f., 'joy;' चित् *ćit*, f., 'the mind.'

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in χήρ-νιψ (-νιβ), βου-πλήξ (-πληγ), &c., *arti-fex* (-*fic*), *carni-fex* (-*fic*), *præ-ses* (-*sid*), &c.   And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels; thus, *com-it* (*comes*), 'a goer with;' *equ-it* (*eques*), 'a goer on horseback;' *al-it* (*ales*), 'a goer with wings;' *super-stit* (*superstes*), 'a stander by,' &c.   Greek adds a similar *t* to roots with a long final vowel; as, ἀ-γνώτ, ἀ-κτωτ, &c. (See Bopp's Comparative Grammar, 2d edition, 907, 910.)

II. इत् *it* (nom. -*it*, in all genders), after Guṇa of the root, forming a few substantives and adjectives; as, from स्रि *sṛi*, 'to flow,' सरित् *sarit*, f., 'a stream;' from हृ 'to seize,' हरित् 'green,' 'Vishṇu.'

III. There are a few other nouns in त् *t* and द् *d*, of uncertain derivation; as, मरुत् m. 'the wind,' शरद् f. 'autumn,' दृषत् or दृषद् f. 'a stone,' कुमुद् n. 'a lotus.'

By adding to the base of NOUNS—

IV. वत् *vat* (nom. -*vān*, -*vatī*, -*vat*), if the base ends in a *a* or *ā**, forming innumerable adjectives; as, from *dhana*, 'wealth,' *dhanavat*, 'possessed of wealth.' This and the next affix are universally applicable, and are of the utmost utility to form adjectives of possession. Sometimes *vat* is added to bases in *s* and *t*; as in तेजस्वत् *tejasvat* (compare 69. *a*) and *vidyutvat* (see 45. *a*). Compare Greek forms in εις (for Feις), εντ; as, χαρίεις, χαρίεντ, δακρυόεις, δακρυόεντ, &c.

V. मत् *mat* (nom. -*mān*, -*matī*, -*mat*), if the base ends in *i*, *í*, or *u*, to form adjectives like the preceding; as, from *dhí*, 'wisdom,' *dhímat*, 'wise;' from *aṃśu*, 'a ray,' *aṃśumat*, 'radiant.'

85. SIXTH CLASS.—*Masculine, Feminine, and Neuter bases in* अन् *an* *and* इन् *in*.

Formed by adding to ROOTS—

I. अन् *an* (nom. -*ā*), forming a few masculine nouns; as, *rájan*, 'a king,' from *ráj*, 'to be glorious;' *takshan*, 'a carpenter,' from *taksh*, 'to cleave;' *ukshan*, 'a bull' (compare English *oxen*), from *uksh*, 'to impregnate;' *snehan*, 'a friend,' from *snih*, 'to love,' &c. Greek and Latin have similar formations in αν, ον, ην, αν, ον and in ; as, τέκτων = तक्षन् (τέκτων), εἰκών (-κών), homin (homo), &c.

II. मन् *man* (nom. -*ma*), after Guṇa of the root, forming neuter substantives; as, from कृ, 'to do,' *karman*, 'a deed.' This affix corresponds to the Latin *men*, in *regimen, agmen, stamen*, &c.; and to the Greek μαν, in μνήμων, τλήμων, &c.: but adjectives in *man*, like प्रेमन् *prosperous*, are rare in Sanskrit. A few nouns in *man* are masculine; as, *átman*, 'soul' (nom. -*mā*); ग्रीष्मन् 'the hot season;' पापान् 'fire;' पाप्मन् 'sin;' सीमन् 'a border;' अश्मन् 'a stone.'

III. वन् *van* (nom. -*vā*, -*vā*, -*va*), forming a few substantives and adjectives; as, दृश्वन् 'seeing,' 'a looker,' from *dríś*, 'to see.'

By adding to ROOTS *or to the base of* NOUNS—

IV. इमन् *iman* (nom. -*imā*), forming masculine abstract substantives. If the noun ends in *a* or *u*, these vowels are rejected; as, from *kála*, 'black,' *káliman*, 'blackness;' from *laghu*, 'light,' *laghiman*, 'lightness;' from *mṛidu*, 'soft,'

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* *Vat* is not often found added to feminine bases. It occurs, however, occasionally; as, जानावत् 'having a wife,' शिखावत् 'crested.'

mradiman, &c. If it ends in a consonant, this consonant, with its preceding vowel, is rejected; as, from *mahat*, 'great,' *mahiman*, 'greatness.' A medial *ṛi* before a simple consonant is changed to *ra*, but not before a double consonant; as, from कृष्ण 'black,' कृष्णिमन् 'blackness.' A final *ṛi* is gunated; as, *sarīman*, 'going,' from *sṛi*, 'to go;' *starīman*, 'a bed,' from *stṛi*, 'to spread' (compare *stra-men*); *karīman*, 'time,' from *kṛi*, 'to seize,' &c. *Iman* is generally added to *adjectives*, and the same changes generally take place before it, that take place before the affixes *īyas* and *ishṭha* (see 192); thus, *garīman*, 'weight;' *preman*, 'affection;' *drāghiman*, 'length;' *bhūman*, 'much;' *prathiman*, 'largeness,' &c.

By adding to ROOTS—

V. इन् *in* (nom. *-ī, -inī, -i*), after Vṛiddhi of a final vowel and medial *a*, and Guṇa of any other medial vowel, forming nouns of agency of three genders (see 582. b); as, from *kṛi*, 'to do,' *kārin*, 'a doer.' Compare Greek and Latin formations in *ον* and on; as, ΤΕΚΤΩΝ (-ΚΤΩΝ), *edon* (*edo*), &c.

By adding to the base of NOUNS—

VI. इन् *in* (nom. *-ī, -inī, -i*), forming innumerable adjectives of possession. The final of a base is rejected before this affix; as, from *dhana*, 'wealth,' *dhanin*, 'wealthy;' from *mālā*, 'a garland,' *mālin*, 'garlanded;' from *vrīhi*, 'rice,' *vrīhin*, 'having rice.' Compare Greek and Latin formations in *ον* and on; as, γνάθ-ων, 'having cheeks;' *nason* (*naso*), 'having a nose.'

VII. विन् *vin* (nom. *-vī, -vinī, -vi*), if the base ends in *ā* or *as*, forming a few adjectives; as, from *medhā*, 'intellect,' *medhāvin*, 'intellectual;' from *tejas*, 'splendour,' *tejasvin*, 'splendid.' Compare 69. *a*.

VIII. मिन् *min* (nom. *-mī, -minī, -mi*); as, from *vāć*, 'speech,' *vāgmin*, 'eloquent;' from *go*, 'a cow,' *gomin*, 'rich in herds;' from *sva*, 'own' (with lengthening of the final), *svāmin*, 'owner.'

86. SEVENTH CLASS.—*Masculine, Feminine, and Neuter bases in* वस् *as,* इस् *is, and* उस् *us.*

Formed by adding to ROOTS—

I. वस् *as* (nom. *-as*), after Guṇa, forming a great many neuter substantives; as, from *man*, 'to think,' *manas*, 'the mind;' from *sṛi*, 'to go,' *saras*, 'water.' It also forms one or two masculine and feminine nouns; as, *vedhas*, m., 'Brahmā;' *ćandramas*, m., 'the moon;' *apsaras*, f., 'a nymph;' *ushas*, f., 'the dawn,' from *ush*, 'to glow:' but in these the nominative is long (*-ās*).

II. इस् *is* or उस् *us* (nom. *-is, -us*). In place of *as*, the neuter affixes *is* or *us* are occasionally added; as, from *hu*, 'to offer,' *havis*, 'ghee;' from *daksh*, 'to look,' *ćakshus*, 'the eye.' See 68. *a*. With *as* compare the Latin *us* in *nubes* (नभस् *nabhas*), *sedes* (सदस् *sadas*), &c.; but especially the *us* and *ur* of words like *genus*, *scelus*, *robur*. Compare also the Greek formations πάθ-ος, ἔθ-ος, μέν-ος, ψεῦδ-ος, &c.; and such compounds as εὐμενής, neut. εὐμενές, &c.

87. **Eighth Class.**—*Masculine, Feminine, and Neuter bases in any*
Consonant, except त t *and* द d, न n, स s.

Formed by using ROOTS as adjectives, substantives, or nouns of agency—

Any root may be used to form an adjective or a noun of agency, provided it be
the last member of a compound word: thus, from शक् 'to be able,' *sarvaśak*,
'omnipotent.' Those roots which end in *t* or *d*, or in a short vowel, having *t*
affixed, have been already noticed as falling under the fifth class. This eighth
class is intended to comprise all other roots, ending in *any consonant*; as, भुज् *bhuj*
(nom. भुक् an eater); राज् *ráj*, m. (nom. राट् a king); प्राछ् (nom. प्राट् an asker);
बुध् (nom. भुत् a knower); पुर् f. (nom. पूर् a city); गिर् f. (nom. गीर् a voice);
दिव् f. (nom. द्यौस् the sky); स्पृश् (nom. स्पृक् one who touches); विश् (nom. विट्
'one who enters'); लिह् (nom. लिट् 'one who licks'); दुह् (nom. धुक् 'one who
milks'). Similarly, the desid. base, पिपक्ष (nom. पिपक्ष 'one who wishes to cook').
There are also a few other nouns derived from roots falling under this class ; as,
तृषाह् 'thirsty' (nom. तृषाक्); ब्रह्मन्.m. 'a priest' (nom. ब्रह्मिक्); असृज् n. 'blood'
(nom. असृक्); and a few substantives formed by prefixing prepositions to roots;
as, समिध् f. 'fuel' (nom. समित्), from the root इन्ध् 'to kindle' (see 43 and 75,
with note).

A few roots standing by themselves as substantives may fall under this class :
thus, युध् f. 'battle' (nom. युत्), धुष् f. 'hunger' (nom. धुत्); वाच् f. 'speech'
(nom. वाक्), from *vac*, 'to speak,' the medial *a* being lengthened. Greek and
Latin use a few monosyllabic roots in the same manner; as, ὄψ (*ὄπ*), φλόξ all
(φλογ), &c.; and Latin *vox* (voc), *lex* (leg), *dux* (duc).

CHAPTER IV.

DECLENSION; OR INFLECTION OF THE BASE OF NOUNS,
SUBSTANTIVE AND ADJECTIVE.

GENERAL OBSERVATIONS.

88. HAVING explained how the crude base of nouns is generally
formed, we have now to shew how it is inflected.

As, in the last chapter, nouns, substantive and adjective, were
arranged under eight classes, according to the final of their bases
(the first four classes comprising those ending in vowels, the last
four those ending in consonants), so it will be the object of the
present chapter to exhibit their declension or inflection under the

same eight classes. Moreover, as every class comprises adjectives as well as substantives, so it is intended that the declension of a masculine, feminine, and neuter substantive, exhibited under each, shall serve as the model for the declension of masculine, feminine, and neuter adjectives coming under the same class.

89. The learner will have already gathered that the noun has three genders, and that the gender is, in many cases, determinable from the termination of the base. Thus, nearly all bases in *á*, *í*, and those formed with the affix *ti* (r. 81. V), are feminine: nearly all nouns whose crudes end in *ana*, *tva*, *ya*, *tra* (see under 86), as, *is*, *us* (86), and *man* (85. II), are neuter; those in *iman* (85. IV) are generally masculine; but those in *a*, *i*, *u*, and *ri*, are not reducible to rule. The nominative case is, however, in the first of these instances a guide to the gender; as, *devas*, 'a deity,' is masculine; but *dánam*, 'a gift,' neuter. And in other cases the meaning of the word; as, *pitri*, 'a father,' is masculine; and *mátri*, 'a mother,' feminine.

90. In Sanskrit, nearly all the relations between the words in a sentence are expressed by inflections. A great many prepositions exist in the language, but in the later or classical Sanskrit they are not often used alone in government with any case, their chief use being as prefixes to verbs and nouns. This leads to the necessity for eight cases, which are regularly built upon the base. These are called, 1. nominative (*prathamá* or *kartṛi*); 2. accusative (*dvitíyá* or *karma*); 3. instrumental (*tṛitíyá* or *karaṇa*); 4. dative (*ćaturthí* or *sampradána*); 5. ablative (*paṅćamí* or *apádána*); 6. genitive (*shashṭhí* or *sambandha*); 7. locative (*saptamí* or *adhikaraṇa*); 8. vocative (*sambuddhi*) *. Of these, the third and seventh are new to the classical student. The *instrumental* denotes the iustrument or agent by which or by whom a thing is done; as, *tena kṛitam*, 'done by him.' The *locative* generally refers to the place or time in which any thing is done; as, *Ayodhyáyám*, 'in *Ayodhyá*;' *púrvakále*, 'in former time;' *bhúmau*, 'on the ground †.' Hence it follows that the *ablative* is generally

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* These cases will sometimes be denoted by their initial letters. Thus N. will denote nominative; I., instrumental.

† Both these cases are used to denote various other relations. See the Chapter on Syntax, r. 805, 817.

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restricted to the sense *from*, and can rarely be used, as in Latin and Greek, to express other relations, such as *by*, *with*, *in*, &c.   See 812.

91. According to the Indian system of teaching, each of these eight cases has three numbers, singular (*ekava̓ana*), dual (*dwiva̓ana*), and plural (*bahuva̓ana*); and to each belongs a termination which is considered to be peculiarly its own, serving alike for masculine (*pum̓-lin-ga*), feminine (*stri̓-lin-ga*), and neuter gender (*kliva* or *napum̓saka-lin-ga*). Again, according to the native system, some of the terminations may be combined with memorial letters to aid pronunciation or assist the memory.   Thus the proper termination of the nominative singular is स *s* (expressible by Visarga : before *k*, *kh*, *p*, *ph*, and the sibilants, or at the end of a sentence, see 63); but the memorial termination is *su*, the letter *u* being only memorial.   Similarly, the termination of the nominative plural is *jas*, the *j* being memorial. The two schemes of termination (*vibhakti*, Pán. I. 4, 104), with and without the memorial letters, are here exhibited.   The first is given in small type, as being of no importance excepting as subservient to the second.

Terminations with memorial letters.

(Observe—The memorial or servile letters are printed in capitals.)

	SING.	DUAL.	PLURAL.
Nom.	सु *sU**	औ *au*	जस *Jas*
Acc.	अम् *am*	औट *auT**	अस *S'as*
Inst.	टा *T'á*	भ्याम् *bhyám*	भिस *bhis*
Dat.	ङे *N'e*	भ्याम् *bhyám*	भ्यस *bhyas*
Abl.	ङसि *N'asI*	भ्याम् *bhyám*	भ्यस *bhyas*
Gen.	ङस *N'as*	ओस *os*	आम् *ám*
Loc.	ङि *N'i*	ओस *os*	सुप् *suP*

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* The vowel *u*, which is of course merely memorial or servile, to enable the *s*, which is the real termination, to be pronounced, may possibly be used, in preference to any other vowel, to indicate that final *s*, in certain positions, is liable to be liquefied into *u*.   The object of the ट of औट in the acc. du. is to enable a *pratyáhára* मुट (or before soft letters मुर्) to be formed, denoting the first five inflections or strong cases.

The same terminations without memorial letters.

	SING.	DUAL	PLURAL
Nom.	स् *s*	औ *au*	अस् *as*
Acc.	अम् *am*	— *au*	अस् *as*
Inst.	आ *á*	भ्याम् *bhyám*	भिस् *bhis*
Dat.	ए *e*	— *bhyám*	भ्यस् *bhyas*
Abl.	अस् *as*	— *bhyám*	— *bhyas*
Gen.	— *as*	ओस् *os*	आम् *ám*
Loc.	इ *i*	— *os*	सु *su*

92. Observe—The vocative is not given in the above general scheme, as it is held to be a peculiar aspect of the nominative, and coincides with the nom. in the dual and plural. In the singular it is sometimes identical with the base, sometimes with the nominative, and sometimes differs from both *.

a. Observe also—The terminations beginning with vowels will sometimes be called *vowel-terminations;* and those beginning with consonants, including the nom. sing., *consonantal-terminations.*

Similarly, those cases which take the vowel-terminations will sometimes be called *vowel-cases;* and those which take the consonantal, *consonantal-cases.*

See also the division into strong, middle, and weak cases at 135. *b.*

93. Having propounded the above scheme, which for convenience will be called *the memorial scheme of terminations,* as the general type of the several case-affixes in the three numbers, Indian grammarians proceed to adapt them to every noun, substantive and adjective, in the language, as well as to pronouns, numerals, and participles, whether masculine, feminine, or neuter. In fact, their theory is, that there is but one declension in Sanskṛit, and that the base of a noun being given, and the regular case-terminations being given, the base is to be joined to those terminations according to the usual rules for the combination of final and initial letters, as in the following examples of the two bases, नौ *nau,* f., 'a ship' (*navi, nau*), and हरित् *harit,* m. f., 'green.'

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* In the first or commonest class of nouns the crude base stands alone in the vocative, just as the termination is dropped from the 2d sing. imperative in the first group of conjugations, see 247.

94.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	नौस् *naus* nau + s	नावौ *návau* nau + au. See 37.	नावस् *návas* nau + as. 37.
Acc.	नावम् *návam* nau + am. 37.	— *návau*	— *návas*
Inst.	नावा *nává* nau + á. 37.	नौभ्याम् *naubhyám* nau + bhyám	नौभिस् *naubhis* nau + bhis
Dat.	नावे *náve* nau + e. 37.	— *naubhyám*	नौभ्यस् *naubhyas* nau + bhyas
Abl.	नावस् *návas* nau + as. 37.	— *naubhyám*	— *naubhyas*
Gen.	नावस् *návas* nau + as. 37.	नावोस् *návos* nau + os. 37.	नावाम् *návám* nau + am. 37.
Loc.	नावि *návi* nau + i. 37.	— *návos*	नौषु *naushu* nau + su. 70.

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	हरित् *harit* harit + s. See 43. a.	हरितौ *haritau* harit + au. 41. b.	हरितस् *haritas* harit + as. 41. b.
Acc.	हरितम् *haritam* harit + am. 41. b.	— *haritau*	— *haritas*
Inst.	हरिता *haritá* harit + á. 41. b.	हरिद्भ्याम् *haridbhyám* harit + bhyám. 41.	हरिद्भिस् *haridbhis* harit + bhis. 41.
Dat.	हरिते *harite* harit + e. 41. b.	— *haridbhyám*	हरिद्भ्यस् *haridbhyas* harit + bhyas. 41.
Abl.	हरितस् *haritas* harit + as. 41. b.	— *haridbhyám*	— *haridbhyas*
Gen.	— *haritas*	हरितोस् *haritos* harit + os. 41. b.	हरिताम् *haritám* harit + ám. 41. b.
Loc.	हरिति *hariti* harit + i. 41. b.	— *haritos*	हरित्सु *haritsu* harit + su. 40.

96. Unfortunately, however, it happens, that of nouns whose bases end in vowels, नौ *nau*, 'a ship,' is nearly the only one that admits of this regular junction of the base with the case-endings; and, although nouns whose bases end in consonants are numerous, and are generally declined as regularly as *harit*, yet they are numerically insignificant, compared with nouns in *a, á, i, í, u,* and *ṛi,* whose declension requires frequent changes in the final of the base, and various modifications, or even substitutions, in the terminations.

97. Thus in the first class of nouns ending in *a* (which will be found to comprise almost as many nouns as the other seven classes together; compare 80 with 81—87), not only is the final *a* of the base liable to be lengthened and changed to *e,* but also the termination *ina* is substituted for *á,* the proper termination of the instrumental sing. masc.; *ya* for *e* of the dative; *t* for *as* of the ablative; *sya* for *as* of the genitive; *n* for *as* of the accus. plural; *ais* for *bhis* of the instrum. plural. And in many other nouns particular changes and substitutions are required, some of which are determined by the gender. (Compare the first group of verbal bases at 257.a.)

The annexed table exhibits synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns.

	SINGULAR.		DUAL.		PLURAL.	
N.	स् (m.f.), म् * (n.)		औ (m.f.), ई (n.)		अस् (m.f.), इ (n.)	
Ac.	अम् (m.f.), म् * (m.f.n.)		औ (m.f.), ई (n.)		अस्, स (m.f.), न् * (m.), इ (n.)	
I.	आ (m.f.n.), इन * (m.n.)		भ्याम् (m.f.n.)		भिस् (m.f.n.), ऐस् * (m.n.)	
D.	ए (m.f.n.), य* (m.n.)		भ्याम् (m.f.n.)		भ्यस् (m.f.n.)	
Ab.	अस् (m.f.n.), स्, त् (m.f.n.), त् * (m.n.)		भ्याम् (m.f.n.)		भ्यस् (m.f.n.)	
G.	अस् (m.f.n.), स्, र् (m.f.n.), स्य* (m.n.)		ओस् (m.f.n.)		आम् (m.f.n.)	
L.	इ (m.f.n.), आम् (f.), औ (m.f.)		ओस् (m.f.n.)		सु (m.f.n.)	

Observe.—Those substitutions marked * are mostly restricted to nouns ending in *a,* and are therefore especially noticeable.

a. Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sanskrit dual *au,* the original termination was *á,* as found in the Vedas; and *á* equals the Greek α, ω, and ε. In nom. pl. masc. the *s* appears in many Latin and Greek words. In acc. sing., Sanskrit agrees

with Latin, and frequently with Greek, as the Sanskrit *m* may be euphonically changed to *n* (*ṇ*), if influenced by a dental following (see observation, p. 22). In the acc. pl. *s* appears in all three languages; and when the Sanskrit ends in *n*, as in the first class of nouns, this *n* is probably for *ns*, since a preceding *a* is lengthened to compensate for the rejection of *s*. Compare some Vedic acc. plurals; cf. also Bopp's Comp. Gr. § 236, ἵππονς acc. pl. in the Cretic dialect; and Gothic forms, such as *balgins*, *sununs*. In inst. pl. *bhis* is preserved in the Latin *nobis*, *vobis*, and the Greek φι(ν) for φίς (ναῦ-φιν = *naubhis*). The *ais* which belongs to Sanskrit nouns in *a* is probably a contraction of *abhis*, since in the Vedas *ebhis* for *âbhis* is found for *ais*, as *vṛíkebhis* for *vṛíkais*, &c. &c. The termination *ais* probably answers to the Latin dat. and abl. plural in *is*, just as *bhis* and *bhyas* answer to the Latin *bus*. In the gen. sing. all three languages have preserved the *s* (*nîvas*, *navis*, νηός for ναϝός); and in the gen. pl. *âm* is equivalent to the Greek ων, and the Latin *um* (पदाम् = *podûn*, *pedum*). In loc. sing. the Sanskrit *i* is preserved in the dative of Greek and Latin words (नित्रे = *nyktî*—Compare the expression τῇ αὐτῇ νυκτί —नाति = *navî*). In loc. pl. *su* answers to the Greek σι (नौषु = *nausî*). Sanskrit has *es* in *a* prefix *i* to *su* ; so that *vṛíkaishu* (29. *b*) = λυκοῖσι. The voc. sing. in Greek is generally identical with the base, and the voc. dual and pl. with the nom., as in Sanskrit: thus λόγε is the voc. sing. of λόγος, τρίηρες of τριήρης, χάριεν of χαρίεις, βασιλεῦ of βασιλεύς, &c.

98. In the following pages no attempt will be made to bring back all nouns to the general scheme of terminations by a detailed explanation of changes and substitutions in every case. But under every one of the eight classes a model noun for the masculine, feminine, and neuter, serving for adjectives as well as substantives, will be declined at full ; and under every case of every noun the method of joining the final letter of the base with the proper terminations will be indicated in English letters.

99. The student must, however, understand, that the division into eight classes, which here follows, is not meant to imply the existence of eight separate declensions in the sense understood by the classical scholar, but is rather intended to shew, that the final letters of the crude bases of nouns may be arranged under four general heads for vowels, and four for consonants ; and that all Sanskrit nouns, whatever may be the final of their bases, are capable of adaptation to one common scheme of nearly similar case-terminations.

a. In the same manner it will appear in the sequel, that the ten classes into which verbs are divided do not imply ten different conjugations, but rather ten different ways of adapting the bases of verbs to one common scheme of tense-

terminations ; and just as in nouns the commonest declension is formed by bases in
a and *á*, so in verbs the commonest conjugation or group of conjugations (see 257)
is formed by bases in *a* and *á*. There is no reason why the same system of general-
isation should not have been carried out by Latin and Greek grammarians, had
the formation of nouns and verbs from roots and crude bases been traceable with
equal clearness in these languages.

100. The classical scholar may, if he please, satisfy his own ideas of declension,
by regarding masculine and neuter nouns in *a*, like *síva* of the first class, as his
1st declension ; feminine nouns in *á* and *í*, like *sívá* and *nadí* of the first class, as
his 2d declension ; masculine and feminine nouns in *i* and *u*, like *kavi*, *mati*,
bhánu, and *dhenu*, of the second and third classes, as his 3d declension ; and all
the remaining nouns, including the neuters of those in *i* and *u*, and all those
contained in the last five classes, as his 4th declension. These four declensions
may be traced in regular order in the following pages, and will be denoted by the
capital letters A at 103 ; B at 105 ; C at 110 ; D at 114.

101. Observe, that in declining the model nouns, under every
inflection, the base with the sign +, and after it the termination,
will be exhibited in English letters. Moreover, the number of the
rule of Sandhi which must come into operation in joining the final
of the base with the initial of the termination will generally be indi-
cated. For it is most important to remember, that the formation of
every case in a Sanskṛit noun supposes the application of a rule of
Sandhi or ' junction ;' and that *declension* in Sanskṛit is strictly
' junction,' i. e. not a divergence from an upright line (*rectus*), but a
joining together of a base with its terminations.

102. Not unfrequently, however, before this *joining together* takes place, the
original final of the base is changed to its Guṇa or Vṛiddhi equivalent (see 27), or
to some other letter (see 43. *b. c. d. e*), so that the *inflective* base often varies from
the original crude ; and not unfrequently the original termination of the scheme is
changed for some other termination, as indicated at 197.

In order, therefore, that the student, without forgetting the original final of the
crude base, or the original termination of the memorial scheme, may at the same
time observe, 1st, whether in any particular instances the final of the base under-
goes any or what modification—2dly, whether the original termination suffers any
change—it will be desirable that, whenever in exceptional cases the final vowel of
the base is to be gunated or vriddhied, or otherwise changed (whenever, in fact,
the *inflective* base differs from the *crude* base), this changed form of the crude base
be exhibited in place of the original form : thus, at 103, under the genitive dual
sivayos, síve+os denotes, that before the base *síva* is joined to the termination *os*,
the final letter *a* is to be changed to *e* ; and the number indicates the rule of San-
dhi which must come into operation in joining *síve* and *os* together. Similarly,

whenever the original termination has to be modified, it will be desirable that the
termination be exhibited in its altered form : thus, at 103, under the accus. sing.,
śiva + *m* denotes, that the base is to be joined with *m*, substituted for the original
termination *am*. See the table, page 69.

SECTION I.

INFLECTION OF NOUNS, SUBSTANTIVE AND ADJECTIVE, WHOSE
BASES END IN VOWELS, OR OF THE FIRST FOUR CLASSES OF
NOUNS.

FIRST CLASS OF NOMINAL BASES INFLECTED.

Masculine and neuter bases in व a ; *feminine bases in* वा á *and* इ í.

Note, that this class comprises by far the greater number of nouns, substantive
and adjective, in the language. It answers to a common class of Latin and Greek
words in *us* and *os*, *um* and *on*, *a* and *α* ; such as *lupus*, λύκος (= Sans. *vṛikas*,
nom. of *vṛika*) ; *donum*, δῶρον ; *terra*, χώρα (= घरा) ; and to adjectives like *bonus*,
ἀγαθός, &c.

103. (A; see r. 100.) Masculine bases in *a*, declined like शिव *śiva*,
m., 'the god Śiva,' or as an adjective, 'prosperous.'

The final of the base is lengthened in D. Ab. sing., I. D. Ab. du., G. pl. ; and
changed to *e* in G. L. du., D. Ab. L. pl. : *n* is euphonically affixed to the final in
G. pl. Hence the four inflective bases *śiva*, *śivá*, *śive*, *śivân*.

N.	शिवः *śivas* *śiva* + *s*	शिवौ *śivau* *śiva* + *au*. See 33.	शिवाः *śivás* *śiva* + *as*. See 31.
Ac.	शिवं *śivam* *śiva* + *m*	— *śivau*	शिवान् *śiván* *śiva* + *n*. 31.
I.	शिवेन *śivena* *śiva* + *ina*. 32.	शिवाभ्याम् *śivábhyám* *śiva* + *bhyám*	शिवैः *śivais* *śiva* + *ais*. 33.
D.	शिवाय *śiváya* *śivá* + *ya*	— *śivábhyám*	शिवेभ्यः *śivebhyas* *śive* + *bhyas*
Ab.	शिवात् *śivát* *śivá* + *t*. 31.	— *śivábhyám*	— *śivebhyas*
G.	शिवस्य *śivasya* *śiva* + *sya*	शिवयोः *śivayos* *śive* + *os*. 36.	शिवानाम् *śivánám* *śiván* + *ám*
L.	शिवे *śive* *śiva* + *i*. 32.	— *śivayos*	शिवेषु *śiveshu* *śive* + *su*. 70.
V.	शिव *śiva* *śiva* (*s* dropped). 92.	शिवौ *śivau* *śiva* + *au*. 33.	शिवाः *śivás* *śiva* + *as*. 31.

104. Neuter bases in *a*, declined like शिव *śiva*, n., 'prosperous.'

The final of the base is lengthened and assumes न in N. Ac. V. pl.

	N. Ac.	शिवम् *śivam*	शिवे *śive*	शिवानि *śivāni*
		śiva+m. 97.	*śiva*+*i*. 32.	*śiva*+n+i

The vocative is शिव *śiva*, शिवे *śive*, शिवानि *śivāni*; all the other cases are like the masculine.

105. (B; see r. 100.) Feminine bases in *ā*, declined like शिवा *śivā*, f., 'the wife of Śiva,' or as an adjective, 'prosperous.'

The final of the base is changed to *e* in I. sing., G. L. du.; *yā* is inserted in D. Ab. G. L. sing.; and न in G. pl. Hence the inflective bases *śivē*, *śivē*.

N.	शिवा *śivā*	शिवे *śive*	शिवाः *śivās*
	śivā (s rejected)	*śivā*+*i*. 32.	*śivā*+as. 31.
Ac.	शिवाम् *śivām*	—	शिवाः *śivās*
	śivā+am. 31.		
I.	शिवया *śivayā*	शिवाभ्याम् *śivābhyām*	शिवाभिः *śivābhis*
	śive+*ā*. 36.	*śivā*+bhyām	*śivā*+bhis
D.	शिवायै *śivāyai*	— *śivābhyām*	शिवाभ्यः *śivābhyas*
	śivā+*yā*+e. 33.		*śivā*+bhyas
Ab.	शिवायाः *śivāyās*	— *śivābhyām*	शिवाभ्यः *śivābhyas*
	śivā+*yā*+as. 31.		
G.	{ शिवायाः *śivāyās*	शिवयोः *śivayos*	शिवानाम् *śivānām*
	{	*śive*+os. 36.	*śivā*+न+*ām*
L.	शिवायाम् *śivāyām*	*śivayos*	शिवासु *śivāsu*
	śivā+*yā*+*ām*. 31.		*śivā*+su
V.	शिवे *śive*	शिवे *śive*	शिवाः *śivās*
	śivā+*i*. 32.	*śivā*+*i*. 32.	*śivā*+as. 31.

106. Feminine bases in *ī*, declined like नदी *nadī*, f., 'a river.'

The final of the base becomes *y* before the vowel-terminations, by 34; *i* is inserted in D. Ab. G. sing.; the final of the base is shortened in V. sing.; and न is inserted in G. pl.

N.	नदी *nadī*	नद्यौ *nadyau*	नद्यः *nadyas*
	nadī (s rejected)	*nadī*+au. 34.	*nadī*+as. 34.
Ac.	नदीम् *nadīm*	— *nadyau*	नदीः *nadīs*
	nadī+m		*nadī*+s
I.	नद्या *nadyā*	नदीभ्याम् *nadībhyām*	नदीभिः *nadībhis*
	nadī+*ā*. 34.	*nadī*+bhyām	*nadī*+bhis

L

D.	नद्यै *nadyai* *nadi+ê. 33.*	नदीभ्याम् *nadibhyām*	नदीभ्यस् *nadibhyas* *nadi+bhyas*
Ab.	नद्यास् *nadyās* *nadi+d+as. 31.*	—	*nadibhyām*	नदीभ्यस् *nadibhyas* *nadi+bhyas*
G.	— *nadyās*	नद्योस् *nadyos* *nadi+os. 34.*	नदीनाम् *nadinām* *nadi+n+ām*
L.	नद्याम् *nadyām* *nadi+d+am. 34.*	— *nadyos*	नदीषु *nadishu* *nadi+su. 70.*
V.	नदि *nadi* *nadi (final shortened)*	नद्यौ *nadyau* *nadi+au. 34.*	नद्यस् *nadyas* *nadi+as. 34.*

The classical student will recognise in the terminations of *śiva*, *śivá*, and *nadí* many resemblances to Latin and Greek terminations, remembering that Sanskrit *a* corresponds to Latin *u* and Greek *o*; Sanskrit *m* to Latin *m* and Greek *ν*; Sanskrit *á* to Latin *a* and Greek *η* or *ā*, or in gen. plur. to *ω*; Sanskrit *i* to Greek and Latin *i*; Sanskrit *bh* or *bhy* to Latin *b*. See 11. *f*, and 97. *a*.

107. In accordance with 58, such words as मृग *mriga*, m., 'a deer;' पुरुष *purusha*, m., 'a man;' भार्या *bhāryá*, f., 'a wife;' कुमारी *kumārí*, f., 'a girl'—must be written, in the inst. sing. m. and the gen. pl. m. f., with the cerebral *ण ṇ*: thus, मृगेण *mrigeṇa*, पुरुषेण *purusheṇa*, मृगाणां *mrigāṇām*, भार्याणां *bhāryáṇām*, कुमारीणां *kumāríṇām*. When *s* is final, as in the acc. pl. m., it remains unchanged, in accordance with 58.

a. Observe, monosyllabic nouns in स्त्री, like श्री f. 'fortune,' भी f. 'fear,' &c., vary from *nadí* in the manner explained at 123.

b. Observe also, that feminine nouns in ऊ *ú*, like वधू f. 'a wife,' are declined analogously to *nadí*, excepting in the nom. sing., where *s* is not rejected. See 125.

108. When a feminine noun ending in *á* is taken to form the last member of a compound adjective, it is declined like *śiva* for the masculine and neuter. Thus, from *vidyá*, 'learning,' *alpa-vidyas, alpa-vidyá, alpa-vidyam*,' possessed of little learning.' Similarly, a masculine noun takes the fem. and neut. terminations; and a neuter noun, the masc. and fem.

a. When nouns ending in *á*, such as *pá*, 'to drink' or 'to preserve,' are taken for the last member of compound words, they form their neuter like the neuter of *śiva.* For their masculine and feminine they assume the memorial terminations regularly, rejecting, however, the final of the base in the Ac. pl. and remaining weak or vowel-cases: thus, सोमपा *soma-pá*, m. f., 'a drinker of Soma juice;' N.V. -पास्, -पौ, -पास्; Ac. -पां, -पौ, -पस्; I. -पा, -पाभ्यां, &c., &c. Similarly, विश्वपा 'protector of the universe' and शङ्खधा 'a shell-blower.'

b. हाहा *háhá*, m., 'a Gandharba' or 'celestial minstrel,' assumes the terminations with the regular euphonic changes, but the Ac. pl. ends in *न्*: thus, N.V. हाहास्, हाहौ, हाहास्; A. हाहां, हाहौ, हाहान्; I. हाहा, &c.; D. हाहे, &c.; Ab. हाहास्, &c.; G. हाहास्, हाहोस्, हाहां; L. हाहे, &c.

c. The voc. cases of चरुवा *ambâ,* चरुवा *akkâ,* and चरुवा *allâ,* all signifying 'mother,' are चरुवा, चरुवा, चरुवा, 'O mother!'

d. चरु *jarâ,* f. 'decay,' forms some of its cases optionally from *jaras,* see 171.

e. दन्त m. 'a tooth,' मास m. 'a month,' पाद m. n. 'a foot,' यूष m. n. 'soup,' आस्य n. 'the face,' हृदय n. 'the heart,' उदक n. 'water,' शीर्ष n. 'the head,' मांस n. 'flesh,' निशा f. 'night,' नासिका f. 'the nose,' पृतना f. 'an army,' may substitute दत्, मास्, पद्, यूष्, आस्, हृद्, शीर्षन्, मांस्, निश्, नस्, पृत्, in the acc. pl. and remaining cases. In the neut. nouns, the nom. pl. does not admit the same substitute as the acc. pl. according to most grammarians. Thus, उदक will be Ac. pl. उदकानि or उदानि; I. sing. उदकेन or उद्ना. Again, नासिका in I. du. will be नासिकाभ्यां or नोभ्यां; and मांस, मांसानाौ or मांस्नी.

109. To convince the student of the absolute necessity of studying the declension of this first class of nouns, he is recommended to turn back to rule 80. He will there find given, under twenty-eight heads, the most usual forms of nouns, substantive and adjective, which follow this declension. All the masculine and neuter substantives in this list are declined like *śiva,* and all the feminine either like *śivâ* or *nadî.* Again, all the adjectives in this list follow the same three examples for their three genders. Again, according to *śiva* masc. and neut., and *śivâ* fem., are declined all present participles, Âtmane-pada (see 526, 527, 528); all passive past participles, which are the most usual of verbal derivatives (see 530); all future passive participles (see 568); all participles of the second future, Âtmane (see 578); many ordinals, like *prathama* (208). Lastly, according to *nadî* feminine, are also declined the *feminines* of innumerable adjectives, see 80. XIII. XIV; the feminines of participles, like *kritavat* (553, and 140. *a*) and *vividvas* (see 554 and 168); the feminines of many ordinals, like *ćaturtha* (209).

SECOND AND THIRD CLASSES OF NOMINAL BASES INFLECTED.

The declension of the 2d and 3d classes of nouns (see 81 and 82) is exhibited together, that their analogy may be more readily perceived.

2d class—Masculine, feminine, and neuter bases in इ *i.*

3d class—Masculine, feminine, and neuter bases in उ *u.*

Note, that the 2d class answers to Latin and Greek words like *ignis, turris,* πόλις, πίστις, *mare,* μέλι; and the 3d, to words like *gradus,* βότρυς, ἡδύς, μέθυ.

110. (C.) Masculine bases in इ *i,* declined like चरुन *agni,* m. (*ignis*), 'fire.'

The final of the base is gunated in D. Ab. G. V. sing., N. pl.; lengthened in

N. Ac. V. du.; Ac. G. pl.; dropped in L. sing., or, according to Páṇini, changed to *a*; *n* is inserted in I. sing., G. pl. Hence the inflective bases *agni*, *agni̇*, *agn*.

	N.		
N.	आग्निस् *agnis* *agni + s*		आग्नयस् *agnayas*. 36. *agni + as*. 36.
		agni (au rejected)	
Ac.	आग्निम् *agnim* *agni + m*	— *agní*	आग्निन् *agnín* *agni + n*
I.	आग्निना *agniná* *agni + n + á*	आग्निभ्याम् *agnibhyám* *agni + bhyám*	आग्निभिस् *agnibhis* *agni + bhis*
D.	आग्नये *agnaye* *agne + e*. 36.		आग्निभ्यस् *agnibhyas* *agni + bhyas*
Ab.	आग्नेस् *agnes* *agne + s*	— *agnibhyám*	आग्निभ्यस् *agnibhyas* *agni + bhyas*
G.	— *agnes*	आग्न्योस् *agnyos* *agni + os*. 34.	आग्नीनाम् *agnínám* *agni + n + ám*
L.	आग्नौ *agnau* *agni (i dropped) + au*	— *agnyos*	आग्निषु *agnishu* *agni + su*. 70.
V.	आग्ने *agne* *agne (s rejected)*	आग्नी *agni̇* *agni (au rejected)*	आग्नयस् *agnayas* *agne + as*. 36.

111. Masculine bases in उ *u*, declined like भानु *bhánu*, m., 'the sun.'

The inflective base varies as in the last. Páṇini makes it in L. sing. *bhánava*. Perhaps the locative was originally *bhánavi* (such a form actually occurring in the Veda); and *i* being dropped, would become *bhánau* (*bhánav*).

	N.		
N.	भानुस् *bhánus* *bhánu + s*	भानू *bhánu̇* *bhánu (au rejected)*	भानवस् *bhánavas* *bhánu + as*. 36.
Ac.	भानुम् *bhánum* *bhánu + m*	— *bhánú*	भानून् *bhánún* *bhánu + n*
I.	भानुना *bhánuná* *bhánu + n + á*	भानुभ्याम् *bhánubhyám* *bhánu + bhyám*	भानुभिस् *bhánubhis* *bhánu + bhis*
D.	भानवे *bhánave* *bhánave + e*. 36.		भानुभ्यस् *bhánubhyas* *bhánu + bhyas*
Ab.	भानोस् *bhános* *bháno + s*	— *bhánubhyám*	— *bhánubhyas*
G.	— *bhános*	भान्वोस् *bhánvos* *bhánu + os*. 34.	भानूनाम् *bhánúnám* *bhánu + n + ám*
L.	भानौ *bhánau* *bhán (u dropped) + au*	— *bhánvos*	भानुषु *bhánushu* *bhánu + su*. 70.
V.	भानो *bháno* *bháno (s rejected)*	भानू *bhánú* *bhánú (au rejected)*	भानवस् *bhánavas* *bháno + as*. 36.

112. Feminine bases in इ *i*, declined like मति *mati*, f., ' the mind.'

The final of the base is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ae. V. du., Ac. G. pl.; dropped in L. sing. (unless the termination be वां); *n* is inserted in G. pl. Hence the inflective bases *mati, matī, mate, mat*.

N.	मतिस् *matis* *mati*+s	मती *matī* (*au* rejected)	मतयस् *matayas* *mate*+*as*. 36.
Ac.	मतिम् *matim* *mati*+m	— *mati*	मतीस् *matīs* *matī*+s
I.	मत्या *matyā* *mati*+*á*. 34.	मतिभ्याम् *matibhyām* *mati*+*bhyām*	मतिभिस् *matibhis* *mati*+*bhis*
D.	मतये *mataye* or मति *mati* *mate*+e. 36. *matyai*	— *matibhyām*	मतिभ्यस् *matibhyas* *mati*+*bhyas*
Ab.	मतेस् *mates* or मत्यास् *matyās* * *mate*+s	— *matibhyām*	— *matibhyas*
G.	— *mates* or *matyās* *	मत्योस् *matyos* *mati*+*os*. 34.	मतीनाम् *matīnām* *matī*+n+*ám*
L.	मतौ *matau* or मत्याम् *matyām* * *mat* (i dropped)+*au*	*matyos*	मतिषु *matishu* *mati*+*su*. 70.
V.	मते *mate* *mate* (s dropped)	मती *matī* (*au* rejected)	मतयस् *matayas* *mate*+*as*. 36.

113. Feminine bases in उ *u*, declined like धेनु *dhenu*, f., ' a milch cow.'

The inflective base varies as in the last.

N.	धेनुस् *dhenus* *dhenu*+s	धेनू *dhenū* (*au* rejected)	धेनवस् *dhenavas* *dhenu*+*as*. 36.
Ac.	धेनुम् *dhenum* *dhenu*+m	— *dhenū*	धेनूस् *dhenús* *dhenū*+s
I.	धेन्वा *dhenvā* *dhenu*+*á*. 34.	धेनुभ्याम् *dhenubhyām* *dhenu*+*bhyām*	धेनुभिस् *dhenubhis* *dhenu*+*bhis*
D.	धेनवे *dhenave* or धेन्वै † *dheno*+e. 36.	— *dhenubhyām*	धेनुभ्यस् *dhenubhyas* *dhenu*+*bhyas*
Ab.	धेनोस् *dhenos* or धेन्वास् † *dheno*+s	— *dhenubhyām*	— *dhenubhyas*
G.	— *dhenos*	† धेन्वोस् *dhenvos* *u*+*os*. 34.	धेनूनाम् *dhenúnām* *dhenú*+n+*ám*
L.	धेनौ *dhenau* or धेन्वाम् † *dhen* (u dropped)+*au* †	*dhenvos*	धेनुषु *dhenushu* *dhenu*+*su*. 70.
V.	धेनो *dheno* *dheno* (s dropped)	धेनू *dhenū* (*au* rejected)	धेनवस् *dhenavas* *dheno*+*as*. 36.

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* The D. may also be *matyai*; the Ab. and G. *matyás*; the L. *matyám*.

† The D. may also be *dhenvai*; the Ab. and G. *dhenvás*; and the L. *dhenvám*.

114. (D.) Neuter bases in इ *i*, declined like वारि *vári*, n., 'water' (Lat. *mare*).

The base inserts *n* before the vowel-terminations, and the final is lengthened in N. Ac. pl. Hence the inflective bases *vári*, *vári*.

N. { वारि *vári* *vári*	वारिणि *vári+ṇi.* See 58.	वारीणि *vári+n+i.* See 58.
Ac. { — *vári*	— *váriṇi*	— *várīṇi*
I. { वारिणा *váriṇā* *vári+n+ā.* 58.	वारिभ्याम् *váribhyām* *vári+bhyām*	वारिभिस् *váribhis* *vári+bhis*
D. { वारिणे *váriṇe* *vári+n+e.* 58.	— *váribhyām*	वारिभ्यस् *váribhyas* *vári+bhyas*
Ab. { वारिणस् *váriṇas* *vári+n+as.* 58.	— *váribhyām*	— *váribhyas*
G. { — *váriṇas* *vári+n+as.* 58.	वारिणोस् *váriṇos* *vári+n+os.* 58.	वारीणाम् *várīṇām* *vári+n+ām.* 58.
L. { वारिणि *váriṇi* *vári+n+i.* 58.	— *váriṇos*	वारिषु *várishu* *vári+su.* 70.
V. { वारि *vári* or वारे *váre* *vári* or *váre.* 92.	वारिणि *váriṇi* *vári+n+i.* 58.	वारीणि *várīṇi* *vári+n+i*

115. Neuter bases in उ *u*, declined like मधु *madhu*, n., 'honey' (μέθυ).

The inflective base varies as in the last.

N. { मधु *madhu* *madhu*	मधुनि *madhuni* *madhu+n+i*	मधूनि *madhúni* *madhú+n+i*
Ac. { — *madhu*	— *madhuni*	— *madhúni*
I. { मधुना *madhunā* *madhu+n+ā*	मधुभ्याम् *madhubhyām* *madhu+bhyām*	मधुभिस् *madhubhis* *madhu+bhis*
D. { मधुने *madhune* *madhu+n+e*	— *madhubhyām*	मधुभ्यस् *madhubhyas* *madhu+bhyas*
Ab. { मधुनस् *madhunas* *madhu+n+as*	— *madhubhyām*	— *madhubhyas*
G. { — *madhunas*	मधुनोस् *madhunos* *madhu+n+os*	मधूनाम् *madhúnām* *madhu+n+ām*
L. { मधुनि *madhuni* *madhu+n+i*	— *madhunos*	मधुषु *madhushu* *madhu+su.* 70.
V. { मधु *madhu* or मधो *madho* *madhu* or *madho.* 92.	मधुनि *madhuni* *madhu+n+i*	मधूनि *madhúni* *madhú+n+i*

116. Neuter nouns in *i* and *u* follow the analogy of nouns in *in* at 159, except in G. plur. and V. sing. शानु n., 'summit,' substitutes शु, according to r. 108. e.

117. Although there are not many substantives declined like *agni* and *vári* (81), yet nouns like *mati* are numerous (81. V). Moreover, adjectives like *suci*, and compound adjectives ending in *i*, are declined like *agni* in the masc.; like *mati* in the fem.; and like *vári* in the neuter.

118. Again, although there are but few substantives declined like *dhenu* and *madhu*, yet it is important to study their declension, as well as that of the masc. noun *bhánu*; for all simple adjectives like *tanu*, and all like *pipdsu* (82), and all other simple adjectives in *u*, and all compound adjectives ending in *u*, are declined like *bhánu* in the masc.; *dhenu* in the fem.; and *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow the declension of *nadí* in the fem.; as, *tanu*, 'thin,' makes its nom. fem. either *tanus* or *tanví*; मृदु, 'tender,' makes nom. f. मृद्वी *mridví*; and गुरु, 'heavy,' makes गुर्वी *gurví*: and some optionally lengthen the *u* in the feminine; as, *bhíru*, 'timid,' makes fem. भीरु or भीरू, declinable like *bahu*, r. 125.

119. When feminine nouns ending in *i* and *u* are taken to form the last member of a compound adjective, they must be declined like *agni* in the masc., and *vári* in the neut. Thus the compound adjective *alpa-mati*, 'narrow-minded,' in the acc. plur. masc. would be *alpa-matín*; fem. *alpa-matís*; neut. *alpa-matíni*. Similarly, a masc. or neut. noun, as the last member of a compound, may take the feminine form.

a. Although adjectives in *i* and *u* are declined like *vári* and *madhu* for the neuter, yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form : thus the adjectives *suci* and *tanu* will be, in the D. sing. neut., शुचिने or शुच्चे, तनुने or तन्वे ; and so with the other cases.

120. There are some useful irregular nouns in इ ि, declined as follows : सखि m. 'a friend:' N. सखा, सखायौ, सखायस; Ac. सखायं, सखायौ, सखीन् ; I. सख्या, सखिभ्यां, &c. ; D. सख्ये, &c.; Ab. सख्युर, &c.; G. सख्युर, सख्योस, &c.; L. सख्यौ, &c.; V. सखे, सखायौ, &c. Hence it appears that *sakhi* in some cases assumes the memorial terminations at 91 more regularly than *agni*. In the rest it follows *agni*.

121. पति m. 'a master,' 'lord' (πόσις), when not used in a compound word, follows *sakhi* at 120 in I. D. Ab. G. L. sing. (thus, I. पत्या, D. पत्ये, Ab. G. पत्युर, L. पत्यौ) ; in the other cases, *agni*. But this word is generally found at the end of a compound, and then follows *agni* throughout (thus, भूपतिना 'by the lord of the earth').

122. A few neuter nouns, अस्थि n. 'a bone' (ὀστέον), अक्षि n. 'an eye' (*oculus*, ὄκός), सक्थि n. 'a thigh,' दधि n. 'curd,' drop their final *i* in I. sing. and remaining weak or vowel-cases, and are declined in those cases as if derived from obsolete forms in *an*; such as अस्थन, &c. (compare 149); thus, N. V. Ac. अस्थि, अस्थिनी, अस्थीनि; I. अस्थना, अस्थिभ्यां, &c. ; D. अस्थने, अस्थिभ्यस, &c. ; Ab. अस्थनस, &c. ; G. अस्थनस, अस्थनोस, अस्थ्नां ; L. अस्थनि or अस्थिनि, अस्थनोस, अस्थिषु.

Hence, according to 58, अक्षि *akshi* will make in I. sing. अक्ष्णा ; in D. अक्ष्णे,

Nouns ending in ई *í and* ऊ *ú.*

We have already shewn that feminine bases of more than one syllable ending in *í,* generally derived from masculines or forming the feminines of numerous adjectives and participles, are declined like *nadí* at 106: thus, नटी 'an actress,' पुत्री 'a daughter,' देवी 'a goddess,' सखी 'a female friend,' नारी 'a woman,' व्याघ्री 'a tigress,' धनिनी or धनवती 'a rich woman,' and numerous others all follow *nadí.*

123. There are a few common monosyllabic words in long ई *í primitively feminine,* (i. e. not derived from masculine substantives, see *nadí* and *putrí* at 80, XXV, and not the feminine forms of adjectives or participles, 80, XII. &c.,) whose declension must be noticed separately. They vary from the declension of नटी (106) by forming the nom. with स, and using the same form for the voc., and by changing the final *í* to *iy* before the vowel-terminations: thus, धी *f.* 'prosperity:' N.V. धीस, धियौ, धियस; Ac. धियं, धियौ, धियस; I. धिया, धीभ्यां, धीभिस; D. धिये or धियै, धीभ्यां, धीभ्यस; Ab. धियस or धियास, धीभ्यां, धीभ्यस; G. धियस or धियास, धियोस, धियां or धीनां; L. धिमि or धियां, धियोस, धीषु.

a. Similarly are declined भी *f.* 'fear,' ह्री *f.* 'shame,' and धी *f.* 'understanding:' thus, N.V. भीस, भियौ, भियस; Ae. भियं, &c.; I. भिया, &c.; D. भिये or भियै, &c.

b. स्त्री *f.,* 'a woman,' follows नटी in N.V. sing., and varies also in other respects from स्त्री; thus, N. स्त्री, स्त्रियौ, स्त्रियस; V. स्त्रि, स्त्रियौ, स्त्रियस; Ac. स्त्रीं or स्त्रियं, स्त्रियौ, स्त्रीस or स्त्रियस; I. स्त्रिया, स्त्रीभ्यां, स्त्रीभिस; D. स्त्रियै, स्त्रीभ्यां, स्त्रीभ्यस; Ab. स्त्रियास, स्त्रीभ्यां, स्त्रीभ्यस; G. स्त्रियास, स्त्रियोस, स्त्रीणां; L. स्त्रियां, स्त्रियोस, स्त्रीषु. As the last member of a compound adjective, it shortens its final, and in some of its cases follows *agni* and *mati;* e. g. कलत्रिस्त्री *m. f. n.* 'surpassing a woman:' N. masc. कलत्रिस्त्रिस, -स्त्रियौ, -स्त्रयस; Ac. -स्त्रिं or -स्त्रियं, -स्त्रियौ, -स्त्रीन or -स्त्रियस; I. -स्त्रिणा, -स्त्रिभ्यां, &c.; D. -स्त्रये, &c.; Ab. -स्त्रेस, &c.; G. -स्त्रेस, -स्त्रियोस, -स्त्रीणां; L. -स्त्रौ, &c.; V. -स्त्रे, &c. The fem. form is like the masc., but Ac. -स्त्रिं or -स्त्रियं; I. -स्त्रिया; D. -स्त्रियै or -स्त्रये; Ah. -स्त्रियास or -स्त्रेस, &c. For neut., see 126.

124. There are a few primitively feminine words *not* monosyllabic, such as लक्ष्मी 'the goddess of prosperity,' तन्त्री 'a lute-string,' तरी 'a boat,' which, like श्री, take *s* in the nom. sing., but in other respects follow नटी: thus, N. लक्ष्मीस, लक्ष्म्यौ, लक्ष्म्यस; Ae. लक्ष्मीं, &c.; V. लक्ष्मि. But गौरी *f.* 'the brilliant (goddess),' as a derivative fem. noun, is N. sing. गौरी.

125. Feminine nouns, not monosyllabic, ending in long ऊ *ú,* like वधू 'a wife,' are declined analogously to primitively feminine nouns of more than one syllable, ending in ई *í,* i. e. like लक्ष्मी, that is, they follow the analogy of *nadí* except in N. sing., where *s* is retained. In the other cases ऊ *ú* becomes *v,* wherever ई *í* is changed to *y* (see 34): thus, N. वधूस, वध्वौ, वध्वस; Ae. वधूं, वध्वौ, वधूस; I. वध्वा, वधूभ्यां,

वधूभिस्; D. वध्वे, वधूभ्यस्; Ab. वध्वास्, वधूभ्यस्, वधूभ्यस्; G. वध्वास्, वधूनाम्; L. वध्वाम्, वधूषु; V. वधु, वधौ, वधवस्. Similarly, चमू f. 'a host,' चमू f. 'a mother-in-law.'

a. Again, monosyllabic words in *ú* primitively feminine are declined analogously to भू f. at 123; *u* being changed to *uv*, wherever *i* is changed to *iy*: thus, भू f. 'the earth': N. V. भूस्, भुवौ, भुवस्; Ac. भुवम्, भुवौ, भुवस्; I. भुवा, भूभ्याम्, भूभिस्; D. भुवे or भुव्, भूभ्याम्, भूभ्यस्; Ab. भुवस् or भुवास्, भूभ्याम्, भूभ्यस्; G. भुवस् or भुवास्, भुवोर्, भुवाम् or भूनाम्; L. भुवि or भूवि, भुवोस्, भूषु. Similarly, भ्रू f. 'the eye-brow' (ὀφρύς); N. V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c. Observe—The voc. is like the nom.

126. Roots of one syllable ending in *í* and *ú*, used as masc. or fem. nouns, follow the declension of monosyllabic words in *í* and *ú*, such as धी at 123 and धू at 125. *a*; but in the D. Ab. G. L. sing., G. pl., they take only the first inflection: thus, क्री m. f., 'one who buys,' makes D. क्रिये only for m. and f., and लू m. f., 'a reaper,' makes D. लुवे only for m. and f.

a. The same generally holds good if they have adjectives prefixed to them: thus, परमक्री m. f. 'the best buyer' (N.V. -क्रीस्, -क्रियौ, -क्रियस्; Ac. -क्रियं, &c.).

b. And when they are compounded with another noun as a dependent or subordinate term they generally change their final *í* and *ú* to *y* and *v*, before vowel-terminations, and not to *iy* and *uv* (unless *í* and *ú* are preceded by a double consonant, as in यवक्री 'a buyer of barley'); thus conforming more to the declension of polysyllables; e.g. जलपी (for जलप्) m. f., 'a water-drinker,' makes N. V. जलप्यौस्, -ब्यौ, -प्यस्; Ac. जलप्यं, -प्यौ, -प्यस्; I. जलप्या, -पीभ्याम्, &c.; Ab. जलप्यस्, &c.; G. जलप्यस्, -प्योस्, &c.; L. जलप्यि (in opposition to र. 31. *a*), &c. So also, खलप्‍ू m. f. 'a sweeper'; N.V. खलप्वौस्, -प्वौ, &c.; Ac. खलप्वं, &c.; I. खलप्वा; L. खलप्वि, &c.; and सुलू 'one who cuts well'; N.V. सुलूस्, -ल्वौ, -ल्वस.

c. Similarly, वर्भृ m. f. 'a frog,' दृन्भ् m. 'a thunderbolt,' कर्भृ m. 'a finger-nail,' पुनर्भू m. f. 'born again' (N.V. पुनर्भूस्, &c.; Ac. -भ्वं, &c.; I. -भ्वा; D. -भ्वे; G. -भ्वोस्, -भ्वि. But if the sense is limited to a distinct female object, as 'a virgin widow remarried,' the D. will be -भ्वे; G. -भ्वोस्, &c.; L. -भ्वां; &c. इ.

d. Similarly also, सेनानी m. 'a general,' ग्रामणी m. f. 'the chief of a village'; but these, like नरी, take *âm* for the termination of the L. sing. even in the masc.: thus, N. V. सेनानीस्, -न्यौ, -न्यस्; Ac. -न्यं, &c.; I. -न्या; L. सेनान्यां, सेनान्योस्, सेनान्युः, &c. This applies also to the simple noun नी m. f. 'a leader,' but the final becomes *iy* before vowel-terminations.

e. But स्वयम्भू and सुभू 'self-existent,' as a name of Brahmá, follow भू at 125. *a*, taking only the first inflections: thus, D. -भुवे; Ab. -भुवस्, &c.

f. Masculine non-compounds in *í* and *ú* of more than one syllable, like पथी m. 'who drives' or 'cherishes,' the sun,' हूभू m. 'a Gandharba,' follow जलपी and खलप्‍ू at 126. *b*, except in Ac. sing. and plur.: thus, N.V. पथीस्, पथ्यौ, पथ्यस्; Ac. पथीं, पथ्यौ, पथीस्; and in L. sing. the final *í* combines with the *i* of the termination into र् (31. *a*), so that L. sing. पथी (for पथ्यि from पथ्). Again, वातजवी m., 'an antelope' (surpassing the wind), as a compound, may follow जलपी; but

M

Vopadeva makes Ac. sing. and pl. follow यपी. When such nouns have a feminine in *s*, the Ac. plur. ends in *s*: thus चारू m. f., 'tawny,' makes चारूस् for the Ac. pl. f.

g. A word like धूपी f. 'superior understanding' (formed from the compound verb धूपी), when used as a fem. noun, is treated as a polysyllable, and follows नदपी, except in D. Ah., &c., where it takes the second inflections (D. sing. धूपै, &c.). But when used adjectively, in the sense 'having superior understanding,' it follows नलपी throughout, both for masc. and fem., but may optionally for the fem. be declined like the fem. substantive. The voc. fem. may be धूपीर् or धूपि. Two rare nouns, सुखी 'one who loves pleasure' and सुखी 'one who wishes for a son,' also follow नलपी, but in Ah G. sing. make सुख्युर्, सुख्युर्.

h. Monosyllabic nouns primitively feminine (like श्री f., धी f., स्त्री f., at 123, भू f. 'the eye-brow'), forming the last member of a compound adjective, still follow the declension of monosyllables, but use the first inflections only in the D. Ah G. L. cases and G. plur., for the masc., and may optionally use them for the fem.: thus, N. गतश्रीस् m. f., 'fearless,' is गतश्रिये only in D. sing. m., -श्रिये or -श्रिये in D. sing. f. So also, सुभीस् f. 'intelligent,' सुधी m. f. 'having pure thoughts,' सुभ्रूस् m. f. 'stupid,' सुभी m. f. 'having good fortune,' सुभ्रूस् m. f. 'having beautiful brows:' thus, N.V. सुभ्रूस्, -भ्रुवी, -भ्रुवस्; Ac. सुभ्रूस्, &c. According to Vopadeva, the voc. f. may be सुभू, but this alternative is generally restricted to those compounds which have *one* consonant before the final vowel: thus, सुधी; V. fem. सुधीस् or सुधि.

i. When primitively feminine nouns, *not* monosyllabic, occur at the end of compounds they preserve their fem. terminations (except in acc. pl.) though used as masc. adjectives (i. e. according to Pán. I. 4, 3, they retain their *nadī* character): thus बहुश्रेयसी, m. 'a man of many excellences,' is thus declined: N. बहुश्रेयसी, -स्वी, -स्वस्; V. -सि, &c.; Ac. -सी, -स्यी, -सीन्; I. -स्या, -सीभ्या, &c.; D. -स्ये, &c.; Ah G. -स्यास्, &c.; L. -स्यां, &c. Similarly (but N. sing. will end in स्), चातिलश्मी f. 'one who has surpassed Lakshmí,' चालश्ली m. f. 'deprived of fortune,' चलिश्मृ m. f. 'victorious over hosts' (N. चलिश्मृस्, -स्वी, -स्वस्; V. -मु; Ac. -मृ, -स्वी, -मृन्, Ac. pl. f. -मृस्; I. -स्वा, -म्भ्यां, &c.; D. -स्वे, &c.; Ab. -स्वास्, &c.); but the last three may follow Vopadeva's declension of चातश्मी at 126. *f.*

j. All adjectives ending in *ī* and *ū* shorten the final vowel for the neuter gender, and follow the declension of *vári*; but in the I. D. Ah. G. and L. cases they may optionally take the masc. terminations: thus, N.V. sing. neut. गतश्रि; I. गतश्रिणा or गतश्रिये; D. गतश्रिणे or गतश्रिये, &c. N.V. Ac. sing. नलपि; I. नलपिना or -प्या, &c. N.V.Ac. चलपु; I. -पुना or -प्वा. N.V. Ac. चेयसिस; I. -चेयसिना or -चेयस्या; D. -चेयसिने or -चेयस्ये, &c. N.V. Ac. ग्रामणि; I. -णिना or -ण्या.

FOURTH CLASS OF NOMINAL BASES INFLECTED.

Masculine, feminine, and neuter bases in रि ṛi.

127. Masculine bases in रि, declined like दातृ *dátri*, m., 'a giver,' and पितृ *pitṛi*, m., 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dátri* the final *ṛi* is vriddhied (28), and in nouns of relationship like *pitṛi* (except *naptṛi*, 'a grandson,' and *svasṛi*, 'a sister') gunated, in the strong cases (see p. 86); but the *r* of *ár* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both, the final *ṛi* is gunated in L. V. sing., and *ur* is substituted for final *ṛi* and the initial *a* of *as* in Ab. G. sing. In Ac. G. pl. final *ṛi* is lengthened, and assumes *n* in G. pl. Hence the inflective bases *dátri, dátár, dátar, dátri, dátar* ; and *pitṛi, pitár, pitri, pitur.*

This class answers to δοτήρ, πατήρ, *pater*, &c. ; *ṛi* being equivalent to *ar* : and it is remarkable, that *dátáram, dátáras*, &c., bear the same relation to *pitaram, pitaras*, &c., that δοτῆρα, δοτῆρες, δοτῆρι, &c., bear to πατέρα, πατέρες, πατέρι, &c. Compare also the Latin *datoris* from *dator* with *patris* from *pater*.

a. Note—There is elision of *s* at the end of a conjunct consonant after *r* ; hence in Ab. G. *datura* and *pitura* become *dátur* and *pitur.* Compare 43. *a.*

	N.			
	दाता *dátá* *dátá (rs rejected)*	दातारौ *dátárau* *dátár + au*	दातारस् *dátáras* (δοτῆρες) *dátár + as*
	Ac.	दातारम् *dátáram* *dátár + am*	— *dátárau*	दातॄन् *dátrín* *dátri + n*
	I.	दात्रा *dátrá* *dátri + á.* 34.	दातृभ्याम् *dátribhyám* *dátri + bhyám*	दातृभिस् *dátribhis* *dátri + bhis*
	D.	दात्रे *dátre* *dátri + e.* 34.	दातृभ्याम् *dátribhyám* *dátri + bhyám*	दातृभ्यस् *dátribhyas* *dátri + bhyas*
	Ab.	दातुर् *dátur* *dátur + s (s rejected)*	दातृभ्याम् *dátribhyám* *dátri + bhyám*	दातृभ्यस् *dátribhyas* *dátri + bhyas*
	G.	— *dátur*	दात्रोस् *dátros* *dátri + os.* 34.	दातॄणाम् *dátrínám* *dátri + n + ám*
	L.	दातरि *dátari* *dátar + i*	दात्रोस् *dátros*	दातृषु *dátrishu* *dátri + su.* 70.
	V.	दातर् *dátar* *dátar*	दातारौ *dátárau* *dátár + au*	दातारस् *dátáras* *dátár + as*

		N.			
128.		पिता *pitá* *pitá (s rejected)*	पितरौ *pitarau* *pitar + au*	पितरस् *pitaras* (πατέρες) *pitar + as*
	Ac.	पितरम् *pitaram* *pitar + am*	— *pitarau*	पितॄन् *pitrín* *pitri + n*
	I.	पित्रा *pitrá* *pitri + á.* 34.	पितृभ्याम् *pitribhyám* *pitri + bhyám*	पितृभिस् *pitribhis* *pitri + bhis*
	D.	पित्रे *pitre* *pitri + e.* 34.	पितृभ्याम् *pitribhyám* *pitri + bhyám*	पितृभ्यस् *pitribhyas* *pitri + bhyas*
	Ab.	पितुर् *pitur* *pitur + s (s rejected)*	पितृभ्याम् *pitribhyám* *pitri + bhyám*	पितृभ्यस् *pitribhyas* *pitri + bhyas*

G.	पितुर् *pitur* pitur +*s* (*s* rejected)	पित्रोस् *pitros* pitri + os. 34.	पितॄणाम् *pitrīnām* pitri + n + ām
L.	पितरि *pitari* pitar +*i*	—	पितृषु *pitrishu* pitri + su. 70.
V.	पितर् *pitar* pitar +*i*	पितरौ *pitarau* pitar + au	पितरस् *pitaras* pitar + as

Observe—*Pitri* seems to be corrupted from *pâtri*, 'a protector' (*pâ*, 'to protect'). The cognate languages have preserved the root in पातृर्, *patér*, ' father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar*, or rather *Dyaush-pitar*, ' father of heaven.' It is clear that bases like *dâtri*, *pitri*, &c., originally ended in *ar*.

a. Observe—नप्तृ *naptri*, 'a grandson' (though said to be derived from *na* and *pitri*, ' not the father'), is declined like दातृ *dâtri*.

b. There are a few nouns, which neither express relationship nor agency, falling under this class. नृ *nri*, m., ' a man,' is said to be declined like *pitri*: thus, N. ना *nâ*, Ac. नरं, I. नॄ, du. नरौ, I. D. Ab. नृभ्यां, G. नरोस्; N. pl. नरस्, Ac. नॄन, D. Ab. नृभ्यस्, G. नृणां or नॄणां, L. नृषु; but in the inst. dat. gen. loc. sing., the corresponding cases of नर are generally substituted.

c. क्रोष्टृ m., 'a jackal,' must form its strong cases (except V. sing.) and *may* form its weak cases (p. 86) from क्रोष्टृ. N. क्रोष्टा, -ष्टारौ, -ष्टारस्; Ac. -ष्टारं, -ष्टारौ, -ष्टून् ; I. -ष्टुना or -ष्णा, -ष्टुभ्यां, &c. ; D. -ष्टे or -ष्णे, &c.; Ab. -ष्टुर् or -ष्णस्, &c. ; G. -ष्टुर or -ष्टोस, -ष्टोस् or -ष्णोस्, -ष्णां or -ष्टूनां; L. -ष्टरि or -ष्णो, &c. ; V. -ष्टो. As the last member of a compound adjective, in the neuter, क्रोष्टृ alone is used.

d. Nouns like घातृ m. ' a charioteer,' वष्टृ m. ' a carpenter,' नेष्टृ m., होतृ m., पोतृ m., ' different kinds of priests,' योष्टृ m. ' a warrior,' of course, follow *dâtri*. But स्थातृ m., ' a charioteer,' follows *pitri*.

129. Feminine bases in ऋ *ri* belong to nouns of relationship, like मातृ *mâtri*, ' a mother ' (from *mâ*, ' to create,' ' the producer '); and only differ from *pitri* in acc. plur., which ends in *s* instead of *n*: thus, मातॄस्. Compare μήτηρ, μητέρα, voc. μῆτερ.

a. स्वसृ *svasri*, ' a sister,' however, follows दातृ *dâtri*; but the Ac. pl. is still स्वसॄस्. The lengthening of the penultimate is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine base of agency is formed by adding ई *î* to the final ऋ *ri*: thus, दातृ + ई, दात्री *dâtrî*, f., ' a giver;' and कर्तृ + ई, कर्त्री f. 'a doer.' See 80. XXVI. Their declension follows *nadî* at 106.

130. The neuter base is thus declined : N. Ac. दातृ, दातॄणी, दातॄणि; V. दातर् or दातॄ. The rest may conform to *vâri* at 114, or resemble the masc.: thus, I. दात्रा or दातृणा, &c. But neuter bases in ऋ *ri* belong generally to nouns of agency or

of relationship, when used at the end of compound adjectives, such as बहुदातृ *bahu-dátri*, 'giving much,' or दिव्यमातृ *divya-mátri*, agreeing with कुलं, i. e. 'a family having a divine mother,' or त्रिमातृ 'having two mothers' (compare ἀμήτωρ). Their declension may resemble that of *vári* at 114, or conform to the masc. in all cases but the N. V. Ac.: thus, N. Ac. दातृ, दातृणी, दातृणि; V. दातृ or दातर, &c.; I. दातृणा or दात्रा, &c.; D. दातृणे or दात्रे, &c.; Ab. G. दातृणस् or दात्रस्, &c.; L. दातृणि or दात्रि, &c. N. Ac. -मातृ, -मातृणी, -मातृणि; V. -मातृ or -मातर, &c.; I. -मातृणा or -मात्रा, &c.

Nouns ending in रे ai, ओ o, औ au.

131. We may notice here a few monosyllabic nouns, whose bases end in रे, ओ, and औ, not sufficiently numerous to form separate classes.

132. रै *rai*, m. f., 'substance,' 'wealth' (Lat. *res*): N. voc. रास्, रायौ, रायस्; Ac. रायं, &c.; I. राया, राभ्यां, राभिस् (*rebus*); D. राये, राभ्यां, राभ्यस्; Ab. रायस्, &c.; G. रायस्, रायोस्, रायां; L. रायि, &c.

133. गो *go*, m. f., 'a cow' or 'ox' (*bos*, βοῦς), 'the earth:' N. voc. गोस्, गावौ, गावस्; Ac. गां, गावौ, गास्; I. गवा, गोभ्यां, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवां; L. गवि (*bovi*), गवोस्, गोषु. Compare गां with γῆν.

134. नौ *nau*, f., 'a ship' (cf. *navis*, ναῦς), is declined at 94, being the most regular of all nouns. With the N. pl. *návas*, compare *naves*, νᾶες (νῆες). The gen. νηός for νᾱός or ναῦος = *návas*. Similarly may be declined द्यो m. 'the moon;' N. *glaus*, *glávau*, *glávas*, &c.

a. These nouns may occur at the end of compounds; as, बहुरै 'rich,' उपगो 'near a cow,' बहुनौ 'having many ships.' In that case the neuter is बहुरि, उपगु, and बहुनु; of which the inst. cases will be बहुरिणा or बहुरुणा, उपगुणा or उपगवा, बहुनुना or बहुनावा; and so with the other vowel-cases: but बहुरि becomes बहुरा before all consonantal terminations, except the nom. sing.

SECTION II.

INFLECTION OF NOUNS WHOSE BASES END IN CONSONANTS, OR OF THE LAST FOUR CLASSES OF NOUNS.

135. Observe—The last four classes of nouns, though comprehending many substantives, consist chiefly of adjectives, participles, or roots used as adjectives at the end of compound words. All the nouns under these remaining classes take the memorial terminations at 91 with perfect regularity.

a. These terminations are here repeated with Bopp's division into strong, weaker, and weakest, as applicable especially to nouns ending in consonants (though not to all of these even). The strong will be denoted by the letter S, the weaker may be called middle and denoted by the letter M, and the weakest by the letter w.

But in those nouns which distinguish between strong and weak cases only, the weak will be indicated by both M and w.

	SINGULAR. M.F.	N.	DUAL M.F.	N.	PLURAL. M.F.	N.
Nom. Voc.	स्‌ *s* (**S**)	(Neut. M)	चौ *au* (**S**)	(Neut. w)	चस्‌ *as* (**S**)	(Neut. **S**)
Acc.	चम्‌ *am* (**S**)	(Neut. M.)	—*au* (**S**) (Neut. w.)		— *as* (w)	(Neut. **S**)
Inst.	चा *á* (w)		भ्याम्‌ *bhyám* (M)		भिस्‌ *bhis* (M)	
Dat.	ए *e* (w)		— *bhyám* (M)		भस्‌ *bhyas* (M)	
Abl.	चस्‌ *as* (w)		— *bhyám* (M)		— *bhyas* (M)	
Gen.	— *as* (w)		चोस्‌ *os* (w)		चाम्‌ *ám* (w)	
Loc.	इ *i* (w)		— *os* (w)		सु *su* (M)	

That is, the strong cases in both masc. and fem. are the Nom. Voc. sing. du. and pl. and the Acc. sing. du. The weaker or middle cases are those of the remainder whose terminations begin with consonants, and the weakest are those whose terminations begin with vowels. In neuter nouns the N. V. Ac. sing. are middle, the N. V. Ac. du. weak, but both N. and Ac. plur. are strong. Hence it follows that the acc. pl., and in neuter nouns the inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations. This division of cases has not been noticed before, because it is of no real importance for bases ending in vowels. That it applies to bases ending in ṛi is accounted for by the fact that these originally ended in *ar*.

b. In Pâṇini the strong terminations are called *sarva-náma-sthána* (P. I, 1, 42, 43), and the name *bha* is given to the base before the weak.

FIFTH CLASS OF NOMINAL BASES INFLECTED.

Masculine, feminine, and neuter bases in ऋ t *and* इ d.

This class answers to Latin words like *comes* (from a base *comit*), *eques* (from a base *equit*), *ferens* (from *ferent*); and to Greek words like χάρις (from a base χαριτ), κέρας (from κερατ), χαρίεις (from χαριεντ).

136. Masculine and feminine bases in ऋ *t*, declined like हरित्‌ *harit*, m. f., 'green' (declined at p. 68), and सरित्‌ *sarit*, f. 'a river.'

The inflective base does not differ from the crude base.

Observe—The nom. case sing. is properly *harits*, but *s* is rejected by 43. *s*. The same applies to all nouns ending in consonants. So αἰδήμων for αἰδημονς; but it is remarkable, that Latin and Greek, when the final of the base refuses to combine with the *s* of the nom., often prefer rejecting the base-final: thus, χάρις for χαριτς, *comes* for *comits*. In these languages the final consonant may frequently combine with the *s* of the nom.; as in *lex* (for *leks*), φλόξ (for φλοκς).

N.V.	सरित् *sarit* sarit+s (s rejected. 43.a.)	सरितौ *saritau* 41.b.	सरितस् *saritas* -as. 41.b.
Ac.	सरितम् *saritam* sarit+am. 41.b.	— *saritau*	— *saritas*
I.	सरिता *saritá* sarit+á	सरिद्भ्याम् *saridbhyám* sarit+bhyám.	सरिद्भिस् *saridbhis* -bhis. 41.
D.	सरिते *sarite* sarit+e	— *saridbhyám*	सरिद्भ्यस् *saridbhyas* +bhyas
Ab.	सरितस् *saritas* sarit+as	— *saridbhyám*	— *saridbhyas*
G.	— *saritas*	सरितोस् *saritos* sarit+os	सरिताम् *saritám* sarit+ám
L.	सरिति *sariti* sarit+i	— *saritos*	सरित्सु *saritsu* sarit+su. 40.

137. Neuter bases in त् *t* are declined like हरित् *harit*, n., 'green.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing. du. and pl., the usual neuter terminations ई *í*, ई *í* i (see 97), being required, and न *n* being inserted before the final of the base in N. Ac. pl.: thus,

N. Ae. V. हरित् *harit*, हरिती *harití*, हरिन्ति *harinti*; I. हरिता *haritá*, हरिद्भ्याम् *haridbhyám*, &c.

138. Masculine and feminine bases in द् *d*, like धर्मविद् *dharma-vid*, m. f., 'knowing one's duty'—a compound composed of the substantive *dharma*, 'duty,' and the root *vid*, 'knowing.' See 84. I.

N.V.	-वित् -*vit* -vid+s. 42, 43. a.	-विदौ -*vidau* -vid+au	-विदस् -*vidas* -vid+as
Ac.	-विदम् -*vidam* -vid+am	-vidau	-vidas
I.	-विदा -*vidá* -vid+á	-विद्भ्याम् -*vidbhyám* -vid+bhyám	-विद्भिस् -*vidbhis* -vid+bhis
D.	-विदे -*vide* -vid+e	-vidbhyám	-विद्भ्यस् -*vidbhyas* -vid+bhyas
Ab.	-विदस् -*vidas* -vid+as	-vidbhyám	-vidbhyas
G.	-vidas	-vidos	-विदाम् -*vidám* -vid+ám
L.	-विदि -*vidi* -vid+i	-vidos	-वित्सु -*vitsu* -vid+su. 42.

139. Neuter bases in त् *d* are declined like धर्मविद् *dharma-vid*, n., 'knowing one's duty,' and हृद् *hṛid*, n., 'the heart.'

These differ from the masculine and feminine forms in the same cases, and in the same manner, as neuter bases in त् *t*; see 137; thus,

N. Ac. V. धर्मवित्, धर्मविदी, धर्मविन्दि.   N. Ac. V. हृद्, हृदी, हृन्दि.

a. So also, कुमुद् n. 'a lotus:' N. Ac. V. कुमुद्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

Observe—All the nouns whose formation is explained at 84. I. II. III. follow the declension of हरित् and धर्मभृत्.

140. Possessive adjectives formed with the affixes वत् *vat* and मत् *mat*, like धनवत् *dhanavat*, m. f. n., 'rich,' and धीमत् *dhīmat*, 'wise,' are declined like *harit* for the masculine; but in the strong cases (see p. 86) *n* is inserted before the final of the base, and the preceding *a* is lengthened in N. sing.

N. { धनवान् *dhanavān*   धनवन्तौ *dhanavantau*   धनवन्तस् *dhanavantas*
     { *dhanavant + s.* 43. *a.*   *dhanavant + au*   *dhanavant + as*

Ac. { धनवन्तम् *dhanavantam*   —   *dhanavantau*   धनवतस् *dhanavatas*
      { *dhanavant + am*   *dhanavant + au*   *dhanarat + as*

I. धनवता *dhanavatā*, &c.; V. धनवन् *dhanavan*.

The remaining cases follow हरित्; thus, I. धनवता, &c.; but the vocative singular is धनवन् *dhanavan*. Similarly, धीमत् 'wise.' N. धीमान्, धीमन्तौ, धीमन्तस्; Ac. धीमन्तम्, धीमन्तौ, धीमतस्, &c.; V. धीमन्, &c.

a. In the same manner are declined active past participles of the form तवत् *tavat*; thus, N. कृतवान्, कृतवन्तौ, कृतवन्तस्, &c.

b. The feminine bases of adjectives like धनवत् and धीमत्, and participles like कृतवत्, are formed *by* adding ई *ī* to the weak form of the masc. base; thus, धनवती, धीमती, कृतवती: declined after नदी at 106; thus, N. धनवती, धनवत्यौ, धनवत्यस्, &c.

c. The neuter is declined like the *neuter* of *harit*: thus, N. Ac. V. धनवत्, धनवती, धनवन्ति.

141. Present participles like पचत् *pacat*, 'cooking' (524), and future participles like करिष्यत् *karishyat*, 'about to do,' are declined after *dhanavat* (140), excepting in the N. sing., where *a* is not lengthened before *n*: thus, N. V. sing. पचन् *pacán* (for *pacants* or *pacans*), and not पचान् *pacán*: N. du. pl. पचन्ति *pacánti* ; Ac. पचन्तम्, पचन्तौ, पचतस्; I. पचता, &c. Compare the declension of Latin participles like *ferens, ferentis, ferentem*, &c.

a. Observe, however, that all reduplicated verbs, such as verbs of the 3d conjugation—a few verbs from polysyllabic roots (75. *a*)—and some few other verbs, such as अद् 'to eat,' शास् 'to rule'—which reject the nasal in the 3d pl. of the

Parasmai-pada, reject it also in the declension of the pres. participle. Hence the pres. participle of such verbs is declined like *harit*, the N. case being identical with the base: thus, from *dá*, 'to give,' 3d conj., N. V. sing. du. pl. *dadat, dadatau, dadatas*; Ac. *dadatam, &c.*: from *bhṛi*, 'to bear,' 3d conj., N. V. sing. du. pl. *bibhrat, bibhratau, bibhratas*. So also, *jágrat*, 'watching' (from *jágṛi*), *śásat*, 'ruling' (from *śás*), *jakshat*, 'eating' (from *jaksh*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

Observe—These verbs optionally reject the nasal from the N. V. Ac. pl. neut.: thus, *dadati* or *dadanti, jakshati* or *jakshanti*.

b. In present participles derived from verbs of the 1st, 4th, and 10th conjugations, a nasal is inserted for the feminine base: thus, *paśyantí* from *paś*, 1st conj. (declined like *nadí* at 106); and this nasal is carried through all the inflections, not merely, as in the masculine, through the first five. So *dívyantí* from *div*, 4th conj.; and *chorayantí* from *chur*, 10th conj. The same conjugations also insert a nasal in the N. V. Ac. dual neuter as well as the plur.: thus, *paśyat, paśyatí, paśyantí*.

In all verbs of the 6th conj., in verbs ending in *á* of the 2d, and in all participles of the 2d future, Parasmai, the insertion of the nasal in the feminine is optional: thus, *tudatí* or *tudantí* from *tud*, 6th conj.; *yátí* or *yántí* from *yá*, 2d conj.; *karishyatí* or *karishyantí* from *kṛi*. It is also optional in the N. V. Ac. du. neut., which will resemble the nom. sing. fem.: thus, *tudantí* or *tudatí, yántí* or *yátí, karishyantí* or *karishyatí*.

c. The other conjugations, viz. the 2d, 3d, 5th, 7th, 8th, and 9th, follow 140. *b.* *c*, and insert no nasal for the feminine nor for the N. Ac. V. du. neuter; although all but the 3d assume a nasal in the first five inflections of the masculine: thus, *adat* (from *ad*, 2d conj.); N. V. masc. *adan, adantau, adantas*; fem. *adatí*: *juhvat* (from *hu*, 3d conj.); N. V. masc. *juhvat, juhvatau, juhvatas*; fem. *juhvatí*: *rundhat* (from *rudh*, 7th conj.); N. V. masc. *rundhan, rundhantau, rundhantas*; fem. *rundhatí*. The neut. will be N. Ac. V. *adat, adatí, adanti; juhvat,* du. *juhvatí*, but pl. *juhvanti* or *juhvati* (see observation 141. *a*, line 8 above).

142. The adjective **महत्**, 'great,' is properly a pres. part. from the root **मह् mah**, 'to increase'; but, unlike present participles, it lengthens the *a* of *at* before *n* in the N. Ac. sing., N. V. Ae. du., N. V. pl., and in N. V. Ae. pl. neut.: thus, N. masc. **महान्, महान्तौ, महान्तस्**; Ae. **महान्तं, महान्तो, महतस्**; I. **महता, &c.**; V. **महन्, महान्तौ, &c.**: N. fem. **महती, &c.**, see 140. *a. b*: N. V. Ac. neut. **महत्, महती, महान्ति**.

a. **वृहत्** m. f. n. 'great,' **अनड्वत्** m. f. n. 'moving,' and **प्रयत्** m. f. 'a deer,' follow pres. participles: thus, N.V. masc. **वृहन्, वृहन्तौ, वृहन्तस्**. Feminine **वृहती**. Neut. **वृहत्, &c.**

143. The honorific pronoun **भवत्** (said to be a contraction of **भगवत्** or else of **भावत् bhá-vat**) follows **धनवत्** (at 140), making the *a* of *at* long in the N. sing.: thus, **भवान्**, 'your honour,' and not **भवन्**. The vocative is **भवन्**. The feminine is **भवती**, see 233. As to **भवत्**, present participle of भू 'to be,' it follows of course **पचत्** at 141.

144. **यकृत्** n. 'the liver' (*ῆπαρ, jecur*), and **शकृत्** n. 'ordure,' both neuter nouns,

may optionally be declined in Ac. pl. and remaining cases as if their bases were यकृत् and शकृत्; thus, N.V. यकृत्, यकृती, यकृन्ति; Ac. यकृत्, यकृती, यकृन्ति or यकृनि; I. यकृता or यक्रा, यकृभ्याम् or यक्रभ्याम्, यकृद्भिस् or यक्रभिस्; D. यकृते or यक्रे, &c.

145. पाद्, 'a foot,' at the end of compounds becomes पद् in Ac. pl. and remaining weakest cases: thus, सुपाद्, 'having beautiful feet,' makes N.V. सुपात्, सुपादौ, सुपादस्; Ac. सुपाद्, -पादौ, सुपदस्; I. सुपदा, सुपाद्भ्याम्, सुपाद्भिस्, &c.

SIXTH CLASS OF NOUNS INFLECTED.

Masculine, feminine, and neuter bases in अन् an and इन् in.

Note, that this class answers to Latin and Greek words like *sermo* (from *sermon*), *homo* (from *homin*), δαίμων (from δαίμον).

146. Masculine and feminine (151) bases in अन् an, preceded by m or v at the end of a conjunct consonant, declined like आत्मन् átman, m., 'soul,' 'self.'

All masc. and fem. nouns, without exception, ending in an, lengthen the a in the strong cases (V. sing. excepted): and drop the n before all the consonantal terminations (see 57). Hence the inflective bases átman, átmán, átma.

Observe—Latin agrees with Sanskrit in suppressing the n in the N. masc. and fem., but not in neut.: thus *homo* is the N. of the base *homin*, the stronger vowel o being substituted for i, just as á is substituted for i in Sanskrit; but *nomen* is the N. of the neuter base *nomin*.

N.	आत्मा *átmá*	आत्मानौ *átmánau*	आत्मानस् *átmánas*
	átmán (n and s rejected. 43.a, 57.)	— *átmánau*	*átmán + as*
Ac.	आत्मानम् *átmánam*	— *átmánau*	आत्मनस् *átmanas*
	átmán + am		*átman + as*
I.	आत्मना *átmaná*	आत्मभ्याम् *átmabhyám*	आत्मभिस् *átmabhis*
	átman + á	*átma (n dropped. 57.) + bhyám*	*átma (n dropped. 57.) + bhis*
D.	आत्मने *átmane*	आत्मभ्याम् *átmabhyám*	आत्मभ्यस् *átmabhyas*
	átman + e		*átma (n dropped. 57.) + bhyas*
Ab.	आत्मनस् *átmanas*	आत्मभ्याम् *átmabhyám*	— *átmabhyas*
	átman + as		
G.	— *átmanas*	आत्मनोस् *átmanos*	आत्मनाम् *átmánám*
		átman + os	*átmán + ám*
L.	आत्मनि *átmani*	आत्मनोस् *átmanos*	आत्मसु *átmasu*
	átman + i		*átma (n dropped. 57.) + su*
V.	आत्मन् *átman*	आत्मानौ *átmánau*	आत्मानस् *átmánas*
	átmán (n rejected)	*átmán + au*	*átmán + as*

147. Similarly यज्वन् *yajvan*, m., 'a sacrificer:' पाप्मन् *pápman*, m., 'sin;' अश्मन् *asman*, m., 'a stone;' उष्मन् *ushman*, m., 'the hot

season; भ्रूध्मन् *bushman*, m., 'fire'; अध्वन् *adhvan*, m., 'a road'; दृध्वन् *drishvan*, m.f., 'a looker.' N. यक्ष्वा, यक्ष्वानौ, यक्ष्वानस्; Ac. यक्ष्वानं, यक्ष्वानौ, यज्ञान्; I. यज्ञाना, &c.

148. But if *an* be preceded by any other consonant, whether conjunct or not, than *m* or *v* (as in the following example *rájan*) or even by *m* or *v* if not conjunct (as in *pívan* at 150), the *a* of *an* is dropped in the Ac. plur. and before all the other vowel-terminations, and the remaining *n* is compounded with the preceding consonant: thus,

Masculine and feminine bases in चन् *an*, preceded by any other consonant, whether conjunct or not, than *m* or *v*, declined like राजन् *rájan*, m., 'a king;' मूर्धन् *múrdhan*, m., or मूर्धन् *múrdhan* 'the head.'

	राजा *rájá*	राजानौ *rájánau*	राजानस् *rájánas* (reges)
N.	*rájá* (n and s rejected. 43.*a*, 57.)	*rája*+*au*	*ráján*+*as*
Ac.	राजानं *rájánam*	— *rájánau*	राजस् *ráják*
	ráján+*am*		*rájá*+*as*
I.	राज्ञा *rájñá*	राजभ्याम् *rájabhyám*	राजभिस् *rájabhis*
	rájñ+*á*	*rája* (n dropped. 57) +*bhyám*	*rája* (n dropped. 57) +*bhis*
D.	राज्ञे *rájñe*	— *rájabhyám*	राजभ्यस् *rájabhyas*
	rájñ+*e*		*rája* (n dropped. 57) +*bhyas*
Ab.	राज्ञस् *rájñas*	— *rájabhyám*	
	rájñ+*as*		
G.	— *rájñas*	राज्ञोस् *rájños*	राज्ञाम् *rájñám*
		rájñ+*os*	*rájñ*+*ám*
L.	राजि *rájñi* or राजनि *rájani*	— *rájños*	राजसु *rájasu*
	rájñ+*i* or *rájan*+*i*	*rájñ*+*os*	*rája* (n dropped. 57) +*su*
V.	राजन् *rájan*. 92.	राजानौ *rájánau*	राजानस् *rájánas*
		ráján+*au*	*ráján*+*as*

So राजन् m., 'head;' I. मूर्ध्ने, &c.; L. मूर्ध्नि or मूर्धनि, &c.; श्वन् m. 'a carpenter,' तक्ष्णा, &c.: लघिमन् m., 'lightness,' लघिम्ना, &c.

149. *Observe*—If न् becomes in this manner conjunct with a previous palatal it must take the palatal form; and if with a cerebral, the cerebral form; as in तक्ष्णा from तक्षन्.

150. If preceded by *m* or *v*, not conjunct, they are still like *rájan*: thus, पीवन् *pívan*, m. f., 'fat:' N. पीवा, पीवानौ, पीवानस्; Ac. पीवानं, पीवानौ, पीवूस्; I. पीव्ना, &c.; L. पीवि or पीवनि, &c. So सीमन् m. 'a border;' वेमन् m. 'a loom' (85. I).

a. When a feminine base in ई *í* is formed from words like राजन्, it follows the same rule for the rejection of the *a* of *an*: thus, राज्ञी *rájñi*, 'a queen.'

151. There are no simple feminine substantives in अन् *an* ; but when masculine nouns are taken to form the last member of a compound adjective, they take a feminine and neuter form ; as in महात्मन्, m. f. n., 'magnanimous.' The feminine form is declined precisely like the masculine, and the neuter follows the declension of neuter nouns, 152.

a. But when राजन् *rájan* occurs at the end of a compound, it is declined like शिव (103) ; as, N. sing. m. *mahārájas* ; Ac. *mahārájam.*

152. Neuter bases in अन् *an*, declined like कर्मन् 'an action,' and नामन् 'a name' (nomen, ὄνομα*).

Observe—The retention or rejection of *a* in *an* before the inst. c. sing. and remaining vowel-terminations, as well as optionally before the nom. acc. du., is determined by the same rule as in masculines (148). They only differ from masculine nouns in nom. voc. and acc., sing., du., pl.

N. Ac. कर्म, कर्मणी, कर्माणि ; I. कर्मणा, कर्मभ्याम्, &c. ; D. कर्मणे, &c., like नामन् ; but V. sing. कर्म or कर्मन्.

N. Ac. नाम, नाम्नी or नामनी, नामानि ; I. नाम्ना, &c. ; D. नाम्ने, &c. ; Ab. G. नाम्नस्, &c. ; L. नाम्नि or नामनि, &c., like राजन् ; but V. sing. नाम or नामन्.

With gen. plur. *námnām* compare Latin *nominum*.

153. So also the neuter nouns जन्मन् 'birth,' वेश्मन् 'house,' वर्मन् 'armour,' वर्त्मन् 'road,' चर्मन् 'leather,' छद्मन् 'pretext,' follow the declension of *karman* ; but दामन् 'string,' सामन् 'conciliation,' धामन् 'mansion,' व्योमन् 'sky,' रोमन् (for रोहन् *rohman*, from *ruh*), 'hair,' प्रेमन् 'love,' that of *náman*.

154. Neuters in अन् composing the last member of compound adjectives, must be declined like masculines or feminines when agreeing with masculine or feminine substantives : thus, विष्णुशर्मनामा पण्डितः : 'a Pandit named Vishṇuśarma.'

155. There are a few anomalous nouns in अन् : श्वन् m. 'a dog' (*canis*, κύων) ; युवन् m. 'a youth ; मघवन् m. 'a name of Indra :' thus declined :—

a. N. श्वा, श्वानौ, श्वानस् ; Ac. श्वानम्, श्वानौ, शुनस् ; I. शुना, श्वभ्याम्, श्वभिस् ; D. शुने, &c. ; Ab. शुनस्, &c. ; G. शुनस् (κυνός), शुनोस्, शुनाम् ; L. शुनि, श्वनोस्, शुसु ; V. श्वन्, श्वानौ, &c. See 135. *a.* Fem. शुनी, &c. (like *nadí* at 106).

b. N. युवा, युवानौ, -वानस् ; Ac. युवानम्, -वानौ, यूनस् ; I. यूना, युवभ्याम्, युवभिस् ; D. यूने, &c. ; Ab. यूनस् &c. ; G. यूनस्, यूनोस्, यूनाम् ; L. यूनि, युवनोस्, युवसु ; V. युवन्, -वानौ, &c. See 135. *a.* Fem. यूनी (like *nadí*) or युवति (like *mati*). Neut. युव, यूनी, युवानि, &c.

c. N. मघवा, -वानौ, -वानस् ; Ac. मघवानम्, -वानौ, मघोनस् ; I. मघोना, मघवभ्याम्, -वभिस् ; D. मघोने, मघवभ्याम्, &c. ; Ab. मघोनस्, &c. ; G. मघोनस्, मघोनोस्, मघोनाम् ; L. मघोनि, मघोनोस्, मघवसु ; V. मघवन्, &c. Fem. मघोनी or मघवती.

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* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Compare also *nakha*, 'nail,' ὄνυξ ; *laghu*, 'light,' ἐλαχύ ; भ्रू, 'brow,' ὀφρύ.

The last may also be declined like a noun in *vat*: N. मघवान्, -वन्तौ, &c. See 140.

156. मघवन् m., 'a day,' takes its form, in the N. Ac. V. sing. and the middle cases, from an obsolete base, मघवस् *ahas*; in the other cases it is like *náman*; thus, N. Ac. V. मघः (43. *a*), मघी or मघहिन, I. मघहा, मघोभिस्, D. मघहे, मघोभ्यस्, मघोभ्याम्; Ab. मघसस्, &c.; G. मघसस्, मघसोस्; L. मघसि or मघहिन, मघसोस्, मघस्सु or मघःसु. At the end of compounds it may be declined as a masc.: thus, N. दीर्घाहः, -हायौ, -हायस्, Ac. -हायम्, &c.; V. -हर्, &c., or sometimes becomes मघ or मघः.

a. दिवस m., 'a day,' in those cases where the *a* of *an* is rejected, lengthens the *i*: thus, Ac. pl. दीवूस, I. दीवूा, &c.

157. चर्मिमन् m. 'the sun,' पूषन् m. 'the sun,' and compounds having -हन् as the last member, such as मघवन् m. 'the murderer of a Brahman,' agree in not lengthening the *a* of *an* in the N. du. pl., Ac. sing. du.: thus, N. चर्मिमा, चर्मिमणौ, चर्मिमणस, Ac. चर्मिमणम्, चर्मिमणौ, चर्मिमणस, I. चर्मिमणा, &c. Similarly, N. पूषा, पूषणौ, &c.; Ac. पूषणम्, &c.; but the acc. pl., and remaining weakest cases, may be optionally formed from a base पूष; thus, Ac. pl. पूषणस or पूषस.

Similarly, N. मघवा, मघवणौ; but in Ac. pl. मघवस, I. मघवा, मघवभ्याम्, &c. (*h* becoming *gh* where the *a* of *han* is dropped).

158. वह्वन् m. 'a horse,' or m. f. n. लघु 'low,' 'vile,' is declined like nouns in *vat* at 140, excepting N. sing.: thus, N. चवी, चर्विनौ, चर्विनस, Ac. चर्विन्, &c.; I. चर्विना, चर्विभ्याम्, V. चर्विन्, &c. If the negative *न्* precedes, चर्विन् is regular: thus, N. चनवी, -वौ, &c.; Ac. चनवीनम्, &c.; I. pl. चनवीभ्यस, &c.

159. Masculine bases in इन् *in*, declined like धनिन् *dhanin*, m., 'rich.'

N.	धनी *dhanî* *dhanin* (न and स rejected 43.*a*,57.)	धनिनौ *dhaninau* *dhanin* + *au*	धनिनस *dhaninas* *dhanin* + *as*
Ac.	धनिनम् *dhaninam* *dhanin* + *am*	— धनिनौ *dhaninau*	— धनिनस *dhaninas*
I.	धनिना *dhaninâ* *dhanin* + *â*	धनिभ्याम् *dhanibhyâm* *dhani* (न dropped.57) + *bhyâm*	धनिभिस *dhanibhis* *dhani* (न dropped.57) + *bhis*
D.	धनिने *dhanine* *dhanin* + *e*	धनिभ्याम् *dhanibhyâm*	धनिभ्यस *dhanibhyas* *dhani* (न dropped.57) + *bhyas*
Ab.	धनिनस *dhaninas* *dhanin* + *as*	धनिभ्याम् *dhanibhyâm*	धनिभ्यस *dhanibhyas*
G.	— धनिनस *dhaninas*	धनिनोस *dhaninos* *dhanin* + *os*	धनिनाम् *dhaninâm* *dhanin* + *âm*
L.	धनिनि *dhanini* *dhanin* + *i*	धनिनोस *dhaninos*	धनिषु *dhanishu* *dhani* (न dropped.57) + *su*.70.
V.	धनिन् *dhanin* *dhanin*. 92.	धनिनौ *dhaninau* *dhanin* + *au*	धनिनस *dhaninas* *dhanin* + *as*

Observe—A great many adjectives of the forms explained at 85. VI. VII. VIII. are declined like धनिन् for the masculine: thus, मेधाविन् *medhārin*, 'intellectual;' N. मेधावी, -विनौ, -विनस्, &c. Also a vast number of nouns of agency, like कारिन् 'a doer,' at 85. V: thus, N. कारी, कारि f (58), कारिणस्, &c.

160. Note—The feminine base of such adjectives and nouns of agency is formed by adding ई *í* to the masc. base; as, from धनिन्, धनिनी f.; from कारिन्, कारिणी f.; declined like *nadí* at 106: thus, N. धनिनी, -न्यौ, -न्यस्, &c.

161. The neuter is regular, and is like the declension of *vári* as far as the gen. plur.: thus, N.Ac. धनि, धनिनी, धनीनि. But the gen. plur. धनिनाम्, not धनीनाम्; V. sing. धनि or धनिन्.

162. पथिन् m. 'a road,' मथिन् m. 'a churning-stick,' and ऋभुक्षिन् m. 'a name of Indra,' are remarkable as exhibiting both affixes, *an* and *in*, in the same word. They form their N. V. sing. from the bases पन्थन्, मन्थन्, ऋभुक्षण्; their other strong cases, from the bases पन्थान्, मन्थान्, ऋभुक्षाण्; their Ac. pl., and remaining weak cases, from the bases पथ्, मथ्, ऋभुक्ष्; in their middle cases they follow 159 regularly: thus, N.V. पन्थास् (163), पन्थानौ, पन्थानस्; Ac. पन्थानम्, पन्थानौ, पथस्; I. पथा, पथिभ्याम्, पथिभिस्; D. पथे, &c. Similarly, N.V. मन्थास्, &c.; ऋभुक्षास्, &c.; I. मथा, &c.; ऋभुक्षा, &c. Observe—The V. is the same as the N.

a. The compound सुपथिन्, 'having a good road,' is similarly declined for the masc.; the nom. fem. is सुपथी, -थ्यौ, -थ्यस्, like *nadí* at 106; the neut. is N.Ac. सुपथि, -पथी, -पन्थानि, &c.; V. सुपथिन् or सुपथि; the rest as the masc.

SEVENTH CLASS OF NOUNS INFLECTED.

Masculine, feminine, and neuter bases in अस् *as,* इस् *is, and* उस् *us.*

Note, that this class answers to Greek and Latin words like πάθος, μένος, *genus, scelus,* &c.

163. Masculine and feminine bases in अस् *as,* declined like चन्द्रमस् *candramas,* m., 'the moon.'

The *s* of *as* is lengthened in N. sing. to compensate for the rejection of the termination.

N.	चन्द्रमास् *candramás* *candramas* (*s* rejected. 43. a.)	चन्द्रमसौ *candramasau* *candramas + au*	चन्द्रमसस् *candramasas* *candramas + as*
Ac.	चन्द्रमसम् *candramasam* *candramas + am*	— चन्द्रमसौ *candramasau*	चन्द्रमसस् *candramasas*
I.	चन्द्रमसा *candramasā* *candramas + ā*	चन्द्रमोभ्याम् *candramobhyām* 64. *candramas + bhyām*. 64.	चन्द्रमोभिस् *candramobhis* 64. *candramas + bhis*. 64.

D.	चन्द्रमसे *ćandramase* *ćandramas + e*	चन्द्रमोभ्याम् *ćandramobhyām* *ćandramas + bhyām.* 64.	चन्द्रमोभ्यस् *ćandramobhyas* *ćandramas + bhyas.* 64.
Ab.	चन्द्रमसस् *ćandramasas*	*ćandramobhyām*	*ćandramobhyas*
G.	— *ćandramasas*	चन्द्रमसोस् *ćandramasos* *ćandramas + os*	चन्द्रमसाम् *ćandramasām* *ćandramas + ām*
L.	चन्द्रमसि *ćandramasi* *ćandramas + i*	*ćandramasos*	चन्द्रमःसु *ćandramaḥsu* or -षु *ćandramas + su.* 62. a, 63.
V.	चन्द्रमस् *ćandramas.* 92.	*ćandramasau* *ćandramas + au*	*ćandramasas* *ćandramas + as*

a. After the same manner is declined अप्सरस् *apsaras,* f., 'a nymph.'

164. Neuter bases in अस् *as,* declined like मनस् *manas,* n., 'the mind' (μένος, mens).

These differ from the masc. and fem. in the N. Ac. V. The *a* of *as* remains short in N. sing., but is lengthened in N. Ac V. plur. before inserted Anusvāra.

N.Ac.V.	मनस् *manas* *manas(s rejected.* 43.*a.)*	मनसी *manasī* *manas + ī*	मनांसि *manāṅsi* *manāṅs + i*

1. मनसा *manasā,* &c., like the masc. and fem.

a. Observe—Nearly all simple substantives in *as* are neuter like *manas;* but when these neuters are taken to form a compound adjective, they are declinable also in the masculine and feminine like *ćandramas.* Thus, when *manas* is taken to form the compound adjective *mahā-manās,* 'magnanimous,' it makes in the nom. (masc. and fem.) *mahā-manās, mahā-manasau, mahā-manasas.* In the same way *sumanas,* 'well-intentioned,' *durmanas,* 'evil-minded' (nom. *sumanās, durmanās,* &c.); compare εὐμενής, δυσμενής, m. f., neut. εὐμενές, δυσμενές, derived from μένος.

b. Where final *as* is part of a root and not an affix, the declension will follow विद्वस् 'one who devours a mouthful;' thus, N. V. sing. m. विद्वान्; Ac. -वांसं; -वुस्. N. V. Ac. du. -वुसौ, pl. विद्वास्, -वुसो, -वोभि, &c. N. V. Ac. neut. -वुस्, -वुसी, -वंसि. When a root ends in *ās,* s will be rejected before *bh* by 66. a; thus, चकास्, 'brilliant,' makes in I. du. चकाभ्याम्.

165. Neuter bases in इस् *is* and उस् *us* (see 68. *a*) are declined analogously to मनस् *manas* at 164, *i* and *u* being substituted for *a* throughout, *sh* for *s* (70), *ir* or *ur* for *o* (65): thus, हविस् *havis,* n., 'ghee:' N. Ac V. हविस्, हविषी, हवींषि; I. हविषा, हविर्भ्याम्, हविर्भिस्; D. हविषे, हविर्भ्याम्, हविर्भ्यस्; Ab. हविषस्, हविर्भ्याम्, हविर्भ्यस्; G. हविषस्, हविषोस्, हविषाम्; L. हविषि, हविषोस्, हविःषु or -स्सु.

a. Similarly, चक्षुस् *ćakshus,* n., 'the eye:' N. Ac. V. चक्षुस्, चक्षुषी, चक्षूंषि; I. चक्षुषा, चक्षुर्भ्याम्, &c.; D. चक्षुषे, चक्षुर्भ्याम्, चक्षुर्भ्यस्; Ab. चक्षुषस्, &c.; G. चक्षुषस्, चक्षुषोस्, चक्षुषाम्; L. चक्षुषि, चक्षुषोस्, चक्षुःषु or -स्सु.

166. Nouns formed with the affixes *is* and *us* are neuter, though one or two may be also masc. and fem. There are some, however, in which the final sibilant is part of the root itself, and not of an affix ; such as आशिस् *ásis*, f., ' a blessing ' (from the root शास्), and सजुस् m. f. ' an associate ' (from युज्). These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases ; and, moreover, before the consonantal terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, they lengthen the *i* and *u* (compare nouns ending in *r* at 180) : thus, N. आशीस्, -षिस्, -षिसम् ; Ac. -षिस्, -षिस्, -षिसम् ; I. -षिषा, -र्भिभ्याम्, -र्भिभिस्, &c. N. सजूस्, -जूस्, -जुषम् ; Ac. -जूस्, -जूस्, -जुषम् ; I. -जुषा, -र्जुर्भी, &c.

a. Nouns formed from desiderative bases in *ish* (497), such as जिगमिस् (for *jigadish*) ' desirous of speaking,' are similarly declined : thus, N. V. m. f. जिगमीस्, -र्मिषौ, &c. ; I. du. -र्मीभी. The N. Ac. neut. plur. is जिगमिषि, the nasal being omitted. So चिकीर्षि, ' desirous of doing,' makes N. V. m. f. चिकीस्, -र्षीभी, &c.

b. सुनुस् ' well-sounding,' where *us* is radical, makes N. V. sing. m. f. सुनूस् ; Ac. सुनुस् ; N. V. Ac. du. सुनुषौ, pl. सुनुस्र ; I. सुनुषा, सुनुर्भी, सुनुर्भिस्, &c. N. V. Ac. neut. सुनुस्, सुनुषी, सुनूंषि. *Asis* at 166 is peculiar in changing its final *s*.

c. Observe—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, analogy would require them to be declined in the masc. and fem. according to *ćandramas* at 163 : thus, उत्पलचक्षुस्, m. f., ' having lotus eyes,' N. masc. and fem. उत्पलचक्षुस्, चक्षुषौ, &c.; and शुचिरोचिस् m. f. n., ' having brilliant rays,' N. masc. and fem. शुचिरोचीस्, शुचिरोचिषौ, &c.* ; but, according to most authorities, the N. sing. does not lengthen the vowel of the last syllable.

d. दोस् *dos*, m., ' an arm,' follows the declension of nouns in *is* and *us* ; but in Ac. pl., and remaining cases, optionally substitutes *doshan* for its base : thus, N. V. दोस्, -षी, -षस् ; Ac. -षे, -षी, -षस् or -ष्णस् ; I. दोषा or दोष्णा, दोर्भी or दोष्णर्भी, &c. As a neuter noun it makes in N. Ac. V. दोस्, दोषी, दोंषि.

167. Comparatives formed with the affix ईयस् *íyas* (192), lengthen the *a* of *as*, and insert *n*, changeable to Anusvára before *s*, in N. sing. du. pl., V. du. pl., Ac. sing. du. masc. : thus, बलीयस् m. f. n., ' more powerful,' makes N. masc. बलीयान् (for बलीयांस्, *s* rejected by 43.a), -यांसौ, -यांसस् ; Ac. -यांसम्, -यांसौ, -यसस् ; I. -यसा, -योभ्याम्, &c., like *ćandramas* at 163. The V. sing. is बलीयस् ; du. and pl. like the nom. The fem. बलीयसी follows *nadí* at 106. The neut. बलीयस् is like *manas* throughout.

168. Participles of the 2d preterite, formed with *vas* (see 554), are similarly declined in the strong cases (135. *b*). But in Ac. pl., and remaining weak cases, *vas* becomes *ush*, and in the middle cases *vat*† ; so that there are three forms of the base, viz. in *vâns*, *ush*, and *vat* † : thus, विविदृस् (part. of 2d pret., from विद् ' to know ') :

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* These words are so declined in Wilson's dictionary (2d edit.). In a copy of Manu, which I received direct from Calcutta, the word *ćára-ćakshus*, agreeing with *mahípatíh* (IX. 256), has been altered by the native editor to *ćára-ćakshús*.

† *Vat* is evidently connected with the Greek οτ. Compare *tutupvat* (from *tup*) with τετυφ-(F)οτ, and *tutupvatsu* with τετυφ-ὸ(τ)σι.

N. विपिद्वान्, विपिद्वांसौ, विपिद्वांसस्; Ac. विपिद्वांसं, विपिद्वांसौ, विपिदुषस्; I. विपिदुषा, विपिद्वद्भ्यां, विपिद्वद्भिस्; D. विपिदुषे, &c.; V. विपिद्वन्, विपिद्वांसौ, &c. When this participle is formed with *ivas* instead of *vas* (see 554), the vowel *i* is rejected in the cases where *vas* becomes *ush*: thus, जगिवस् (from *gam*, 'to go'): N. masc. जगिवान्, &c.; Ac. जगिवांसं, जगिवांसौ, जगिवांसस्, &c.; I. जगुषा, &c.; V. जगिवन्, जगिवांसौ, &c. Similarly, तेनिवस् (from *tan*, 'to stretch'): -तेनिवान्, तेनिवांसौ, &c.; Ac. तेनिवांसं, तेनिवांसौ, तेनुषस्, &c.; V. तेनिवन्, &c. But not when the *i* is part of the root: thus, विविचवस्, from विच्, निगिनिवस् (from नि), make in the Ac. pl. विचुषस्, निनुषस्, चकृवस् (from कृ) makes, of course, चकृषस्. The N. feminine of these participles is formed from *ush*; and the N. Ac. neuter, sing., du., and plur., from *vat*, *ush*, and *vas*, respectively: thus, N. fem. विपिदुषी, &c., declined like *nadí* at 106. Similarly, from the root हु comes तुतुप्वस् (compare τετυφυία). The neuter is N. विपिद्वत्, -दुषी, -द्वांसि. Those formed with *ivas* do not retain *i* in the feminine: thus, *tenivas* makes N. sing. masc. fem. neut. *tenivân*, *tenushí* *, *tenivat*.

a. The root विद्, 'to know,' has an irregular pres. part. विद्वस् *vidvas*, used commonly as an adjective ('learned') and declined exactly like विपिद्वस् above, leaving out the reduplicated *i*: thus, N. masc. विद्वान्, विद्वांसौ, विद्वांसस्; V. विद्वन्, &c. With reference to 308. *a*, it may be observed, that as a contracted perfect (2d pret.) of *vid* is used as a present tense, so a contracted participle of the perfect is used as a present participle.

169. पुंस् m., 'a male,' forms its V. sing. from पुमंस्, and in the other strong cases (135. *b*) from पुमांस्; but Ac. pl., and remaining weakest cases, from पुंस्; and I. du., and remaining middle cases, from पुम्: thus, N. पुमान्, पुमांसौ, पुमांसस्; Ac. पुमांसं, पुमांसौ, पुंसस्; I. पुंसा, पुम्भ्यां, पुम्भिस्; D. पुंसे, &c.; Ab. पुंसस्; G. पुंसस्, पुंसोस्, पुंसां; L. पुंसि, पुंसोस्, पुंसु; V. पुमन्, पुमांसौ, &c.

170. उशनस् m., 'a name of the regent of the planet Sukra,' forms N. sing. उशना from a base उशनन् (147). Similarly, पुरूदंशस् m. 'a name of Indra,' and अनेहस् m. 'time.' The other cases are regular: thus, N. du. उशनसौ. But उशनस् may be optionally in the vocative sing. उशनस् or उशन or उशनन्.

171. जरस् *decay* (γῆρας), though properly a neuter noun, supplies its consonantal cases (viz. N. V. sing. I. D. Ab. du. pl. L. pl.) from the feminine जरा (at 108. *d*). Its other cases may be either from जरस् or जरा: thus, N. sing. जरा †; V. जरे; Ac. जरसं† or जरां †; I. जरसा and जरया, जराभ्यां, जराभिस्, &c.

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* There seems, however, difference of opinion as to the rejection of *i*; and some grammarians make the feminine *tenushí*.

† Since जरा certainly occurs, it may be inferred that the N. Ac. V. du. are जरसौ or जरे; N. Ac. V. pl. जरसस् or जरास्. These forms are given in the grammar of Íśvara-chandra Vidyá-ságara, p. 51.

O

EIGHTH CLASS OF NOUNS INFLECTED.

Masculine, feminine, and neuter bases in any consonant, except त् t
(or ड् d), न् n, स् s.

172. This class consists principally of roots used as nouns, either
alone or at the end of compounds, or preceded by prepositions and
adverbial prefixes. Roots ending in त् t (or ड् d), employed in this
manner, are of common occurrence; but their declension falls under
the fifth class at 136. Roots ending in other consonants are not
very frequently found, and the only difficulty in their declension
arises from their combination with the consonantal terminations.

173. Whatever change of the final consonant, however, takes place
in the nominative sing. is preserved before all the consonantal
terminations; remembering only, that before such terminations the
rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the
root, whatever it may be, is always preserved. If in one or two
nouns there may be any peculiarity in the formation of the accus. pl.,
the same peculiarity runs through the remaining weakest or vowel
cases. The terminations themselves undergo no change, but the *s*
of the nom. sing. is of course rejected by 43. *a*. There is generally
but one form of declension for both masc. and fem.; the neuter
follows the analogy of other nouns ending in consonants.

175. Masculine and feminine bases in क् k, ख् kh, ग् g, घ् gh, declined like
सर्वशक् sarva-śak, m. f., 'omnipotent' (from sarva, 'all,' and शक् 'to be able'),
and चित्रलिख् m. 'a painter' (from चित्र 'a painting,' and लिख् 'to write').
N. V. -शक् (43. a), -शकौ (41. b), -शकस्; Ac. -शक्, -शकौ, -शकस्; I. -शका, -शाभ्यां
(41), -शाभिस्, &c.; L. pl. -शक्षु* (70). N. V. -लिख् (43. b, 43. a), -लिखौ (174),
-लिखस्; Ac. -लिख्, &c.; I. -लिखा, -लिग्भ्यां (41), -लिग्भिस्, &c.; L. pl. -लिक्षु*.

a. The neuter is N. Ac. V. -शक्, -शकी, -शंकि, &c.; -लिक्, -लिखी, -लिंखि, &c.:
the rest like the masc. and fem.

b. In the same way final घ् व are changed to क्, and घ् to ग्; and here it may
be noted that when final ग्, द्, ध्, भ्, ह् lose their aspirate form, the aspirate must
be transferred to the initial, if that initial be ग्, द्, द्, or घ्.

* Wilkins and Wilson give also -शकसु, -लिखसु for the loc. plur., but -शक्षु,
-लिक्षु are the more correct forms. At 41. *b*. -लिक्षु is given as the first combina-
tion before r. 70 is applied.

e. सुवर्चस् m. f., 'jumping well,' makes N. V. सुवर्ल, सुवर्चसौ, &c.; Ac. सुवर्लम्, &c.; I. सुवर्चसा, सुवर्चस्भ्याम्, &c.; D. सुवर्लसे, &c.; Ab. G. सुवर्चसस्, &c.; L. सुवर्चसि, सुवर्लसोस्, सुवर्ल्सु. Neut. N. Ac. V. सुवर्ल, सुवर्चसी, सुवर्चांसि or (see 176. k) सुवर्लि.

d. Observe—The semivowel र्, like र and क् (see r. 70), changes a स immediately following to ष, but this change can rarely occur.

176. Masculine and feminine bases in च, ch, ज, j, झ, jh, declined like वाच् edc, f., 'speech' (from वच् 'to speak'); मांसभुज् máṃsa-bhuj, m. f., 'flesh-eater' (from मांस máṃsa, 'flesh,' and भुज् 'to eat'); प्राछ् prách, m. f., 'an asker' (from प्रछ् 'to ask'). Final च is changed to क् or ग्; final छ to ट् or ड्; final ज to क् (ग्) or ट् (ड्); and final झ, which is rare, to क् or ग्, before the consonantal terminations (43. d, 92. a).

N. V. वाक् (for váks, 43. a; vox, ὄψ), वाची (ὄπε), वाचस् (voces, ὄπες); Ac. वाचम् (vocem), वाची (ὄπας); I. वाचा, वाग्भ्याम्, वाग्भिस्; Ab. वाचस्, वाग्भ्याम्, वाग्भ्यस्; G. वाचस्, वाचोस्, वाचाम्; L. वाचि (ὄπι), वाचोस्, वाक्षु. Compare Latin vox, and Greek ὄψ for fox throughout.

N. V. -भुक्, -भुजौ, &c.; Ac. -भुजम्, &c.; I. -भुजा, -भुग्भ्याम्, -भुग्भिस्, &c.

N. V. प्राट्, प्राछौ, प्राछस्; Ac. प्राछम्, &c.; I. प्राछा, प्राड्भ्याम्, &c. L. pl. प्राट्सु.

The last optionally substitutes अ s for its final छ before the vowel-terminations: thus, N. du. प्राछौ or प्राशौ, &c. पयोवृष्, 'a cloud,' is declined like वाच्.

a. The neuter in N. Ac. V. -वाच्, -वाची, -वांचि, &c. (as in सुवर्चस् 'speaking well'); भुक्, भुजी, भुंजि, &c.; प्राट्, प्राछी, प्रांछि, &c.

b. The root वच् ané, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns; such as, प्राच् 'eastern,' 'going before'; अवाच् 'southern,' प्रत्यच् 'western,' उदच् 'northern'; सम्यच् 'going with,' 'fit,' 'proper'; तिर्यच् 'going crookedly, as an animal'; and a few others less common. It may also form a few compounds with words ending in a; such as, अधरयच् 'tending downwards,' &c. These all reject the nasal in the acc. pl. and remaining cases masculine. In nom. sing. the final च being changed to क, causes the preceding nasal to take the guttural form, and the स is rejected by 43. a. In the acc. plur., and remaining weakest cases, there is a further modification of the base in all, excepting प्राच् and अवाच्.

N. V. masc. प्राङ्, प्राची, प्राचस्; Ac. प्राची, प्राचौ, प्राचस्; I. प्राचा, प्राग्भ्याम्, प्राग्भिस्; D. प्राचे, &c.; L. pl. प्राक्षु. Similarly, अवाच्.

N. V. masc. प्रत्यङ्, प्रत्यची, प्रत्यचस्; Ac. प्रत्यची, प्रतीची, प्रतीचस्; I. प्रतीचा, प्रत्यग्भ्याम्, प्रत्यग्भिस्; D. प्रतीचे, &c. Similarly, सम्यच् and even उदच्, which make in acc. pl., and remaining weakest cases, समीचस्, उदीचस्. So also, विष्वच्, 'going every where,' makes in acc. pl., and remaining weakest cases, विषूचस्. But तिर्यच् makes in acc. pl., and remaining weakest cases, तिरश्चस्.

The feminine, and the neut. dual of these nouns follow the analogy of the acc. pl.: thus, N. fem. प्राची &c., अवाची &c., प्रतीची &c., उदीची &c., समीची &c., तिरश्ची

&c., declined like नदी.   The neuter is N. Ac. V. प्राच्, प्राची, प्राञ्चि, &c.; प्रत्यक्,
प्रतीची, प्रत्याञ्चि, &c.

c. नाश्, when it signifies 'worshipping,' retains the nasal throughout ; but *c̥* is
rejected before the consonantal terminations, and the nasal then becomes guttural :
thus, N. V. नाश्, नाशौ, &c.; Ac. नाशम्, &c.; I. नाशा, नाग्भ्याम्, &c.   Similarly, भ्रुश् 'a
curlew:' N. V. क्रुङ्, क्रुञ्चौ, &c.; Ac. क्रुञ्च्, &c. I क्रुञ्चा, क्रुड्भ्याम्, &c. L. pl. क्रुञ्चु or
क्रुड्.

d. अस्रम् n., 'blood,' is regular: thus, N. Ac. V. अस्रक्, अस्रणी, अस्राञ्जि, &c.;
but it may optionally take its Ac. pl. and other inflexions from an obsolete base,
<u>अस्रन् asan</u>: thus, N. V. pl. अस्राञ्जि; Ac. pl. अस्रः or असानि; I. अस्रणा or अस्ना,
अस्रभ्याम् or असभ्याम्, &c.; L. अस्रणि or असनि or असि, &c.

e. Nouns formed with the roots यज् 'to worship,' राज् 'to shine,' मृज् 'to rub,'
भ्राज् 'to shine,' भ्रस्ज् 'to fry,' व्रज् 'to wander,' सृज् 'to create,' generally change the
final ज् to ट् or ष् before the consonantal terminations: thus, देवयज् m. 'a worshipper
of the gods' (यज् becoming ष्) ; N. V. sing. देवट् or देवड्: राज् m. 'a ruler;' N.
sing. राट्, I. dual राड्भ्याम्: परिमृज् 'a cleanser;' N. sing. परिमृट्: विभ्राज m. f.
'splendid;' N. sing. विभ्राट्: परिव्राज् m. 'a religious mendicant' (ज् becoming ट्)
N. sing. परिव्राट्: विश्वसृज् 'the creator of the world;' N. sing. विश्वसृट्.
But विश् when it precedes राज्, as in विश्वराज् 'a universal ruler,' becomes विश्व
wherever व becomes ट् or ड्: thus, N. विश्वराट्, विश्वराजौ, &c.   ऋत्विज् m., 'a
priest' (यज् + इन् for यज्), is regularly N. V. ऋत्विक्.

f. हविर्यज् 'a kind of priest,' 'part of a sacrifice,' forms the consonantal
cases from an obsolete base, हविर्यव्; N. V. sing. du. pl. हविर्यप्, -यापौ, -यापस्;
Ac. -यप्, &c.; I. -यापा, -योभ्याम्, &c.; L. pl. हविर्यप्सु or हविर्यत्सु.

g. भृस्ज्, 'one who fries,' makes N. V. भृट्, भृज्जौ, भृज्जस्, &c. Similarly,
मृज्, 'one who cuts,' makes, according to some, मृट्, &c., and not मट्.

h. ऊर्ज् f., 'strong,' makes N. V. ऊर्क्, &c.; Ac. ऊर्ज्, &c.; I. ऊर्जा, ऊर्ग्भ्याम्,
&c.   The neuter is N. Ac. V. ऊर्क्, *ūrk, ūrji.* But in these cases where a word ends
in a compound consonant, the first member of which is *r* or *l,* the nasal may be
optionally omitted in the plural, so that *ūrji* would be equally correct.

177. Masculine and feminine bases in थ *th,* ध *dh,* declined like कथ् m. f. 'one
who tells,' युध् f. 'battle.'   The final aspirate is changed to its unaspirated form
before the consonantal terminations (43. *b,* 41), but not before the vowel (41. *b*).
N. V. कथ्, कथौ, कथस्; Ac. कथ्, &c.; I. कथा, कद्भ्याम्, &c.   In the case of युध् m. f., 'one who knows,' the
initial *b* becomes भ *bh* wherever the final ध *dh* becomes *t* or *d,* by 175. *b.* and
42. *c*: thus, N. V. युध्, युधौ, युधस्; Ac. युध्, &c.; I. युधा, भुद्भ्याम्, &c.; L. pl. भुत्सु.

a. The neuter is N. Ac. V. कथ्, कथी, कन्थि, &c.; युध्, युधी, युन्धि, &c.

178. Masculine and feminine bases in प *p,* फ *ph,* ब *b,* भ *bh,* declined like गुप्
m. f. 'one who defends,' लभ् m. f. 'one who obtains.'   N. V. गुप्, गुपौ, गुपस्;

Ac. गुप्, गुपौ; I. गुपा, गुब्म्यां, गुभिस्, &c. N. V. लुप्, लुभौ, लुभस्; Ac. लुभ्, &c.; I. लुभा, लुब्भ्यां, लिभिस्, &c.; L. pl. लुषु.

a. The neuter is N. Ac. V. गुप्, गुपी, गुम्पि, &c.; लुप्, लुभी, लुम्भि, &c.

b. आप् f. 'water,' declined generally (when not compounded) in the plural only, is irregular: thus, N. V. आपस्; Ac. अपस्; I. अद्भिस्; D. Ab. अद्भ्स्; G. अपां; L. अप्सु.

179. Masculine and feminine bases in म्, m, declined like शम् m. f. 'one who pacifies.' The final म becomes न before the consonantal terminations: thus, N. V. शम्, शमौ, शमस्; Ac. शम्, &c.; I. शमा, शन्भ्यां, शन्भिस्, &c.; L. pl. शन्सु.

a. Similarly, प्रशाम् m. f., 'quiet,' makes N. V. प्रशाम्, -शामौ, -शामस्, &c.; I. प्रशामा, प्रशान्भ्यां, &c.; L. pl. प्रशान्सु or प्रशान्सु. Compare 53. *b.*

b. The neuter is N. Ac. V. शम्, शमी, शम्मि, &c.; प्रशाम, प्रशामी, प्रशाम्मि, &c.

180. Masculine and feminine bases in र् r, declined like वर् m. f. 'one who goes,' गिर् f. 'speech,' द्वार् f. 'a door.' If the vowel that precedes final र be i or u, it is lengthened before the consonantal terminations (compare 166); and final र, being a radical letter, does not become Visarga before the s of the loc. pl. (71. *a*). N. V. वर्, वरौ, वरस्; Ac. वर्, &c.; I. वरा, वर्भ्यां, वर्भिस्, &c.; L. pl. वर्सु. N. V. गीर्, गिरौ, गिरस्; Ac. गिर्, &c.; I. गिरा, गीर्भ्यां, गीर्भिस्, &c.; L. pl. गीर्षु. N. V. द्वार्, द्वारौ, द्वारस्, &c.

a. The neuter is N. Ac. V. वर्, वरी, वरि, &c.; गीर्, गिरी, गिरि, &c.

So also, वार् n. 'water:' N. Ac. वार्, वारि, वारि.

b. There is one irregular noun ending in the semivowel र् r, viz. दिव् f. 'the sky,' which forms its N. V. sing. from द्यौ, and becomes ल्यु in the other consonantal cases: thus, N. V. द्यौस्, दिवौ, दिवस्; Ac. दिव्, दिवौ, दिवस्; I. दिवा, द्युभ्यां, &c.

181. Masculine and feminine bases in श् *s* and ष् *sh.* The difficulty in these is to determine which roots change their finals to क् and which to ट् (see 43. *e*). In the roots दिश्, दृश्, स्पृश्, and धृष् (the last forming धृष्प् 'impudent') the final becomes क्, and in नश् it is optionally changed to क् or ट्. Otherwise both श and ष at the end of roots pass into ट्. The following will serve as examples of declension: विश् m. f. 'one who enters,' or 'a man of the mercantile and agricultural class,' दिश् f. 'a quarter of the sky,' द्विष् m. f. 'one who hates,' मृष् m. f. 'one who endures.' N. V. विट् (43. *e*), विशौ, विशस्; Ac. विश्, &c.; I. विशा, विड्भ्यां, विड्भिस्, &c. N. V. दिक् (43. *e*, 17. *b*), दिशौ, दिशस्; Ac. दिक्, &c.; I. दिशा, दिग्भ्यां, दिग्भिस्, &c. N. V. द्विट् (43. *e*), द्विषौ, द्विषस्; Ac. द्विट्, &c.; I. द्विषा, द्विड्भ्यां, &c. N. V. मृट् (42. *e*), मृषौ, मृषस्; Ac. मृट्, &c.; I. मृषा, मृड्भ्यां, &c.

The neuter is N. Ac. V. विट्, विशी, विंषि, &c.; दिक्, दिशी, दिंषि, &c.; द्विट्, द्विषी, द्विंषि, &c.; मृट्, मृषी, मृंषि, &c.

a. पुरोडाश् 'a priest,' in the Veda, makes N. V. sing. पुरोडास्, and forms its other consonantal cases from an obsolete base, पुरोडश्. Compare 176. *f.*

b. सुहिश् m. f., 'very injurious,' makes N. V. सुहिक्, सुहिशौ, सुहिशस्, &c.; I. सुहिशा, सुहिग्भ्यां, &c. But nouns ending in श्, preceded by vowels, fall under 163.

c. गोरक्ष् 'a cow-keeper,' makes N. V. गोरक् or गोरट्, गोरक्षौ, &c.

182. Masculine and feminine bases in ह *h*, declined like लिह् m. f. 'one who licks'; दुह् m. f. 'one who milks.' In roots beginning with द *d*, the final aspirate generally becomes क् *k* or ग् *g* (see 17. *a*), in other roots ट् *ṭ* or ड् *ḍ*, before the consonantal terminations; and in roots whose initial is द *d* or ग *g*, the *h*, which disappears as a final, is transferred to the initial, which becomes ध or घ wherever final *h* becomes *k* or *g* or *ṭ* or *ḍ*. See 175. *b*. N. V. लिट् (43. *c*), लिही, लिहः; Ac. लिहं, &c.; I. लिहा, लिड्भ्याम्, &c.; L. pl. लिट्सु or लिड्सु. N. V. धुक्, दुही, दुहः; Ac. दुहं, &c.; I. दुहा, धुग्भ्याम्, धुभिस्, &c.; L. pl. धुक्षु. The neuter is N. Ac. V. लिह्, लिही, लिहि; &c. दुह्, दुही, दुहि, &c.

a. But दुह् m. f., 'one who injures,' makes N. ध्रुक् or धुट्; I. द्रुहा, ध्रुग्भ्याम् or द्रुद्भ्याम्, &c.; L. pl. धुग्षु or ध्रुट्सु; and मुह् m. f., 'foolish,' N. मुग् or मुट्. The same option is allowed to त्रिह् 'one who loves' and द्रुह् 'one who vomits.'

b. उष्णिह् f., 'a particular kind of metre,' changes its final to *k* or *g* before the consonantal terminations, like roots beginning with *d*. N. उष्णिक्, उष्णिही, &c.

c. वाह्, 'bearing' (from the root वह 'to bear'), changes वा to औ *au* in the acc. plur. and remaining weakest cases (and before the ई *i* of the fem.) if the word that precedes it in the compound ends in *a* or *ā*, this *a* or *ā* combining with औ *au* (instead of वो *vo*, by 32): thus, भारवाह् m. f. 'one who bears a burden:' N. V. masc. भारवाट्, भारवाही, भारवाहः; Ac. भारवाहं, भारवाहः, भारौहः; I. भारवाहा, भारवाड्भ्याम्, &c. N. fem. भारौही, &c. So भारवाह् m. 'a steer' and विष्ववाह् 'all-sustaining.' Under other circumstances the change of वाह to वौह is optional: thus, शालिवाह्, 'bearing rice,' makes in Ac. pl. शालिवाहः or शालिवौहः.

d. श्वेतवाह् m., 'Indra' (who is borne by white horses), may optionally retain वा in Ac. plur. &c.; and in consonantal cases is declined as if the base were श्वेतवस्: thus, N. V. श्वेतवाट्, श्वेतवाहौ, श्वेतवाहः; Ac. श्वेतवाहं, श्वेतवाहः, श्वेतौहः or श्वेतवाहः; I. श्वेतवाहा, श्वेतवोभ्याम्, श्वेतवोभिस्, &c.

e. In पुराञह्, 'a name of Indra,' the म is changed to ण wherever ह becomes ड or ट; N. पुराणाट्, पुरासाहौ, पुरासाहः; Ac. पुरासाहं, &c.; I. पुरासाहा, पुराणाड्भ्याम्, &c.

f. अनडुह् m., 'an ox' (for अनोवह्, from अनस् 'a cart,' and वाह् 'bearing'), forms the N.V. sing. from अनडुत्; the other strong cases from अनड्वाह्, and the middle cases from अनडुह्: thus, N. अनड्वान्, अनड्वाहौ, अनड्वाहः; Ac. अनड्वाहं, अनड्वाहौ, अनडुहः; I. अनडुहा, अनडुद्भ्याम्, अनडुद्भिस्, &c.; L. pl. अनडुत्सु; V. अनड्वन्. There is a feminine form अनडुही, but at the end of compounds this word makes fem. N. sing. अनडुही; neut. N. अनडुह्, अनडुही, अनडुहि.

183. नह्, 'binding,' 'tying,' at the end of compounds, changes the final to ध or त, instead of ट or ड: thus, उपानह्, 'a shoe,' makes N.V. उपानत्, उपानही, उपानहः; Ac. उपानहं, &c.; I. उपानहा, उपानद्भ्याम्, &c.; L. pl. उपानत्सु. See 306. *b*.

SECTION III.

ADJECTIVES.

184. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under

each class, serve as the model for the three genders of adjectives falling under the same class. Simple adjectives, coming immediately from roots, and not derived from substantives, are not very common. Such as do come belong chiefly to the first, second, and third classes of nouns; 80, 81, 82.

185. Adjectives *formed from substantives* (i. e. secondary derivatives, called *taddhita*) are numerous, as may be seen at 80, 84, 85. They belong chiefly to the first, fifth, and sixth classes of nouns.

186. Compound adjectives, whether formed by using roots or substantives at the end of compounds, are most abundant under every one of the eight classes.

The following table exhibits examples of the most common kind of adjectives in the nom. case masc., fem., and neut., and indicates the class to which their declension is to be referred.

187. *Examples of simple adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	प्रिय 'dear'	प्रियस् *	प्रिया	प्रियं
	शुभ 'fortunate'	शुभस्	शुभा	शुभं
	सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी	सुन्दरं
2D CLASS.	शुचि 'pure'	शुचिस्	शुचिस्	शुचि
3D CLASS.	पाण्डु 'pale'	पाण्डुस्	पाण्डुस्	पाण्डु
	साधु 'good'	साधुस्	साधुस् or साध्वी 106.	साधु
	मृदु 'tender'	मृदुस्	मृद्वी	मृदु
	भीरु 'timid'	भीरुस्	भीरुस् or भीरूी 125.	भीरु

188. *Examples of adjectives formed from substantives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	मानुष 'human'	मानुषस्	मानुषी	मानुषं
	धार्मिक 'religious'	धार्मिकस्	धार्मिकी	धार्मिकं
5TH CLASS.	बलवत् 'strong'	बलवान्	बलवती 106.	बलवत्
	श्रीमत् 'prosperous'	श्रीमान्	श्रीमती 106.	श्रीमत्
6TH CLASS.	सुखिन् 'happy'	सुखी	सुखिनी 106.	सुखि

* When it is remembered that *a* is equivalent in pronunciation to *u*, the three genders of this adjective might be written *priyus, priyá, priyum*; thus offering a perfect similarity to Latin adjectives in *us*.

189. *Examples of compound adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	बहुविद्य 'very learned'	बहुविद्यस्	बहुविद्या	बहुविद्य
2D CLASS.	दुर्बुद्धि 'foolish'	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
3D CLASS.	अल्पतनु 'small bodied'	अल्पतनुस्	अल्पतनुस्	अल्पतनु
4TH CLASS.	बहुदातृ 'very liberal'	बहुदातास्	बहुदात्री 106.	बहुदातृ
5TH CLASS.	सर्वजित् 'all-conquering'	सर्वजित्	सर्वजित्	सर्वजित्
6TH CLASS.	सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7TH CLASS.	गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8TH CLASS.	मर्मस्पृश् 'piercing the vitals'	मर्मस्पृक्	मर्मस्पृक्	मर्मस्पृक्

190. *Examples of some other compound adjectives.*

शङ्खध्मा 'a shell-blower' (108. *a.*)	शङ्खध्मास्	शङ्खध्मास्	शङ्खध्म
नष्टश्री 'ruined' (123. *b.*)	नष्टश्रीस्	नष्टश्रीस्	नष्टश्रि
सल्लपू 'a sweeper' (126. *b.*)	सल्लपूस्	सल्लपूस्	सल्लपु
दिव्यमातृ 'having a divine mother' (130.)	दिव्यमाता	दिव्यमाता	दिव्यमातृ
बहुरै 'rich' (134. *a.*)	बहुरास्	बहुरास्	बहुरि
बहुगो 'having many cattle' (134. *a.*)	बहुगौस्	बहुगौस्	बहुगु
बहुनौ 'having many ships' (134. *a.*)	बहुनौस्	बहुनौस्	बहुनु

191. The degrees of comparison are formed in two ways; 1st, by adding to the base तर *tara* (nom. *-taras, -tará, -taram,* cf. Greek τερος) for the comparative; and तम *tama* (nom. *-tamas, -tamá, -tamam,* cf. Latin *timus,* Greek τατος) for the superlative: thus, पुण्य *punya,* 'holy,' पुण्यतर *punyatara,* 'more holy,' पुण्यतम *punyatama,* 'most holy,' declined like nouns of the first class at 103. So also, *dhanavat,* 'wealthy,' *dhanavattara,* 'more wealthy,' *dhanavattama,* 'most wealthy.' A final *n* is rejected; as, *dhanin,* 'rich,' *dhanitara,*

'more rich,' *dhanitama*, 'most rich;' but these adjectives generally take the affixes at 192 (see the examples at 193).

a. विद्वस्, 'wise,' makes विद्वत्तर, विद्वत्तम. Compare 168. *a.*

192. 2dly, by adding ईयस् *íyas* (nom. -*íyán*, -*íyasí*, -*íyas*, Greek ιων, see declension below) for the comparative; and इष्ठ *ishṭha* (nom. -*ishṭhas*, -*ishṭhá*, -*ishṭham*, declined at 103, cf. Greek ιστος) for the superlative.

a. Note, that while the base of the Sanskrit comparative affix strictly appears to end in *n* and *s* (*íyans*), the Greek has adhered to the *s* throughout (N. *íyán* = ιων, voc. *íyan* = ιον); and the Latin has taken the *s* for its neuter (*íyas* = ius, neuter of *ior*; *s* being changed to *r*, in the masc. and oblique cases). Compare Sanskrit *garíyas* with *gravius*.

193. In general, before *íyas* and *ishṭha*, the base disburdens itself of a final vowel, or of the more weighty affixes *in*, *vin*, *vat*, *mat*, and *tṛi*: thus, बलिन्, 'strong,' बलीयस् 'more strong,' बलिष्ठ 'strongest' (declined at 103); पापिन्, 'wicked,' पापीयस् 'more wicked,' पापिष्ठ 'most wicked;' लघु 'light,' लघीयस् 'lighter,' लघिष्ठ 'lightest;' मेधाविन् 'intelligent,' मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent.' Similarly, महत् 'great,' महीयस् 'greater,' महिष्ठ 'greatest.'

a. Compare स्वादीयस् (N. of *svádíyas*) from *svádu*, 'sweet,' with ἡδίων from ἡδύ; and स्वादिष्ठ with ἥδιστος.

The declension of बलीयस् masc. is here given in full (see 167).

N. बलीयान् *ballyán*	बलीयांसौ *ballyáṃsau*	बलीयांसस् *ballyáṃsas*
Ac. बलीयांसम् *ballyáṃsam*	— *ballyáṃsau*	बलीयसस् *ballyasas*
I. बलीयसा *ballyasá*	बलीयोभ्याम् *ballyobhyám*	बलीयोभिस् *ballyobhis*
D. बलीयसे *ballyase*	— *ballyobhyám*	बलीयोभ्यस् *ballyobhyas*
Ab. बलीयसस् *ballyasas*	— *ballyobhyám*	— *ballyobhyas*
G. — *ballyasas*	बलीयसोस् *ballyasos*	बलीयसाम् *ballyasám*
L. बलीयसि *ballyasi*	— *ballyasos*	बलीयःसु *ballyaḥsu*
V. बलीयन् *ballyan*	बलीयांसौ *ballyáṃsau*	बलीयांसस् *ballyáṃsas*

The declension of the neut. and fem. is explained at 167.

194. And besides the rejection of the final, the base often undergoes considerable change, as in Greek (compare ἐχθίων, ἔχθιστος, from ἐχθρός); and its place is sometimes supplied by a substitute (compare βελτίων, βέλτιστος, from ἀγαθός). The following is a list of the substitutes:

F

POSITIVE.	SUBSTITUTE.	COMPARATIVE.	SUPERLATIVE.
अन्तिक antika, 'near'	नेद neda	नेदीयस्	नेदिष्ठ
अल्प alpa, 'little' *	कन kana	कनीयस्	कनिष्ठ
उरु uru, 'large' (εὐρύς)	वर vara	वरीयस्	वरिष्ठ (ἄριστε)
ऋजु ṛju, 'straight' *	रिजु rju	रजीयस्	रजिष्ठ
कृश kṛiśa, 'thin,' 'lean'	क्रश krasa	क्रशीयस्	क्रशिष्ठ
क्षिप्र kshipra, 'quick'	क्षेप kshepa	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र kshudra, 'small,' 'mean'	क्षोद kshoda	क्षोदीयस्	क्षोदिष्ठ
गुरु guru, 'heavy' (βαρύς)	गर gara	गरीयस् (gravius)	गरिष्ठ
तृप्र tṛipra, 'satisfied'	त्रप trapa	त्रपीयस्	त्रपिष्ठ
दीर्घ dīrgha, 'long'	द्राघ drāgha	द्राघीयस्	द्राघिष्ठ
दूर dūra, 'distant'	दव dara	दवीयस्	दविष्ठ
दृढ dṛidha, 'firm'	द्रढ dradha	द्रढीयस्	द्रढिष्ठ
परिवृढ parivṛidha, 'eminent'	परिवृढ parivṛidha	परिवृढीयस्	परिवृढिष्ठ
पृथु pṛithu, 'broad' (πλατύς)	प्रथ pratha	प्रथीयस्	प्रथिष्ठ
प्रशस्य praśasya, 'good'	{ श्र śra	श्रेयस्	श्रेष्ठ
	{ ज्या jyā	ज्यायस्	ज्येष्ठ
प्रिय priya, 'dear'	प्र† pra	प्रेयस्	प्रेष्ठ
बहु bahu, 'much,' 'frequent'	भू† bhū	भूयस्	भूयिष्ठ
बहुल bahula, 'much'	बंह baṅha	बंहीयस्	बंहिष्ठ
भृश bhṛiśa, 'excessive'	भ्रश bhraśa	भ्रशीयस्	भ्रशिष्ठ
मृदु mṛidu, 'soft'	म्रद mrada	म्रदीयस्	म्रदिष्ठ
युवन् yuvan, 'young' (juvenis)	यव yava	यवीयस्	यविष्ठ
वाढ vāḍha, 'firm,' 'thick'	साध sādha	साधीयस्	साधिष्ठ
वृ varsha	वर्ष varsha	वर्षीयस्	वर्षिष्ठ
वृद्ध vṛiddha, 'old'	{ वृन्द vṛinda	वृन्दीयस्	वृन्दिष्ठ
	{ ज्या jyā	ज्यायस्	ज्येष्ठ
वृन्दारक vṛindāraka, 'excellent'	वृन्द vṛinda	वृन्दीयस्	वृन्दिष्ठ
स्थिर sthira, 'firm,' 'stable'	स्थ stha	स्थेयस्	स्थेष्ठ
स्थूल sthūla, 'gross,' 'bulky'	स्थव sthava	स्थवीयस्	स्थविष्ठ
स्फिर sphira, 'turgid'	स्फ spha	स्फेयस्	स्फेष्ठ
ह्रस्व hrasva, 'short'	ह्रस hrasa	ह्रसीयस्	ह्रसिष्ठ

195. *Tara* and *tama* may be added to nouns substantive; as, from राजन्, 'a king,' राजतर, &c.; from पुत्र, 'pain,' पुत्रतर, &c. If added to a word like सर्पिस्, 'clarified butter,' the usual euphonic changes must take place; thus,

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* अल्प may be also regularly अल्पीयस्, अल्पिष्ठ; and बहु may be बहीयस्, &c.

† In the case of ऋ and प्र the final vowel is not rejected, but combines with *íyas* and *ishtha* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *íyas*.

सविदिर, &c. (r. 70.) They are also added to inseparable prepositions; as, उत्, 'up,' उत्तर 'higher,' उत्तम 'highest.' Compare Latin *extimus*, *intimus*, &c.

196. Sometimes, but rarely, to feminine bases ending in the vowels ई *í* and ऊ *ú*, which may either be retained before *tara* and *tama*, or be shortened: thus, from सती, 'a faithful wife,' सतीतर, सतीतम or सतितर, सतितम.

a. They are sometimes added to pronominal bases (236), and to numerals (209, 211).

197. They may even be added, in conjunction with the syllable आम् *ám*, to the inflections of verbs; as, वदतितराम् 'he talks more than he ought.'

a. Sometimes the two affixes *íyas* and *tara*, *ishtha* and *tama* are combined together in the same word; thus, श्रेयस्तर, श्रेष्ठतम; श्रेयस्तम; नेदिष्ठतम, &c.; and *tara* may be even added to *ishtha*; thus, श्रेष्ठतर.

SECTION IV.

NUMERAL ADJECTIVES.

CARDINALS.

198. The cardinals are, एक 1, १; द्वि 2, २; त्रि 3, ३; चतुर् 4, ४; पञ्चन् 5, ५; षष् 6, ६; सप्तन् 7, ७; अष्टन् 8, ८; नवन् 9, ९; दशन् 10, १०; एकादशन् 11, ११; द्वादशन् 12, १२; त्रयोदशन् 13, १३; चतुर्दशन् 14, १४; पञ्चदशन् 15, १५; षोडशन् 16, १६; सप्तदशन् 17, १७; अष्टादशन् 18, १८; नवदशन् or ऊनविंशति 19, १९; विंशति 20; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or ऊनत्रिंशत् 29; त्रिंशत् 30; एकत्रिंशत् 31; द्वात्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or ऊनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयश्चत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् 48; नवचत्वारिंशत् or ऊनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or त्रयःपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टापञ्चाशत् or अष्टपञ्चाशत् 58; नवपञ्चाशत् or ऊनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि * 63; चतुःषष्टि * 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टाषष्टि or अष्टषष्टि 68; नवषष्टि or ऊनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टासप्तति or अष्टसप्तति 78; नवसप्तति or ऊनाशीति 79; अशीति 80; एकाशीति 81; द्व्यशीति 82; त्र्यशीति 83;

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* These may also be written त्रयःषष्टि, चतुःषष्टि. See rules 62.*a.* and 63.

चतुरशीति 84; पञ्चाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or ऊननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्रिनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षण्णवति 96 (41. *d*); सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or ऊनशत n. (m) 99; शत n. (also occasionally masc.*) 100. एक may be placed before the last numeral: thus, एक शतं or एकशतं. Similarly 200 is expressed by द्वे शते (nom. du. n.) or शते (nom. du. n.) or द्विशतं (nom. sing. n.); 300 by त्रीणि शतानि (nom. pl. n.) or त्रिशतं (nom. sing. n.); 400 by चत्वारि शतानि (nom. pl. n.) or चतुःशतं; 500 by पञ्चशतं; 600 by षट्शतं; and so on up to 1000, which is expressed by सहस्रं n. (occasionally m.) or एकसहस्रं n. or दशशतं f.; 2000 by द्वे सहस्रे or द्विसहस्रं; 3000 by त्रीणि सहस्राणि or त्रिसहस्रं; and so forth.

199. The intervening numbers between 100 and 1000, and those between 1000 and 2000, are usually expressed by compounding the adjective अधिक *adhika*, ‘more,’ ‘plus,’ with the cardinal numbers: thus 101 may be expressed by एकाधिकं शतं, i. e. ‘a hundred plus one,’ or more concisely एकाधिकशतं. Similarly, द्व्यधिकं शतं or द्व्यधिकशतं 102; अध्यधिकं शतं or अध्यधिकशतं 103; त्रिंशदधिकशतं 130; पञ्चाशदधिकशतं or साईशतं 150; षड्विंशत्यधिकशतं 226; अशीत्यधिकत्रिशतं 383; पञ्चाशीत्यधिकचतुःशतं 485; षण्णवत्यधिकपञ्चशतं 596; षट्षष्ट्यधिकषट्शतं 666; षोड्शशतं or षट्शताधिकसहस्रं 1600; षट्षष्ट्यधिकषोड्शशतं 1666 †.

In the same way the adjective ऊन ‘less,’ ‘minus,’ is often placed before a cardinal number, to denote one less than that number, एक ‘one’ being either expressed or understood: thus, ऊनविंशति or एकोनविंशति ‘twenty minus one’ or ‘nineteen’ (compare the Latin *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides एक ‘one,’ are sometimes prefixed to ऊन, to denote that they are to be subtracted from a following number; as, पञ्चोनं शतं or पञ्चोनशतं ‘a hundred less five’ or ‘ninety-five.’

a. The ordinals, however, are sometimes joined to the cardinals to express 111 and upwards: thus, एकादशं शतं or एकादशशतं 111; त्रिंशं शतं or त्रिंशशतं 130; विंशं सहस्रं or विंशसहस्रं 1020.

b. Single words are used for the highest numbers: thus, अयुत n. ‘ten thousand;’

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* I have found शतं शता: ‘a hundred hundred’ and सप्तशतं: ‘seven hundred’ (agreeing with षाखा:) in the Mahá-bhárata.

† Similarly 2130 might be expressed by त्रिंशदधिके द्व्यधिकविंशतिशतं or -शतानि or by using पर; thus, त्रिंशदधिकेकाविंशतं द्वे सहस्रे.

लच n. or लखा f. 'a lac,' 'one hundred thousand;' नियुत n. (according to Amara also m.) or प्रयुत n. 'one million;' कोटि f. 'a krore,' 'ten millions;' अर्बुद m. n. 'one hundred millions;' महार्बुद n. (m.) 'one thousand millions;' वृन्द n. or न्वन n. 'ten thousand millions;' महाव्रज n. 'one hundred thousand millions;' खर्व n. 'a billion;' महाखर्व n. 'ten billions;' शङ्ख m. n. or समुद्र m. 'a hundred billions;' महाशङ्ख m. n. 'a thousand billions;' हाहा n. 'ten thousand billions;' महाहाहा m. or घरडें m. 'one hundred thousand million;' पुन n. (धुन) 'one million billion;' महापुन (महाधुन) 'ten million billion;' वधिहियों f. 'one hundred million billion;' महावधिहियों f. 'one thousand million billion.' These words are declinable according to their finals; e. g. प्रयुत like शिव n., and कोटि like मति f. (104,112.)

DECLENSION OF CARDINALS.

200. एक 1, द्वि 2 (*duo, δύο*), त्रि 3 (*tres, τρεῖς, τρία*), चतुर् 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (no dual), follows the declension of the pronominals at 237: nom. m. *ekas*; dat. m. *ekasmai*; nom. f. *ekā*; dat. f. *ekasyai*; nom. n. *ekam*; nom. pl. m. *eke*, 'some.' It may take the affixes *tara* and *tama*: thus, *ekatara*, 'one of two;' *ekatama*, 'one of many;' which also follow the declension of pronominals; see 236, 238.

201. द्वि *dvi*, 'two' (dual only), is declined as if the base were द्व *dva*: thus, N. Ac. V. m. द्वौ *dvau*, f. n. द्वे *dve*: I. D. Ab. m. f. n. द्वाभ्याम्; G. L. द्वयोः.

202. त्रि *tri*, 'three' (plural only), is declined in the masculine like the plural of nouns whose bases end in इ at 110, except in the gen.: thus, N.V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयाणाम्; L. त्रिषु. The feminine forms its cases from a base त्रिसृ: thus, N. Ac. V. fem. तिस्रस्; I. तिसृभिस्; D. Ab. तिसृभ्यस्; G. तिसृणाम्; L. तिसृषु. The N. Ac. neut. is त्रीणि; the rest as the masculine.

203. चतुर् *catur*, 'four' (plural only), is thus declined : N.V. masc. चत्वारस् (τέτταρες, τέσσαρες); Ac. चतुरस्; I. चतुर्भिस्; D. Ab. चतुर्भ्यस्; G. चतुर्णाम् or चतुर्णां; L. चतुर्षु. N. Ac. V. fem. चतस्रस्; I. चतसृभिस्; D. Ab. चतसृभ्यस्; G. चतसृणाम्; L. चतसृषु. N. Ac. V. neut. चत्वारि; the rest as the masculine.

204. पञ्चन् *pañćan*, 'five' (plural only), is the same for masc., fem., and neut. It is declined in D. Ab. L. after the analogy of nouns in *an* (147). The gen. lengthens the penultimate: thus, N. Ac. V. पञ्च (πέντε); I. पञ्चभिस्; D. Ab. पञ्चभ्यस्; G. पञ्चानां; L. पञ्चसु. Similarly are declined, सप्तन् 'seven' (*septem, ἑπτά*), नवन्

'nine' (*novem*), दशन् 'ten' (*decem*, δέκα), एकादशन् 'eleven' (*undecim*), द्वादशन् 'twelve' (*duodecim*), and all other numerals ending in *an*, excepting अष्टन् 'eight.'

205. षष् *shash*, 'six,' and अष्टन् *ashtan*, 'eight,' are the same for masc., fem., and neut., and are thus declined: N. Ac. V. षट्; I. षड्भिस्; D. Ab. षड्भ्यस्; G. षण्णाम् (41. *d*); L. षट्सु.   N. Ac. V. अष्टौ or अष्ट (*octo*, ὀκτώ); I. अष्टाभिस् or अष्टभिस्; D. Ab. अष्टाभ्यस् or अष्टभ्यस्; G. अष्टानाम्; L. अष्टासु or अष्टसु.

a. The numerals from पञ्चन् 'five' to नवदशन् 'nineteen' have no distinction of gender, but agree in number and case with the nouns to which they are joined: thus, पञ्चभिर् नारीभिः 'by five women.'

206. All the remaining cardinal numbers, from एकविंशति 'nineteen' to शत 'a hundred,' सहस्र 'a thousand,' and upwards, may be declined in the singular, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति *ti* are feminine, and declined like मति *mati* at 112; and those in त् *t* are also feminine, and declined like सरित् *sarit* at 136: thus, विंशत्या पुरुषैः 'with twenty men;' विंशतिं नरान् acc. pl. 'twenty men;' त्रिंशता पुरुषैः 'with thirty men;' त्रिंशतं नरान् acc. pl. 'thirty men.' शत 'a hundred' and सहस्र 'a thousand' are declined like शिर *sira* at 104; and all the higher numbers according to their finals: thus, शतं पितरस् 'a hundred ancestors;' एकाधिकशतं पितरस् 'a hundred and one ancestors;' सहस्रेण पितृभिस् 'with a thousand ancestors.'

207. Although these numerals, from एकविंशति 'nineteen,' when joined with plural nouns, may be declined in the singular, yet they may often take a dual or plural; as, विंशती 'two twenties;' त्रिंशती 'two thirties;' त्रिंशतस् 'many thirties;' शते 'two hundred;' शतानि 'hundreds;' महस्रायि 'many chariots;' षष्टिस् 'sixty thousand sons;' यानि पुत्रसहस्राणि; and the things numbered may be put in the genitive; thus, द्वे सहस्रे रथानां 'two thousand chariots;' समन्शतानि नागानां 'seven hundred elephants;' एकविंशतिः शराणां 'twenty-one arrows.' See other examples in syntax at 835.

ORDINALS.

208. The ordinals are, प्रथम 'first '* (compare πρῶτος, *primus*); द्वितीय 'second' (δεύτερα); तृतीय 'third' (*tertia*); declined like *sarva* and the pronominals at 237, 238; but प्रथम may be declined like

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* Other adjectives may be used to express 'first;' as, आदिम, -मा, -मं; आदिमस्, -मा, -मं; अग्रिम, -मा, -मं; चरमस्, -मा, -मं.

śiva (103) in N.V. plur. masc. (प्रथमे or प्रथमास्); and the other two in D. Ab. G. L. sing. m. f. n.; thus, D. m. n. द्वितीयस्मै or द्वितीयाय, f. द्वितीयस्यै or द्वितीयायै. See also 239.

209. चतुर्थ 'fourth' * (τέταρτος); पञ्चम 'fifth;' षष्ठ 'sixth;' सप्तम 'seventh' (*septimus*); अष्टम 'eighth;' नवम 'ninth' (*nonus*); दशम 'tenth' (*decimus*); declined like *śiva* at 103, 104, for the masc. and neut.; and like *nadī* at 106 for the feminine; thus, Nom. m. पञ्चमस्, f. चतुर्थी. (In पञ्चम, &c., the old superlative affix *ma* may be noted.)

210. The ordinals from 'eleventh' to 'nineteenth' are formed from the cardinals by rejecting the final *n*: thus, from एकादशन् 'eleven,' एकादश 'eleventh' (Nom. m. f. n. एकादशस्, -शी, -शं, 103, 106, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed either by adding the superlative affix *tama* (196. *a*) to the cardinal, or by rejecting the final syllable or letter of the cardinal; as, from विंशति 'twenty,' विंशतितम or विंश 'twentieth' (Nom. m. f. n. -मस्, -मी, -मं; -शस्, -शी, -शं, 103, 106, 104). Similarly, त्रिंशत्तम or त्रिंश 'thirtieth,' चत्वारिंशत्तम or चत्वारिंश 'fortieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals: thus, एक-विंशतितम or एकविंश 'twenty-first,' &c.

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*; also by changing *ti* to *ta* in the case of another numeral preceding, but not otherwise: thus, from षष्टि 'sixty,' षष्टितम 'sixtieth;' but षष्ट for 'sixtieth' can only be used when another numeral precedes, as एकषष्ट or एकषष्टितम 'sixty-first;' त्रिषष्ट or त्रिषष्टितम 'sixty-third;' from नवति 'ninety,' नवतितम 'ninetieth;' but नवत for 'ninetieth' can only be used when another numeral precedes.

213. 'Hundredth' and 'thousandth' are formed either by adding *tama* to शत and सहस्र, or simply by converting these ordinals into adjectives, declinable in three genders: thus, शततम or शत 'hundredth' (Nom. m. f. n. शततमस्, -मी, -मं; शतस्, -ती, -तं). Similarly, सहस्रतमस्, -मी, -मं, or सहस्रस्, -स्री, -स्रं, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers: thus, द्वयं 'a duad,' त्रयं 'a triad,' चतुष्टयं 'the aggregate of four.'

215. There are a few adverbial numerals; as, सकृत् 'once,' द्विस् 'twice,' त्रिस् 'thrice,' चतुर् 'four times.' कृत्वस् may be added to cardinal numbers, with a

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* तुरीयस्, -या, -यं; तुर्यस्, -र्या, -र्यं—are also used for 'fourth.'

similar signification; as, पञ्चकृत्वस् 'five times.' The neuter of the ordinals may be used adverbially; as, प्रथमं 'in the first place.'

216.   *Numerical symbols.*

१	२	३	४	५	६	७	८	९	१०	११	१२	
1	2	3	4	5	6	7	8	9	10	11	12	&c.

CHAPTER V.

PRONOUNS.

FORMATION OF THE BASE.

217. PRONOUNS (*sarva-náma*) have no crude base analogous to that of nouns; that is, no state distinct from all inflexion, serving as the basis on which all the cases are constructed. The reason of this may be, that the pronouns in Sanskrit, as in all languages, are so irregular and capricious in their formation, that no one base would be equally applicable to all the cases. Thus in the 1st personal pronoun, the base of the nom. sing. would be अह् *ah*, while that of the oblique cases sing. would be म *ma*. In the 2d, the base of the sing. is practically त्व *tva*, while that of the dual and plural is यु *yu*. The 3d would be स *sa* for the base of the nom. sing., and त *ta* for the other cases.

a. The question then arises, What form of the pronoun is to be used in the formation of compound words? In the pronouns of the first and second persons, the ablative cases, singular and plural, and in the other pronouns, the nominative and accusative cases singular neuter, are considered as expressive of the most general and comprehensive state of the pronoun. These cases, therefore, discharge the office of a crude base in respect of compound words.

DECLENSION OF THE PERSONAL PRONOUNS.

Observe—In Sanskrit, as in other languages, to denote the general and indefinite character of the first two personal pronouns, no distinction of gender is admitted. For the same reason, the formation of the nom. case of pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3d pronoun *sa* drops the *s* of the nom. case before all consonants. There is no vocative case.

218. अस्मद् asmad, 'I.'

N.	अहम् aham, 'I'	आवाम् āvām, 'we two'	वयम् vayam, 'we'
Ac.	माम् mām or मा má, 'me'	आवाम् āvám or नौ nau, 'us two'	अस्मान् asmān or नस् nas, 'us'
I.	मया mayá	आवाभ्याम् āvábhyām	अस्माभिस् asmābhis
D.	मह्यम् mahyam or मे me	आवाभ्याम् āvábhyām or नौ nau	अस्मभ्यम् asmabhyam or नस् nas
Ab.	मत् mat or मत्तस् mattas*	आवाभ्याम् āvábhyām	अस्मत् asmat
G.	मम mama or मे me	आवयोस् āvayos or नौ nau	अस्माकम् asmākam or नस् nas
L.	मयि mayi	आवयोस् āvayos	अस्मासु asmāsu

219. युष्मद् yushmad, 'thou,' 'you.'

N.	त्वम् tvam, 'thou'	युवाम् yuvám, 'you two'	यूयम् yúyam, 'you' or 'ye'
Ac.	त्वाम् tvām or त्वा tvā	युवाम् yuvām or वाम् vām	युष्मान् yushmān or वस् vas
I.	त्वया tvayá	युवाभ्याम् yuvābhyām	युष्माभिस् yushmābhis
D.	तुभ्यम् tubhyam or ते te	युवाभ्याम् yuvābhyām or वाम् vām	युष्मभ्यम् yushmabhyam or वस् vas
Ab.	त्वत् tvat or त्वत्तस् tvattas*	युवाभ्याम् yuvābhyām	युष्मत् yushmat
G.	तव tava or ते te	युवयोस् yuvayos or वाम् vām	युष्माकम् yushmākam or वस् vas
L.	त्वयि tvayi	युवयोस् yuvayos	युष्मासु yushmāsu

220. तद् tad, 'he,' 'that.'

MASCULINE.

N.	सस् sas (usually स sa†), 'he'	तौ tau, 'they two'	ते te, 'they,' 'those'
Ac.	तम् tam	— tau	तान् tán
I.	तेन tena	ताभ्याम् tábhyām	तैस् tais
D.	तस्मै tasmai	— tábhyām	तेभ्यस् tebhyas
Ab.	तस्मात् tasmát	— tábhyām	तेभ्यस् tebhyas
G.	तस्य tasya	तयोस् tayos	तेषाम् teshám
L.	तस्मिन् tasmin	तयोस् tayos	तेषु teshu

FEMININE.

N.	सा sá, 'she'	ते te	तास् tás
Ac.	ताम् tām	— te	तास् tás
I.	तया tayá	ताभ्याम् tábhyām	ताभिस् tábhis
D.	तस्यै tasyai	— tábhyām	ताभ्यस् tábhyas
Ab.	तस्यास् tasyás	— tábhyām	ताभ्यस् tábhyas

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* As मत् mat is generally used in compounds, मत्तस् mattas and त्वत्तस् tvattas more commonly stand for the ablative; see r. 719. Similarly, the ablative plural may be युष्मत्तस् yushmattas, अस्मत्तस् asmattas; but these very rarely occur.

† By rule 67 स् s will be the usual form. सस् sas usually exists as सो so, see 64.a.

G. तस्यास् *tasyás*   तयोस् *tayos*   तासाम् *tásám*
L. तस्याम् *tasyám*   —   *tayos*   तासु *tásu*

NEUTER.

N. Ac. तत् *tat* or तद् *tad*, दे *te*, तानि *táni* ; the rest like the masculine. Compare the Greek article with the above pronoun.

a. The above pronoun *tad* is sometimes used *emphatically* with the other pronouns, like *ille* and *ipse*: thus, सोऽहं *'ille ego ;'* ते वयं *'illi nos ;'* स तं *'ille tu ;'* ते यूयं *'illi vos ;'* स एष: *'ille ipse ;'* तद् एतत् *'id ipsum.'*

221. There is a modification of the pronoun *tad* (rarely used), formed by combining it with the relative *ya*: thus, N. स्यस्, स्यौ, स्ये; Ac. स्यं, &c. Fem. स्या, स्ये, स्याम्, &c.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *ah* is the Greek ἐγώ (Æolic ἐγών), Latin *ego,* German *ich,* English 'I :' *mám* or *má* (the latter being the oldest form found in the Vedas) equals ἐμέ, *me ;* *mahyam = mihi ;* *mayi = mei ;* the *mat* of the abl. sing. and of *asmat, yushmat,* corresponds to the Latin *met* in *memet, nosmet,* &c. : *vayam* or *va* is the English 'we ;' *asmán = us ;* *nas = nos ;* *tvam = tu,* 'thou ;' *tvám* or *tvá = te,* 'thee ;' *tubhyam = tibi ;* *tvayi = tui ;* *yúyam = ὑμεῖς,* English 'you ;' *vas = vos.* The 3d personal pronoun corresponds to the Greek article : thus, *tau = τώ, tam = τόν; tábhyám = τοῖν, ταῖν,* &c.

REFLEXIVE PERSONAL PRONOUN.

222. The oblique cases of आत्मन् *átman,* ' soul,' ' self ' (declined at 147), are used reflexively, in place of the three personal pronouns, like the Latin *ipse.*

Thus, *átmánam (me ipsum) anáháreṇa haniṣhyámi,* 'I will kill myself by fasting ;' *átmánam (te ipsum) mṛitavad darśaya,* 'show thyself as if dead ;' *átmánam (se ipsum) nindati,* 'he blames himself.' It is generally used in the singular, even when it refers to a plural ; as, *abudhair átmá paropakaraṇīkṛitáh,* 'foolish people make themselves the tools of others.'

a. The indeclinable pronoun स्वयम् *svayam* is sometimes joined, in the sense of 'self,' to the three personal pronouns : thus, अहं स्वयं 'I myself,' &c.

DEMONSTRATIVE PERSONAL PRONOUNS.

223. The third personal pronoun तद् *tad,* 'he,' declined above at 220, is constantly used in a demonstrative sense, to signify 'that' or 'this ;' and by prefixing ए *e* to it, another common pronoun is formed, more proximately demonstrative : thus, एतद् *etad,* ' this.' Observe—The *t* of *etad* may optionally be changed to *n* in the Ac. sing. du. pl., I. sing., G. L. du., in all three genders : thus,

एतद् *etad*, 'this.'

MASCULINE.

N. एषस् *eshas* (usu. एष *esha*) 70.	एतौ *etau*	एते *ete*
Ac. एतम् *etam* or एनम् *enam*	एतौ *etau* or एनौ *enau*	एतान् *etán* or एनान् *enán*
I. एतेन *etena* or एनेन *enena*	एताभ्याम् *etábhyám*	एतैस् *etais*
D. एतस्मै *etasmai*	— एताभ्याम् *etábhyám*	एतेभ्यस् *etebhyas*
Ab. एतस्मात् *etasmát*	— एताभ्याम् *etábhyám*	— एतेभ्यस् *etebhyas*
G. एतस्य *etasya*	एतयोस् *etayos* or एनयोस् *enayos*	एतेषाम् *eteshám*
L. एतस्मिन् *etasmin*	— एतयोस् or — एनयोस् *enayos*	एतेषु *eteshu*

The feminine is N. एषा *eshá*, एते *ete*, एतास् *etás*; Ac. एताम् *etám* or एनाम् *enám*, एते *ete* or एने *ene*, एतास् *etás* or एनास् *enás*; I. एतया *etayá* or एनया *enayá*, एताभ्याम् *etábhyám*, एताभिस् *etábhis*; D. एतस्यै *etasyai*, &c.

The neuter is N. एतत् *etat* or एनत् *enat*, एते *ete*, एतानि *etáni*; Ac. एतत् *etat* or एनत् *enat*, एते *ete* or एने *ene*, एतानि *etáni* or एनानि *enáni*, &c.

a. Observe, that forms like एनम् &c. for एतम् &c. are enclitic, and ought not to be used at the beginning of a sentence.

With the above pronoun compare the Latin *iste, ista, istud*; *etam = istum*, *etasya = istius, etat = istud*.

224. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is considered to represent the most general state (compare the Latin *is, ea, id*). The true base, however, might rather be said to be the vowels अ *a* and इ *i*, the latter of which serves also as the source of certain pronominals, such as इतर, इयत्. See 234, 236, and 234. *b.*

MASCULINE.

N. अयम् *ayam*, 'this'	इमौ *imau*, 'these two'	इमे *ime*, 'these'
Ac. इमम् *imam*	— इमौ *imau*	इमान् *imán*
I. अनेन *anena*	आभ्याम् *ábhyám*	एभिस् *ebhis* *
D. अस्मै *asmai*	— आभ्याम् *ábhyám*	एभ्यस् *ebhyas*
Ab. अस्मात् *asmát*	— आभ्याम् *ábhyám*	— एभ्यस् *ebhyas*
G. अस्य *asya*	अनयोस् *anayos* Vd.	एषाम् *eshám*
L. अस्मिन् *asmin*	— अनयोस् *anayos*	एषु *eshu*

* This is an example of the old form for the instr. pl. of masculine nouns of the first class, common in the Vedas.

FEMININE.

N.	इयम् *iyam*	इमे *ime*	इमास् *imás*
Ac.	इमाम् *imám*	— *ime*	— *imás*
I.	अनया *anayá*	आभ्याम् *ábhyám*	आभिस् *ábhis*
D.	अस्यै *asyai*	— *ábhyám*	आभ्यस् *ábhyas*
Ab.	अस्यास् *asyás*	— *ábhyám*	— *ábhyas*
G.	— *asyás*	अनयोस् *anayos*	आसाम् *ásám*
L.	अस्याम् *asyám*	— *anayos*	आसु *ásu*

NEUTER.

N. Ac. इदम् *idam*   इमे *ime*   इमानि *imáni*

225. There is another demonstrative pronoun (rarely used, excepting in nom. sing.), of which अदस्, 'this' or 'that,' is supposed to represent the most general state, though the base is अमु *amu*, and in N. sing. असौ *asu*. It is thus declined:

Masc. N. असौ, अमू, अमी; Ac. अमुम्, अमू, अमून्; I. अमुना, अमूभ्याम्, अमीभिस्; D. अमुष्मै, अमूभ्याम्, अमीभ्यस्; Ab. अमुष्मात्, अमूभ्याम्, अमीभ्यस्; G. अमुष्य, अमुयोस्, अमीषाम्; L. अमुष्मिन्, अमुयोस्, अमीषु. Fem. N. असौ, अमू, अमूस्; Ac. अमूम्, अमू, अमूस्; I. अमुया, अमूभ्याम्, अमूभिस्; D. अमुष्यै, अमूभ्याम्, अमूभ्यस्; Ab. अमुष्यास्, &c.; G. अमुष्यास्, अमुयोस्, अमूषाम्; L. अमुष्याम्, अमुयोस्, अमूषु. Neut. N. Ac. अदस्, अमू, अमूनि.

RELATIVE PRONOUN.

226. The relative is formed by substituting य *y* for the initial letter of the pronoun *tad*, at 220: thus,

यद् *yad*, 'who,' 'which.'

MASCULINE.

N.	यस् *yas*	यौ *yau*	ये *ye*, 'who' or 'which'
Ac.	यम् *yam*	— *yau*	यान् *yán*
I.	येन *yena*	याभ्याम् *yábhyám*	यैस् *yais*
D.	यस्मै *yasmai*	— *yábhyám*	येभ्यस् *yebhyas*
Ab.	यस्मात् *yasmát*	— *yábhyám*	— *yebhyas*
G.	यस्य *yasya*	ययोस् *yayos*	येषाम् *yeshám*
L.	यस्मिन् *yasmin*	— *yayos*	येषु *yeshu*

The feminine and neuter follow the fem. and neut. of *tad*, at 220. Fem. N. या *yá*, ये *ye*, यास् *yás*; Ac. याम् *yám*, &c. &c. Neut. N. Ac. यत् *yat* or यद् *yad*, ये *ye*, यानि *yáni*; the rest like the masculine.

With the above pronoun compare the Greek relative ὅς, ἥ, ὅ; the Sanskrit y being often represented in Greek words by the *spiritus asper*.

INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative in substituting *k* instead of *y* for the initial letter of the pronoun *tad*, at 220; and in making the N. Ac. sing. neut. किम् instead of कत्* : thus, Masc. N. कस् *kas*, की *kau*, के *ke*, 'who?' 'which?' 'what?' Ac. कम् *kam*, 'whom?' &c. Fem. N. का *ká*, के *ke*, काम् *kás*, &c. The N. Ac. Neut. are किम् *kim*, के *ke*, कानि *káni*. Although the real base of this pronoun is *ka*, yet *kim* is taken to represent the most general state, and occurs in a few compounds ; such as किमर्थं 'on what account?' 'why?'

a. To the true base *ka* may be affixed *ti*, to form कति (*quot*), 'how many?' The same affix is added to *ta* and *ya*, the proper bases of the third personal and relative pronouns, to form *tati*, 'so many' (*tot*), and *yati*, 'as many.' These are thus declined in pl. only : N. Ac. V. कति ; I. कतिभिस् ; Dat. Ab. कतिभ्यस् ; G. कतीनां ; L. कतिषु.

Note—The Latin *quot* and *tot*, which drop the final *i*, take it again in composition ; as, *quotidie*, *totidem*, &c.

INDEFINITE PRONOUNS.

228. The indeclinable affixes *cit*, *api*, and *cana*, affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification ; as, कश्चित् *kaścit*, 'somebody,' 'some one,' 'any one,' 'a certain one :'

MASCULINE.

N. कश्चित् *kaścit* 62.	कौचित् *kaucit*	केचित् *kecit*, 'some persons'
Ac. कंचित् *kañcit* 59.	— *kaucit*	कांश्चित् *káṃścit* 53.
I. केनचित् *kenacit*	काभ्यांचित् *kábhyáñcit*	कैश्चित् *kaiścit* 62.
D. कस्मैचित् *kasmaicit*	— *kábhyáñcit*	केभ्यश्चित् *kebhyaścit*
Ab. कस्माचित् *kasmáccit* 48.	— *kábhyáñcit*	केभ्यश्चित् *kebhyaścit*
G. कस्यचित् *kasyacit*	कयोश्चित् *kayościt* 62.	केषांचित् *kesháñcit*
L. कस्मिंश्चित् *kasmiṃścit* 53.	— *kayościt*	केषुचित् *keshucit*

Similarly, Fem. Nom. काचित्, केचित्, काश्चित्; Ac. कांचित्, &c.: and Neut. Nom. Ac. किंचित् 'something,' 'any thing,' केचित्, कानिचित्, &c.

229. So also by affixing *api*; as, Masc. Nom. कोऽपि (64.*a*) 'some one,' 'a certain one,' केऽपि (37, 35); Ac. कंपि, &c.; I. केनापि, &c. (31); D. कस्मा-

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* *Kat* or *kad*, however (= Latin *quod*), was the old form, and is retained in a few words; such as *kaścit*, 'perhaps;' *kadartha*, 'useless' ('of what use?'); *kadadhvan*, 'a bad road' ('what sort of a road?').

वापि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Fem. Nom. कापि, &c.; Ac. कामपि, &c.; I. कयापि, &c. &c. Neut. Nom. किमपि 'something,' 'any thing,' &c. The affix दान is rarely found, except in Nom. Masc. कश्चन 'some one,' 'any one;' and in Nom. Neut. किञ्चन 'something.'

230. In the same way interrogative adverbs are made indefinite : thus, from kati, 'how many?' katicit, 'a few;' from kadā, 'when?' kadācit or kaddāna or kadāpi, 'at some time;' from katham, 'how?' kathañcana, 'some how;' from kva, 'where?' kvacit or kvāpi, 'somewhere.'

POSSESSIVE PRONOUNS.

231. These are formed by affixing īya (80. XV) to those forms of the personal pronouns, ending in d, which are used as crude bases: thus, from मद् and अस्मद् 'I,' मदीय madīya (45), 'mine,' and अस्मदीय asmadīya, 'our;' from त्वद् 'thou,' त्वदीय tvadīya, 'thine;' from तद् 'he,' तदीय tadīya, 'his.' Similarly, भवदीय 'yours' (see 233). They are declined like nouns of the first class at 103.

Observe, however, that the genitive case of the personal pronouns is more usually used for the possessive: thus, तस्य पुत्रः 'his son;' मम पुत्री 'my daughter.'

REFLEXIVE POSSESSIVE PRONOUNS.

232. स्व sva (suus) is used reflexively, in reference to all three persons, and may stand for 'my own' (meus), 'thy own' (tuus), 'his own,' 'our own,' &c. (compare σφός, σφή, σφόν). It often occupies the first place in a compound: thus, स्वगृहं गच्छति 'he goes to his own house.' The gen. case of आत्मन् ātman at 147, or often the crude base, is used with the same signification; as, आत्मनो गृहं or आत्मगृहं गच्छति. It is used in the singular even when it refers to more than one*. In the most modern Sanskrit, निज nija is often used in place of स्व and आत्मन्, and from it transferred to Bengálí.

स्व, in the sense of 'own,' is declined like sarva at 237; as a pronominal the Ab. L. sing. masc. neut. and N. pl. masc. may optionally follow śiva at 103: thus, N. pl. m. sve or svás in the sense of 'own;' but in the sense of 'kinsmen' or 'property,' sva can only follow śiva (N. pl. m. svás).

HONORIFIC OR RESPECTFUL PRONOUN.

233. भवत् bhavat, 'your Honour,' requiring the 3d person of the verb, is declined like dhanavat at 140: thus, N. masc. भवान् bhaván,

* Prof. Lassen cites an example from the Rámáyana, in which átman refers to the dual : Putram átmanaḥ spriṣhṭvá nipetatuḥ, 'They two fell down after touching their son.' Anthol. p. 171.

भवन्तु *bhavantu*, भवन्तस् *bhavantas*; V. भवन्॰ ; N. fem. भवती *bhavatí*,
भवत्यौ *bhavatyau*, भवत्यस् *bhavatyas*, &c.; V. भवति. It is constantly
used, to denote 'respect,' in place of the 2d personal pronoun : thus,
भवान् गृहं गच्छतु 'Let your Honour go home' for ' Go thou home.'

DERIVATIVE PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns
may take the affix वत् *vat* to express 'quantity,' and the affix दृश् *drís* or दृश् *dris* *
to express 'similitude :' thus, तावत् *távat*, एतावत् *etávat*, 'so many,' 'so much'
(*tantus*); यावत् (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140);
तादृश *tádrísa* or तादृश् *tádrís*, 'such like' (*talis*, τηλίκος); एतादृश *etádrísa* or
एतादृश् *etádrís*, 'like this or that' (following *íva*, at 103,104, for masc. and neut. ;
nadí, at 106, for the fem. of those ending in श *śa ;* and श् *díś*, at 181, for the masc.
fem. neut. of those in श् *ś*). Similarly, यादृश or यादृश् 'as like,' 'how like?'
(*qualis*, ἡλίκος) ; ईदृश or ईदृश् 'so like,' or कीदृश or कीदृश् 'how like ?' (*qualis ?*).

a. Note, that the affix दृश् is derived from the root दृश् *drís*, 'to see,' 'appear,' and is in
fact our English 'like,' *d* being interchangeable with *l,* and *s̀* with *k*.

b. किवत् 'how much,' 'how many,' and इयत् 'so much,' are declined like भवत् at 233.

'WHOSOEVER,' 'WHATSOEVER.'

235. Expressed by prefixing the relative to the indefinite: thus, यः कश्चित्
'whosoever,' यत् किंचित् 'whatsoever;' or sometimes to the interrogative ; as, येन
केन उपायेन 'by any means whatsoever;' or sometimes by repeating the relative;
as, यो यः, यद् यद्.

PRONOMINALS.

236. There are certain common adjectives, called *pronominals*,
which partake of the nature of pronouns, and follow the declension
of *tat* at 220 : but may also take a vocative case.

These are, इतर 'other' (cf. Latin *iterum*) ; कतर 'which of the two?' (πότερος
for κότερος) ; कतम 'which of many?' यतर 'that one of two ;' यतम 'that one of
many ;' यतर 'who or which of two;' यतम 'who or which of many' (formed by
adding the comparative and superlative affixes to the various pronominal bases,
196. a) ; अन्य 'other,' 'another;' अन्यतर 'another,' 'one of two,' and एकतम 'one of many.'
They are declined like इदं, and make the N. V. Ac. neut. sing. in *at*: thus, *anyat*,
itarat, *anyatarat*, *katarat*, *katamat*, &c.; V. masc. इतर, has a vocative, viz. V. masc.
anya, V. fem. *anye*, V. neut. *anyat*, &c.; the V. du. and plural is like the masc.

237. There are other pronominals, which make *am* instead of *at*
in the N. Ac. neuter. The model of these is सर्व *sarva*, 'all :' thus,

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* दृक्ष *drīksha*, declined like *śiva* (103), is also used.

Masc. N. सर्वस् *sarvas,* सर्वौ *sarvau,* सर्वे *sarve* ; Ac. सर्व, सर्वौ, सर्वान् ;
I. सर्वेण, सर्वाभ्याम्, सर्वैस् ; D. सर्वैे, सर्वाभ्याम्, सर्वेभ्यस् ; Ab. सर्वस्मात्, सर्वाभ्याम्,
सर्वेभ्यस् ; G. सर्वस्य, सर्वयोस्, सर्वेषाम् ; L. सर्वस्मिन्, सर्वयोस्, सर्वेषु ; V. सर्वे, &c.
Fem. N. सर्वा *sarvá,* सर्वे *sarve,* सर्वास् *sarvás* ; Ac. सर्वाम्, सर्वे, सर्वास् ;
I. सर्वया, सर्वाभ्याम्, सर्वाभिस् ; D. सर्वस्यै, सर्वाभ्याम्, सर्वाभ्यस्, &c. ;
V. सर्वे (see 220).   Neut. N. Ac. सर्व, सर्वे, सर्वाणि ; V. सर्वे.

238. Like *sarva* are declined उभय 'both;' विश्व 'all;' इकतर 'one of two' (ἑκά-
τερος) ; अन्यतम 'one of many;' सम meaning 'all,' but not when it signifies 'equal;'
सिम 'the whole;' त्व 'other;' नेम 'half.' The N. Ac. sing. neuter of these will
end in *am,* but त्व is optionally त्वत्. In N. V. pl. masc. नेम is नेमे or नेमास्.

a. अधर 'inferior,' पर 'other,' अपर 'other,' अवर 'posterior,' 'west,' उत्तर
'superior,' 'north,' दक्षिण 'south,' 'right,' पूर्व 'east,' 'prior,' अन्तर meaning
either 'outer' or 'an under-garment,' स्व 'own' (232), follow *sarva,* and option-
ally *śiva,* at 103, in abl. loc. sing. masc. and neut., and nom. voc. pl. masc. ; as,
अधरस्मात् or अधरात्, &c. They can only be declined like pronominals when they
denote relative position ; hence *dakshiṇê* (not *dakshiṇe*) *gâthakâḥ,* 'clever singers.'
Moreover, the pronominal inflection is optional in certain compounds.

239. एक 'one,' generally follows *sarva,* see 200 ; द्वितीय 'second,' तृतीय 'third,'
follow *sarva* and optionally *śiva* in certain cases, as explained at 208 ; they make
their feminine in *â.*

240. अल्प 'a few,' अर्ध or अर्धे 'half,' कतिपय 'how few?' 'few,' प्रथम 'first,'
चरम 'last,' द्वितय 'twofold,' पञ्चतय 'fivefold,' properly follow *sarva* at 237 ; but
may make their nom. voc. plur. masc. in *âs* ; as, अल्पे or अल्पास् 'few,' &c.

a. उभ, 'both' (*ambo, ἄμφω*), is declined only in the dual ; उभौ, उभाभ्याम्,
उभयोस् ; though a pronominal, its declension being only dual, resembles *śiva.*

b. अन्योन्य, इतरेतर, 'one another,' 'mutual,' make their nom. acc. sing. neut.
in *am,* not *at* ; and voc. in *a.*

CHAPTER VI.

VERBS.

GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb (*ákhyáta, kriyá*) offers many
striking and interesting analogies to the Greek, nevertheless so pecu-
liar and artificial is the process by which it is formed, that it would
be difficult, in treating of it, to adopt an arrangement which would
be likely to fall in with the preconceived notions of the classical
student.

There are ten tenses and moods (*kála*). Seven of them are of common occurrence; viz. 1. the present, 2. the imperfect (often called the first preterite), 3. the potential (or optative), 4. the imperative, 5. the perfect (often called the second preterite), 6. the first future, 7. the second future. Three are not so commonly used; viz. 8. the aorist (often called the third preterite), 9. the precative (also called the benedictive), 10. the conditional. There is also an infinitive mood, and several participles. Of these, the present, the three past tenses, and the two futures, belong to the indicative mood. As to the imperative, potential, precative, and conditional (see p. 122, l. 4), these are moods susceptible of various times; but, as there is only one form for each, it can lead to no embarrassment to arrange them indiscriminately with the tenses of the indicative, and to call them tenses with the native grammarians.

Four of the tenses, viz. the present, imperfect, potential, and imperative, are called *conjugational tenses*, and are placed first in order, because the distinctive character of the ten Sanskrit conjugations is established by the form they assume (as will be explained afterwards at 248).

a. Observe—The ancient Sanskrit of the Veda is more rich in grammatical forms than the later or classical Sanskrit. There is a Vedic subjunctive mood, technically called *Let*, which comprises under it a present, imperfect, and aorist; the Vedic potential has distinct forms for the present, aorist, perfect, and future tenses; and the Vedic imperative distinct forms for the present, aorist, and perfect tenses. The Vedic infinitive, too, has ten or eleven different forms, though it is doubtful whether these are all to be assigned to different tenses.

242. Although the three past tenses are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The imperfect or first preterite (*anadyatana-bhúta*) corresponds in form to the imperfect of Greek verbs, and properly has reference to an event done at some time recently past, but before the current day. It may denote action past and continuing, or it may be used like the Greek aorist. The perfect or second preterite (*paroksha-bhúta*) is said to have reference to an event completely done before the present day at some remote period, unperceived by or out of sight of the narrator: it answers in form to the Greek perfect, but may also be used like the aorist. The aorist or third preterite refers to an event done and past at some indefinite period, whether before or during the current day : it corresponds in form and sense to the Greek 1st and 2d aorist, and sometimes to the pluperfect*. Again,

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* The fact is, that neither one of the three past tenses is very commonly used to represent the completeness of an action. This is generally done by employing

the two futures properly express, the first, definite, the second, indefinite futurity *:
the second, however, is the most used, and answers to the Greek future. The
potential may generally be rendered in English by some one of the auxiliaries, 'may,'
'can,' 'would,' 'should,' 'ought †.' The conditional (or imperfect of the future) is
occasionally used after the conjunctions *yadi* and *ćet*, 'if:' it has an augment like
the imperfect and aorist, and ought on that account to be classed with the tenses
of the indicative. The precative or benedictive is a tense sometimes used in pray-
ing and blessing (*áśíśhi*). It is a modification of the potential. There is no tense
exactly equivalent to the pluperfect in Sanskrit: the sense of this tense may often
be expressed by the past indeclinable participle or by the past passive participle;
as, *tasmin apakránte*, 'after he had departed.' See Syntax, 840, 899. a.

The infinitive mood generally has an active, but is capable of a passive
signification.

a. Native grammars designate the moods and tenses by the following technical
words: present, *laṭ*; potential, *liṅ*; imperative, *loṭ*; imperfect or first preterite,
laṅ; perfect or second preterite, *liṭ*; first future, *luṭ*; second future, *lṛiṭ*; third
preterite, *luṅ*; precative or benedictive, *liṅ* (*áśíśhi*); conditional, *lṛiṅ*. The Vedic
subjunctive is called *leṭ*.

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of active terminations; one for the
active voice (properly so called), the other for a kind of middle or
reflexive voice. The former of these voices is called by Indian
grammarians *Parasmai-pada* ('word ‡ directed to another'), because
the action is supposed to be transitive, or to pass *parasmai*, 'to
another (object'); the latter is called *Átmane-pada* ('word ‡ directed

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the passive participle with an instr. case; or by adding *vat* to the pass. part., and
combining it with the present tense of *as*, 'to be;' as, *uktaván asmi*, 'I have said.'
See Syntax, 897.

* The first future (*luṭ*) is said to be *anadyatane*, i. e. to be so far definite as to
denote what will happen at a future period, not in the course of the current day
(Pániṇi III. 3, 15); whereas the second future may refer to immediate futurity,
as, for instance, श्वो गमिष्यामि 'to-morrow I will go,' अद्य सायंकाले श्वो वा गमिष्यामि
'this very evening or to-morrow I will go.'

† The potential is said to be capable of the following senses: 'commanding,'
'directing,' 'inviting,' 'expression of wish,' 'enquiring,' 'requesting.' Pániṇi III.
3, 161.

‡ Pada is an inflected word as distinguished from an uninflected root. Páp. I.
4, 14. The term *pada* or *voice* has here reference to the scheme of terminations only;
so that in this sense there are only two voices in Sanskrit, and they are often used
indiscriminately. Although the Atmane-pada has occasionally a kind of middle
signification, yet it cannot be said to correspond entirely with the Greek middle

to oneself'), because the action is supposed to be restricted *átmane*,
'to oneself.' This distinction, however, is not always observed, and
we often find both Parasmai and Átmane employed indifferently
for transitive verbs. Some verbs, however, are conjugated only in
the Átmane-pada, especially those which are neuter, or in which the
direct fruit of the action accrues to the agent (see the distinction of
Udáttetaḥ and *Anudáttetaḥ* at 75. *c*): thus, *mud* and *ruć* meaning
'to be pleased,' 'please oneself;' *bhuj* meaning 'to eat' (not 'to
protect'); *dá*, 'to give,' with *á* prefixed, meaning 'to give to one-
self,' 'to take,' are restricted to the Átmane-pada. Sometimes,
when a verb takes both *padas*, the Átmane, without altering the idea
expressed by the root, may be used to direct the action in some
way towards the agent : thus, *paćati* means 'he cooks,' but *paćate*,
'he cooks for himself:' *yajati*, 'he sacrifices ;' *yajate*, 'he sacrifices
for himself:' *namati*, 'he bends ;' *namate*, 'he bends himself ;' *dar-
śayati* (causal), 'he shows ;' *darśayate*, 'he shows himself,' 'appears :'
kárayati, 'he causes to make ;' *kárayate*, 'he causes to be made for
himself:' and *yáć*, 'to ask,' although employing both voices, is
more commonly used in the Átmane, because the act of asking gene-
rally tends to the advantage of the asker.

a. Some verbs are restricted to particular *padas* when particular prepositions
are used : thus the root *ram* with prep. *vi* (meaning 'to cease') is only Parasmai
(P. I. 3, 83), but with prep. *upa*, is used in both voices. Again, *kṛi* with *pará* ('to
reject') and with *anu* ('to imitate') are Parasmai only. But *ji* either with prep. *vi*
or *pará* (meaning 'to conquer') is restricted to the Átmane (P. I. 3, 19). So *ví*
with prep. *ni* (meaning 'to enter') and *krí* with *vi* (meaning 'to sell') and *dá* with
á (meaning 'to take') are Átmane only. See this subject more fully explained at
786.

b. Passive verbs are conjugated in the Átmane-pada. Indeed,
in all the tenses, excepting the first four, the passive is generally
undistinguishable from the Átmane-pada of the primitive verb.
But in the present, imperfect, potential, and imperative (unlike
the Greek, which exhibits an identity between the middle and pas-
sive voices in those tenses), the Sanskrit passive, although still em-
ploying the Átmane-pada terminations, has a special structure of its
own, common to all verbs, and distinct from the conjugational form

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voice. We prefer to regard the passive as a distinct derivative from the root,
using the Átmane terminations.

of the Átmane-pada. Thus the Greek ἀκούω makes for both the
middle and passive of those four tenses, 1st sing. ἀκούομαι, ἠκουόμην,
ἀκουσόμην, ἀκούω. But the Sanskrit *śru*, 'to hear,' makes for
the conjugational form of the Átmane, शृवे, शृणुवि, शृणुवीय, शृणुवी ;
while for the passive it is शूये, अशूये, शूष्ये, शूये. Compare 253, and
see Bopp's Comparative Grammar, 426, 733.

244. As in nouns the formation of an inflective base out of a
root precedes the subject of declension, the root requiring some
change or addition before the case-terminations can be affixed ; so
in verbs the formation of a verbal base out of a root must be
antecedent to conjugation. Again, as in nouns every case has its
own termination, so in verbs each of the three persons, in the three
numbers of every tense, has a termination (*vibhakti*), one for the
Parasmai-pada, and one for the Átmane-pada, which is peculiarly
its own. Moreover, as in nouns, so in verbs, some of the termina-
tions may be combined with memorial letters, which serve to aid
the memory, by indicating that where they occur peculiar changes
are required in the root. Thus the three terminations which
belong to the 1st, 2d, and 3d persons of the present tense,
Parasmai-pada, respectively, are *mi, si, ti;* and these are combined
with the letter P (*miP, siP, tiP*), to indicate that the roots of
verbs of the second and third groups (see 257. *b. c.* and 293) must
be modified in a particular way, before these terminations are affixed.

245. The annexed tables exhibit, 1st, the scheme of terminations
for Parasmai-pada and Átmane-pada, with the most useful of the memorial
letters (indicated by capitals), in all the tenses, the four conjugational
being placed first ; 2dly, the same scheme without memorial letters.
Observe—Since the various classes of roots require various changes
in the terminations of some of the tenses, the figures, in the second
table, will indicate the classes in which these changes occur.

246.   *Terminations with memorial letters.*

PARASMAI-PADA.				ÁTMANE-PADA.		

Present tense.

PERS.	SING.		DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	मिप *miP*	वस *vas*	मस *mas*	ए *e*	वहे *vahe*	महे *mahe*
2.	सिप *siP*	वस *thas*	थ *tha*	से *se*	आथे *áthe*	ध्वे *dhve*
3.	तिप *tiP*	तस *tas*	वन्ति *anti*	ते *te*	आते *áte*	अन्ते *ante*

Imperfect or *first preterite* (requiring the augment a).

1. ॐ नप् *am* AP	व *a*	म *ma*	इ *i*	वहि *vahi*	महि *mahi*
2. त्रिप् s1P	त *tam*	त *ta*	थास् *thás*	आथाम् *áthám*	ध्वम् *dhvam*
3. त्रिप् d1P	ताम् *tám*	अन् *an*	त *ta*	आताम् *átám*	अन्त *anta*

Potential or *optative.*

1. याम् *yám*	याव *yáva*	याम *yáma*	ईय *íya*	ईवहि *ívahi*	ईमहि *ímahi*
2. यास् *yás*	यातम् *yátam*	यात *yáta*	ईथास् *íthás*	ईयाथाम् *íyáthám*	ईध्वम् *ídhvam*
3. यात् *yát*	याताम् *yátám*	युस् *yus*	ईत *íta*	ईयाताम् *íyátám*	ईरन् *íran*

Imperative.

1. आनि *áni* P	आव *áva* P	आम *áma* P	ऐ *ai* P	आवहै *ávahai* P	आमहै *ámahai* P
2. हि *hi*	तम् *tam*	त *ta*	स्व *sva*	आथाम् *áthám*	ध्वम् *dhvam*
3. तु *tu* P	ताम् *tám*	अन्तु *antu*	ताम् *tám*	आताम् *átám*	अन्ताम् *antám*

Perfect or *second preterite.*

1. अप् NaP	व *va*	म *ma*	ए *e*	वहे *vahe*	महे *mahe*
2. थप् thaP	अथुस् *athus*	अ *a*	से *se*	आथे *áthe*	ध्वे *dhve* P
3. अप् NaP	अतुस् *atus*	उस् *us*	ए *e*	आते *áte*	इरे *ire*

First future.

1. तास्मि *tásmi*	तास्वस् *tásvas*	तास्मस् *tásmas*	ताहे *táhe*	तास्वहे *tásvahe*	तास्महे *tásmahe*
2. तासि *tási*	तास्थस् *tásthas*	तास्थ *tástha*	तासे *táse*	तासाथे *tásáthe*	ताध्वे *tádhve*
3. ता *tá*	तारौ *tárau*	तारस् *táras*	ता *tá*	तारौ *tárau*	तारस् *táras*

Second future.

1. स्यामि *syámi* P	स्यावस् *syávas*	स्यामस् *syámas*	स्ये *sye*	स्यावहे *syávahe*	स्यामहे *syámahe*
2. स्यासि *syási*	स्यथस् *syathas*	स्यथ *syatha*	स्यसे *syase*	स्येथे *syethe*	स्यध्वे *syadhve*
3. स्यति *syati*	स्यतस् *syatas*	स्यन्ति *syanti*	स्यते *syate*	स्येते *syete*	स्यन्ते *syante*

Aorist or *third preterite* (requiring the augment a).

1. सम् *sam*	स्व *sva*	स्म *sma*	सि *si*	स्वहि *svahi*	स्महि *smahi*
2. सीस् *sís*	स्तम् *stam*	स्त *sta*	स्थास् *sthás*	साथाम् *sáthám*	ध्वम् *dhvam* (ढुं)
3. सीत् *sít*	स्ताम् *stám*	सुस् *sus*	स्त *sta*	साताम् *sátám*	सत *sata*

Precative or *benedictive.*

1. यास्म् *yásam*	यास्व *yásva*	यास्म *yásma*	सीय *síya*	सीवहि *sívahi*	सीमहि *símahi*
2. यास् *yás*	यास्तम् *yástam*	यास्त *yásta*	सीष्ठास् *síshthás*	सीयास्थाम् *síyásthám*	सीध्वम् *sídhvam*
3. यात् *yát*	यास्ताम् *yástám*	यासुस् *yásus*	सीष्ट *síshta*	सीयास्ताम् *síyástám*	सीरन् *síran*

Conditional (requiring the augment a).

1. स्यम् *syam*	स्याव *syáva*	स्याम *syáma*	स्ये *sye*	स्यावहि *syávahi*	स्यामहि *syámahi*
2. स्यस् *syas*	स्यतम् *syatam*	स्यत *syata*	स्यथास् *syathás*	स्येथाम् *syethám*	स्यध्वम् *syadhvam*
3. स्यत् *syat*	स्यताम् *syatám*	स्यन् *syan*	स्यत *syata*	स्येताम् *syetám*	स्यन्त *syanta*

a. Observe—Those terminations which are marked with P will be called the P terminations. They are as follows : *Present,* Parasmai, 1, 2, 3 sing. *Imperfect* (First Pret.), Parasmai, 1, 2, 3 sing. *Imperative,* Parasmai, 1, 3 sing. 1 du., 1 pl. ; Átmane, 1 sing. 1 du., 1 pl. In these the P is indicatory only with reference to certain classes of roots (see 244), but in the *Perfect* (Second Pret.), Parasmai, the indicatory P in 1, 2, 3 sing. applies to all the classes (see 293. *a*).

b. Instead of NaP, *tha*P, NaP (which are from Vopadeva), Pánini gives NaL, *tha*L, NaL; but the L only refers to the accent, and is of no use for practical purposes.

c. Professor Bopp calls the P forms ' strong or increased' (*aucta*). All the others he calls ' pure or simple.' It will sometimes be convenient to adopt the same expressions, ' strong forms,' in speaking of the form assumed by the base before the P terminations. The terminations of the first four, or conjugational tenses, are called by Pánini *sárvadhátuka* ; those of the other six, *árdhadhátuka.*

247. *The same terminations, without memorial letters, but exhibiting the substitutions required in different classes.*

	PARASMAI-PADA.			ÁTMANE-PADA.	
			Present tense.		
PERS. SING.		**DUAL.**	**PLURAL.**	**SING.**	**DUAL.**	**PLURAL.**
1.	*mi*	*vas*	*mas*	$\begin{cases} i \ 1,4,6,10. \\ e \ 2,3,7;5,8,9. \end{cases}$	*vahe*	*mahe*
2.	*si*	*thas*	*tha*	*se*	$\begin{cases} \text{íthe } 1,4,6,10. \\ \text{áthe } 2,3,7;5,8,9. \end{cases}$	*dhve*
3.	*ti*	*tas*	$\begin{cases} \text{nti } 1,4,6,10. \\ \text{anti } 2,7;5,8,9. \\ \text{ati } 3 \ (2). \end{cases}$	*te*	$\begin{cases} \text{íte } 1,4,6,10. \\ \text{áte } 2,3,7;5,8,9. \end{cases}$	$\begin{cases} \text{nte } 1,4,6,10. \\ \text{ate } 2,3,7;5,8,9. \end{cases}$

An initial *s,* as in *si, se,* &c., is liable to become *sh* by r. 70.

Imperfect or *first preterite* (requiring the augment *a*).

		DUAL.	**PLURAL.**	**SING.**	**DUAL.**	**PLURAL.**
1.	$\begin{cases} m \ 1,4,6,10. \\ am \ 2,3,7;5,8,9. \end{cases}$	*va*	*ma*	*i*	*vahi*	*mahi*
2.	*s*	*tam*	*ta*	*thás*	$\begin{cases} \text{ithám } 1,4,6,10. \\ \text{áthám } 2,3,7;5,8,9. \end{cases}$	*dhvam*
3.	*t* or *d*	*tám*	$\begin{cases} n \ 1,4,6,10. \\ an \ 2,7;5,8,9. \\ us \ 3 \ (2). \end{cases}$	*thás*	$\begin{cases} \text{itám } 1,4,6,10. \\ \text{átám } 2,3,7;5,8,9. \end{cases}$	$\begin{cases} \text{nta } 1,4,6,10. \\ \text{ata } 2,3,7;5,8,9. \end{cases}$

Potential.

In 1, 4, 6, 10.

1.	*iyam*	*iva*	*ima*			
2.	*is*	*itam*	*ita*		**In all the classes.**	
3.	*it*	*itám*	*iyus*	1. *íya*	*ívahi*	*ímahi*
				2. *ithás*	*iyáthám*	*ídhvam*
In 2, 3, 7; 5, 8, 9.			3. *íta*	*iyátám*	*íran*
1.	*yám*	*yáva*	*yáma*			
2.	*yás*	*yátam*	*yáta*			
3.	*yát*	*yátám*	*yus*			

Imperative.

1.	*áni*	*áva*	*áma*	*ai*	*ávahai*	*ámahai*
2.	{— 1, 4, 6, 10; 5, 8. / *hi* 2, 3; 5, 9. / *dhi (dhi)* 2, 3, 7. / — after *ána* 9.}	*tam*	*ta*	*sva*	{*ithám* 1, 4, 6, 10. / *áthám* 2, 3, 7; 5, 8, 9.} {	*dhvam*
3.	*tu*	*tám*	{*ntu* 1, 4, 6, 10. / *antu* 2, 7; 5, 8, 9. / *atu* 3 (2).}	*tám*	{*itám* 1, 4, 6, 10. / *átám* 2, 3, 7; 5, 8, 9.}	{*ntám* 1, 4, 6, 10. / *atám* 2, 3, 7; 5, 8, 9.}

In 9, *hi* is dropped after *ána*, substituted for the characteristic *ní* of the 2d
sing. imperative, Parasmai, in the case of roots ending in consonants. A form
तात् *tát* (cf. Latin *to*, Greek *τω*) may be substituted for *hi* and *tu*, and even for *ta*,
to imply benediction, chiefly used in the Vedas.

Perfect or second preterite.

1.	*a*	**iva*	**ima*	*e*	**ivahe*	**imahe*
2.	*itha* or *tha*	*athus*	*a*	**ishe*	*áthe*	**idhve* or **idhve*
3.	*a*	*atus*	*us*	*e*	*áte*	*ire*

* Only eight roots, viz. *śru*, *stu*, *dru*, *sru*, *kṛi*, *bhṛi*, *sṛi*, *vṛi*, reject the initial
i from the terminations marked with *; and of these eight all but *vṛi* (meaning
'to cover') necessarily reject it also in the 2d sing. Parasmai. These eight roots
also take *ḍhve* for *ḍhve* in the 2d pl. Átmane. The option of *iḍhve* for *iḍhve* is
allowed in other roots when a semivowel or *k* immediately precedes.

First future.

1.	*tásmi*	*tásvas*	*tásmas*	*táhe*	*tásvahe*	*tásmahe*
2.	*tási*	*tásthas*	*tástha*	*táse*	*tásáthe*	*tádhve*
3.	*tá*	*tárau*	*táras*	*tá*	*tárau*	*táras*

Many roots prefix *i* to the above terminations: thus, 1. *itásmi*, 2. *itási*, &c.
वृ lengthens this *i*; *वृ vṛi* and all roots in long *ṛí* optionally do so.

Second future.

1. *syámi*	*syávas*	*syámas*	*sye*	*syávahe*	*syámahe*
2. *syasi*	*syathas*	*syatha*	*syase*	*syethe*	*syadhve*
3. *syati*	*syatas*	*syanti*	*syate*	*syete*	*syante*

Many roots prefix *i* to the above terminations: thus, 1. *ishyámi* (r. 70), 2. *ishyasi*, &c. यृ *yṛ* lengthens this *i*; वृ *vṛ* and all roots in long *ṛ* optionally do so.

Aorist or third preterite (requiring the augment *a*).

FORM I.—Terminations of the memorial scheme.

1. *sam*	*sva*	*sma*	*si*	*svahi*	*smahi*
2. *sís*	*stam or tam*	*sta or ta*	*sthás or thás*	*sáthám*	*dhvam*
3. *sít*	*stám or tám*	*sus*	*sta or ta*	*sátám*	*sata*

इरम् *dhvam* is used for *dhvam* after any other vowel but *a* or *á*, or after र् *ḍ* immediately preceding.

The same terminations with *i* prefixed, except in 2d and 3d sing., where initial *s* is rejected.

1. *isham*	*ishva*	*ishma*	*ishi*	*ishvahi*	*ishmahi*
2. *ís*	*ishṭam*	*ishṭa*	*ishṭhás*	*ishṭhám*	*idhvam*
3. *ít*	*ishṭám*	*ishus*	*ishṭa*	*ishṭám*	*ishata*

इढम् *idhvam* may be used for *idhvam* when a semivowel or *h* immediately precedes. यृ *yṛ* lengthens the *i* throughout; वृ *vṛ* and all roots in long *ṛ* optionally do so in Átm.

FORM II.—Terminations resembling those of the imperfect or 1st preterite.

1. *am*	*áva or va*	*áma or ma*	*e or i*	*ávahi*	*ámahi*
2. *as or s*	*atam or tam*	*ata or ta*	*athás*	*ethám or áthám*	*adhvam*
3. *at or t*	*atám or tám*	*an or us*	*ata*	*etám or átám*	*anta or ata*

Precative or benedictive.

1. *yásam*	*yásva*	*yásma*	*síya*	*sívahi*	*símahi*
2. *yás*	*yástam*	*yásta*	*síshṭhás*	*síyásthám*	*sídhvam*
3. *yát*	*yástám*	*yásus*	*síshṭa*	*síyástám*	*síran*

Many roots prefix *i* to the Átmane, but not to the Parasmai, of the above: thus, 1. *ishíya*, &c. यृ *yṛ* lengthens the *i* in this tense also, but no other root can do so. सीढम् *sídhvam* is used for *sídhvam* after any other vowel but *á*, and optionally after the prefixed *i*, when immediately preceded by a semivowel or *h*.

Conditional (requiring the augment *a*).

1. *syam*	*syáva*	*syáma*	*sye*	*syávahi*	*syámahi*
2. *syas*	*syatam*	*syata*	*syathás*	*syethám*	*syadhvam*
3. *syat*	*syatám*	*syan*	*syata*	*syetám*	*syanta*

Many roots prefix *i* to the above terminations throughout: thus, 1. *ishyam*, 2. *ishyas*, &c. यृ *yṛ* lengthens this *i*; वृ *vṛ* and all roots in long *ṛ* optionally do so.

Observe—We shall in future speak of the 1st, 2d, and 3d preterites under the name of imperfect, perfect, and aorist, respectively.

a. If we examine the terminations exhibited above, we shall find that they are composed of two distinct elements, one marking person, number, and voice; the other, mood and tense. The terminations in which the former element prevails may be called simple, and belong to the present, imperfect, imperative, perfect, and 2d form of the aorist; those which include the second may be called compound, and are peculiar to the other tenses. Thus the terminations of the potential consist of *i* or *í* or *yá* as characterising the mood, and of *am, s, t, va, tam, tám,* &c., as marking person, number, and voice. So also, in the 2d future the syllable *sya* prefixed to all the terminations, characterises the future tense, while the *mi, si, ti, vas, thas, tas,* &c., mark person, number, and voice. If, then, such initial parts of every termination as mark mood or tense were left out, an examination of the remaining parts would show that the present and imperfect are the prototypes of the terminations of all the other tenses, that is to say, that the formation of the terminations of every other tense may be referred back to one or other of these two. The present tense may in this way be connected with the two futures. These three tenses agree in showing a certain fulness of form, which is wanting in most of those connected with the imperfect. The terminations of the perfect, however, partake of the character of both the present and imperfect. In the Átmane-pada they very closely resemble the present. Many of them exhibit the same fulness as that tense, while some of the other terminations of the perfect show even more lightness than those of the imperfect [*]. It should be observed, too, that the terminations of the imperative, though evidently connected with the imperfect, are in some instances even more full than those of the present.

b. Although comparative grammarians have bestowed much labour on the elucidation of the origin of Sanskṛit verbal terminations, the only point which may be asserted with probability is, that they stand in a certain relationship to the pronominal bases *ma, tva, ta*. The *m* of the first persons is related to the base *ma ;* the *t, th, sv, s,* of the second persons, to the base *tva* of the second personal pronoun; and the *t,* of the third person, to the base *ta.* We may also observe a community of character between the termination *nti* of the 3d plur. and the plural of neuter nouns like *dhanavat (dhanavanti).* But whether the *v* in the dual stands for *m* or relates to a pronominal base *va* occurring in *á-vám, va-yam ;* whether the terminations of the dual and plural are formed from those of the singular by adding *s* as a mark of the plural, or by the composition of several pronominal bases ; whether the terminations of the Átmane-pada are formed from those of the Parasmai-pada by guṇation or by composition of the latter with other bases,—these and others are questions which cannot be determined with any certainty.

c. As an aid, however, in committing the terminations to memory, the student

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[*] Comparative grammar, however, has established that these terminations were originally as full as those of the present.

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may observe that the letter *m* generally enters into the 1st sing. Parasmai ; *s* into the 2d sing. Parasmai and Ātmane ; and *t* into the 3d sing. du. and pl. Parasmai and Ātmane of all the tenses. Moreover, that the letter *v* occurs in the 1st dual, in the 1st plural of all the tenses, and *dhe* in every 2d plural Ātmane-pada. In the imperfect and potential Ātmane, and in the perfect Parasmai, *th* is admitted, instead of *s*, into the 2d sing. ; and in the 2d pl. of the last tense, *th* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *m* and *t* are dropped in the 1st and 3d sing. perfect. Observe also—When the 1st dual Parasmai is *vas*, the 2d and 3d end in *as* (except the 3d du. 1st future), and the 1st plural is *mas*. When the 1st dual Parasmai is *va*, the 2d and 3d end in *tam*, *tām* (except in the perfect), and the 1st plural in *ma*. When the 1st dual Ātmane is *vahe*, the 1st plural is *mahe*, and the last letter of the remaining terminations is generally *e*. When the 1st dual Ātmane is *vahi*, the 2d and 3d end in *ām* ; the 1st plural is *mahi*, and the 2d plural is *dhvam*.

d. The frequent occurrence of *m* in the 1st sing., of *s* in the 2d, of *t* in the 3d, of *mas* and *ma* in the 1st pl., of *ta* in the 2d pl., and of *ant* in the 3d pl., suggests a comparison with the Greek and Latin verb. We may remark, that *m*, the characteristic of the 1st person sing., is suppressed in the present tense active of all Greek verbs except those in μι (*asmi* = εἰμί, Dor. ἐμμί for ἐσμι, *dadāmi* = δίδωμι), and also in Latin verbs (except *sum* and *inquam*) ; but *v* and *s* answer to the Sanskrit *d* of *bharāmi* = φέρω, *fero.* In the Greek middle and passive, the μι, which originally belonged to all active verbs, becomes μαι ; while the Sanskrit, on the other hand, here suppresses the *m*, and has *e* for *ai* ; *bhare* (for *bhara-me* = φέρομαι. In the imperfect, Greek has *v* for the Sanskrit and Latin mute *m* ; *atarpam* = ἔτερπον, *adadām* = ἐδίδων, *astṛiṇavam* = ἐστόρνυν, *avaham* = *veheham*. Greek has μι in the 1st sing. optative or potential ; and in verbs in μι, *v* takes the place of the mute *m* of Sanskrit and Latin : thus, *bhareyam* = φέρειμι, *feram* ; *dadyām* = διδοίην, *dem* ; *tishṭheyam* = ἱσταίην, *stem*. In the first Greek aorist, *m* is suppressed, so that Sanskrit *adiksham* (3d pret.) = ἔδειξα ; but not in the 2d aorist, so that *adām* = ἔδων. In the perfect the Sanskrit *a* = Greek *a*, *tutopa* = τέτυφα. In the Greek middle and passive futures, *m* is retained, but not in the active ; *dasyāmi* = δώσω, *deksḥyāmi* = δείξω, *dāsye* = δώσομαι. As to the 1st person plural, the Sanskrit *mas* of the pres. is μεν (for μες) in Greek, and *mus* in Latin : *tarpā-mas* = τέρπομεν ; *sarpā-mas* = ἔρπο-μες, *serpi-mus* ; *dad-mas* = δίδο-μεν, *da-mus* ; *tishṭhā-mas* = ἵστα-μεν, *sta-mus*. The Ātmane-pada *mahe* answers to the Greek μεθα ; *dad-mahe* = δίδο-μεθα. As to the other tenses, in the imperfect 1st pl. *abhardā-ma* = ἐφέρο-μεν, *fereba-mus* ; *avahā-ma* = *veheba-mus* ; *adad-ma* = ἐδίδο-μεν ; *abhard-mahi* = ἐφερόμεθα. In the potential 1st pl. *bhare-ma* = φέροι-μες (-μεν), *fera-mus* ; *dadyāma* = διδοῖμες, *demus* ; *dadī-mahi* = διδοί-μεθα. In the 2d future, *dāsyā-mas* = δώσο-μεν, *dekshyā-mas* = δείξο-μεν. In the 2d pers. sing. active, the characteristic *s* has been preserved in all three languages : thus, in the present, the Sanskrit *asi* (for original *assi*) = ἐσσί, *es* ; *dadā-si* = δίδως, *das* ; *bhara-si* = φέρεις, *fers* ; *vahasi* = *vehis*. In the Ātmane, the Sanskrit *se* (for *sai*, by 32)

answers exactly to the Greek σαι of verbs in μι (*tishtha-se* = ἵστα-σαι). In other Greek verbs, *s* has been rejected, and εαι contracted into ῃ, something in the way of Sanskṛit (τύπτῃ for τύπτε-σαι). In the 2d dual, *thas* = Greek τον, and in the 2d plur. *tha* = τε and *tis*; *bhara-thas* = φέρε-τον; *tishṭha-tha* = ἵστα-τε, *statis*; *bhara-tha* = φέρε-τε, *fer-tis*. In the 2d pl. Ātmane, *bhara-dhwe* = φέρεσθε. As to the other tenses, in the 2d sing. imperfect, *atarpas* = ἔτερπες, *avahas* = vehebas, &c. So also, *tam* = τον, *adat-tam* = ἐδίδο-τον, *ta* = τε, *adat-ta* = ἐδίδο-τε. In the Ātmane, *thās* is found for *sds* in the 2d sing. of the imperfect, as well as of the potential; hence *abhara-thās* = ἐφέρε-σο, *adat-thās* = ἐδίδο-σο, *dadi-thās* = δίδοσ-(σ)ο. In the 2d sing. potential, *tishṭhes* = ἱσταίης, *stes*; *dadyās* = διδοίης, *des*; *vahes* = vehas; *bhares* = φέροις, *feras*; in 2d du. *bhare-tam* = φέροι-τον; in 2d pl. *tishṭheta* = ἱσταῖτε, *stetis*; *dadyāta* = διδοῖτε, *detis*; *bharata* = φέροιτε, *feratis*. In the 2d sing. imperative, *hi* and *dhi* answer to Greek θι. *Dhi* was originally universal in Sanskṛit (see 291), as in Greek verbs in μι; *e-dhi* = ἴσ-θι, *vid-dhi* = ἴσθ-θι, *de-hi* = δίδο-θι. Many verbs drop the termination *hi* both in Greek and Sanskṛit; as, धत् = φέρε, and compare δείκνυ with δίνυ, &c. In the 2d du. imp: *tam* = τον, and *ta* = τε. In the imperative Ātmane, *swa* = the old form σο; *bhara-swa* = φέρε-σο (old form of φέρου); *dat-swa* = δίδο-σο = ἔσθω, &c. In the perfect, the *tha* of the 2d sing.: Latin *sti*; *dad-itha* = dedi-sti, *tuṣṭhi-tha* = steti-sti, *tutodi-tha* = tutudi-sti. In the aorist, *adās* = ἔδως, *avākshis* = *vexisti*. In the 2d pers. sing. active, Greek has dropped the characteristic *t* (except in ἐστί = Sansk. *asti*, Lat. est); *bharati* = φέρε(τι), *fert*; *vahati* = vehit. Verbs in μι have changed *t* to *s*; *dadāti* = δίδωσι (for δίδωτι). In the Ātmane, *bharate* = φέρεται. In the imperfect, *avahat* = vehebat, *abharata* = ἐφέρετα. In the potential, *bharet* = φέροι, *dadyāt* = διδοίη. In the imperative, *bhara-tu* or *bhara-tāt* = φερέ-τω, *fer-to*. In the perfect, *tutopa* = τέτυφε. In the aorist, *avākshīt* = vexit, *adīkshata* = ἐδείξατο. As to the 3d pl., in the above tenses, *bharanti* = φέρουσι, *ferunt*; *vahanti* = vehunt; *bharante* = φέρονται; *dadati* = διδοῦσι; *tishṭanti* = stant; *bhareyus* = φέροιεν; *bharanta* = ferunto; *abharan* = ἔφερον; *abharanta* = ἐφέροντο; *āsan* = ἦσαν; *atarpishus* = ἔτερψαν; *dāsyante* = δώσονται.

248. The above terminations are supposed to be applicable to all verbs, whether primitive or derivative : and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed to roots, an inflective base must be formed out of the root. Ten different rules, therefore, are propounded for forming verbal bases out of roots in the first four tenses ; while all verbs are arranged under ten classes, according to the form of the base required by one or other of these rules. In the other tenses there is one general rule for forming the base, applicable to all verbs of whatever class.

These ten classes of verbs are said to form *ten conjugations*; and the four tenses, which alone are affected by these conjugational rules (viz. the present, imperfect, potential, and imperative), are called *the conjugational tenses*. It is evident, however, that the ten classes hardly form distinct conjugations in the classical sense of the term. They are rather ten rules for forming ten classes of verbs from roots; or, in other words, for moulding and fashioning ten classes of roots into the proper form for receiving a common scheme of terminations in four of the tenses only.

249. Although it will be afterwards shown (at 257) that these ten classes may be grouped together under three general heads (I. comprising the 1st, 4th, 6th, and 10th classes; II. the 2d, 3d, and 7th; III. the 5th, 8th, and 9th), yet it will be better in the first place to give a brief summary of the ten rules for forming the base of the four conjugational tenses in the ten classes of verbs, according to the Indian order.

1st class. Guṇate the vowel of the root (unless it be अ *a*, or a long vowel *not final*, or a short vowel followed by a double consonant, 28. *b*) before *every termination of the four tenses*, and affix अ *a*—lengthened to आ *á* before initial *m** and *v*—to the root thus guṇated.

2d class. Guṇate the vowel of the root (if capable of Guṇa, as in the last) before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

3d class. Reduplicate the initial consonant and vowel (see 331) of the root, and guṇate the radical but not the reduplicated vowel before the P terminations only, as in the 2d conjugation.

4th class. Affix य *ya*—lengthened to या *yá* before initial *m** and *v*—to the root, the vowel of which is generally left unchanged.

5th class. Affix नु *nu* to the root, and guṇate this *nu* into *no* before the P terminations only.

6th class. Affix अ *a*—lengthened to आ *á* before initial *m** and *v*—to the root, which in other respects generally remains unchanged.

7th class. Insert न *na* between the vowel and final consonant of the root before the P terminations, and न *n* before the other termi-

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* But not before *m* the termination of the 1st sing. imperfect Parasmai.

nations. Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

8th class. Affix उ *u* to the root, and guṇate this *u* into *o* before the P terminations only. Observe—As all the roots, except one, in this class, end in '*n*, the 8th conjugation will appear similar to the 5th.

9th class. Affix ना *nâ* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is affixed. *Oft transcribed aw.*

10th class. Guṇate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to अया *ayâ* before initial *m* * and *v*—to the root thus guṇated.

250. It will appear, from a cursory examination of the above rules, that the object of all of them, except the 2d, 3d, and 7th, is to insert a vowel, either alone or preceded by *y* or *n*, between the modified root and the terminations; and that the 1st, 4th, 6th, and 10th, agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a* or *á*. It will appear, moreover, that the 2d, 3d, and 7th, alone agree in not interposing a vowel between the final of the root and the terminations; and that the 5th, 8th, and 9th, agree in interposing either *u*, *û*, or *í*, after the letter *n*.

a. It must never, however, be forgotten, that the conjugational characteristic, whatever it may be, has reference only to the four conjugational tenses (except only in the 10th conjugation), and that in the other tenses the base is formed according to one general rule for all verbs of whatever class; or, in other words, that in these tenses all verbs, of whatever class, are as if they belonged to one common conjugation.

b. It is evident, that a comparison between the difficulty of the Sanskrit and Greek verb would be greatly to the advantage of the former. The Greek verb has three voices, and about ninety tenses and moods : the Sanskrit has only two voices, and not more than twenty tenses and moods. Besides which, a far greater number of verbs are susceptible of the three voices in Greek, than of the two in Sanskrit. Moreover, in Sanskrit there are no contracted verbs, and no difficulties resulting from difference of dialect ; and although there are ten conjugations, yet these have

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* But not before म the termination of the 1st sing. imperfect Parasmai.

reference to four tenses only; and, under some of these conjugations, only two or three common verbs are contained.

251. Hence it appears, that conjugation in Sanskṛit is really *conjugation*, i.e. a process of *Sandhi* or 'junction' of a verbal base (formed out of a root according to ten rules for four of the tenses, and one general rule for the other six) with a common scheme of terminations, and that in conjugating a verb, two things have to be done; 1st, to form the base from the root, in the manner described above; 2dly, to join the base with the terminations, according to euphonic rules.

252. Before proceeding to a detailed explanation of the formation of the verbal base of the simple or primitive verb, under the several classes, it will be worth while to specify the four other verbs deducible from roots, and to explain how they are derived.

a. It has been already shown, at 74, that there are a large number of monosyllabic sounds in Sanskṛit, called *roots,* which are the source of verbs as well as nouns. These roots are in number about two thousand; and the theory of grammarians is, that each of them may serve as the rough block out of which the inflective bases of five kinds of verbs may be fashioned: 1. of a primitive, transitive or intransitive; 2. of a passive; 3. of a causal, having often a causal and often merely a transitive signification; 4. of a desiderative, giving a sense of wishing to the root; and 5. of a frequentative (or intensive), implying repetition, or heightening the idea contained in the root.

b. It will be found, however, in practice, that a great number of these two thousand roots never occur at all in the form of verbs, and not always even in the form of nouns; and that the verbs in real use are comparatively few. Of these, moreover, certain particular roots (such, for example, as 卐 *kṛi,* 'to do') are made to do the work of others, and applied to the expression of the most various ideas by compounding them with prepositions and other prefixes. Nevertheless, theoretically, from every root in the language may be elicited five kinds of verbal bases.

c. The first, or primitive verb, is formed from the root, according to the ten different rules, already given, for the formation of the base in the first four tenses. The second, or passive, is formed according to the rule for the change of the root, required by the 4th class; viz. the addition of *ya* in the first four tenses. The third, or causal, is formed according to the rule for the change of the root, required by the 10th class; viz. the addition of *aya* to the root in all the

tenses excepting the aorist. The fourth, or desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication. The fifth, or frequentative, is formed like the passive, according to the rule required by the 4th class, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for the 3d class. Thus, take the root शुभ् *śubh*, conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, *śobha*, 'to shine;' 2dly, the passive, *śubhya*, 'to be bright;' 3dly, the causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the frequentative or intensive, *śośubhya* or *śośubh*, 'to shine very brightly.'

d. Note, that as every root may be the source of five different kinds of verbs, so every noun may be the source of a class of verbs (not much used) called *nominal verbs.* An explanation of these will be found after frequentatives at 518.

253. It has already been remarked, that the passive can hardly be considered a *voice*, according to the classical acceptation of the term. In Greek and Latin, a verb in the passive voice corresponds in form with the same verb in the active : thus *audior* corresponds with *audio*, ἀκούομαι with ἀκούω, the terminations or system of inflection only being changed. And in Greek, a verb in the passive corresponds with the same verb in the middle voice, both in the form and in the terminations of most of its tenses. But, in Sanskrit, the form of the passive varies entirely in the conjugational tenses from that of the active verb (unless that verb belong to the 4th conjugation), whilst the terminations may sometimes be the same, viz. those of the Átmane-pada. It is rather a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the active verb. Thus the root *bhid*, 'to divide,' is of the 7th class, and makes *bhinatti* or *bhinte*, 'he divides;' *dvish*, 'to hate,' is of the 2d class, and makes *dreshṭi* or *dvishṭe*, 'he hates;' but the passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the active : thus, *bhidyate*, 'he is divided;' *dvishyate*, 'he is hated.' See 243. *a.*

a. In fact, though it is a distinct form of the root, a passive verb is really nothing but a verb conjugated according to the rule for the 4th class restricted to the Átmane-pada : and to say that every root may take a passive form, is to say that roots of the 1st, 2d, 3d, 5th, 6th, 7th, 8th, 9th, and 10th classes may all belong to the 4th, when they yield a passive sense : so that if a root be already of the 4th class, its passive is frequently identical in form with its own Átmane-pada (the only difference being, that the accent in the former is on the syllable *ya*, and not, as in the Átmane of the primitive, on the radical syllable).

b. It might even be suspected, that the occasional assumption of a neuter signification and a Parasmai-pada inflection by a passive verb, was the cause which

gave rise to a 4th class as distinct from the passive. Instances are certainly found of passive verbs taking Parasmai-pada terminations, and some passive verbs (e. g. *jâyate*, 'he is born,' from the root *jan; pûryate*, 'he is filled,' from *prî;* and *tapyate*, 'he is heated,' from *tap*) are regarded by native grammarians as Atmane-verbs of the 4th class *. So that it seems not unlikely, that by making a 4th class, grammarians meant to say that the passive form of verbs, or the addition of *ya* to the root, is also the form that may he used to express a neuter or intransitive signification; the only difference requisite to he made between the two forms being that the one should take the Atmane-pada; the other, the Parasmai-pada inflection. This, at least, is clear that the Parasmai-pada form of the 4th class often yields a neuter signification; and that the Atmane-pada of the same class is identical with the form used to yield a passive sense †. Hence it arises, that many roots appear in the 4th class as neuter verbs, which also appear in some one of the other nine as transitive. For example, *yuj*, 'to join,' when used in an active sense, is conjugated either in the 7th conjugation, or in the causal; when in a neuter, in the 4th. So also, *push*, 'to nourish;' *kshubh*, 'to agitate;' *klis*, 'to vex;' *sidh*, 'to accomplish.'

254. Similarly, although causal verbs are said to be distinct derivatives from the root, they are in point of fact verbs conjugated according to the rule for the 10th class, and inflected either in Parasmai or Atmane. To say, therefore, that every root may take a causal form, is to say that roots of the first nine classes may all belong to the 10th, when they take a causal sense; and that if a root be originally of the 10th class, it can then have no distinct form for its causal, the primitive verb and the causal being in that case identical (see 289). Indeed, it might be conjectured, that the occasional employment of a causal verb in a transitive, rather than a causal sense, was the reason for creating a 10th conjugation. It would certainly simplify the subject, if this conjugation were not separated from the causal; or, in other words, if the addition of *aya* to the root were considered in all cases as the mark of a causal verb; especially as this affix is not the sign of a separate conjugation, in the way of any other conjugational syllable; for it is retained in most of the other tenses of the verb, not only in the first four, just as the desiderative *ish* is retained.

255. The subject of verbs, therefore, will divide itself into two

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* That the passive does occasionally take the terminations of the Parasmai-pada is shown by Professor Bopp, who gives several instances; as, *chidyet* for *chidyeta*, 'it may be cut.' Nala xiv. 6; *mokshyasi* for *mokshyase*, 'thou shalt be liberated.' Other-instances may be found in Westergaard; as, *vidyati* for *vidyate;* and वधुसूवन is used in Nala xx. 39. for 'he was seen.'

† The forms given for the aorists of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be Atmane-verbs of the 4th class), could only belong to passive verbs. The forms given by Westergaard are, *apâdi, abodhi.* See 475.

heads. In the first place, the formation of the base ; 1st of primitive, 2dly of passive, 3dly of causal, 4thly of desiderative, 5thly of frequentative verbs ; with their respective participles. In the second place, the exhibition, at full, of the base, united to its terminations, under each of the five forms of verbs consecutively.

Under the first head will be shown, how the root has to be changed before the terminations can be affixed ; while the mode of affixing the terminations to the root, thus changed, will at the same time be indicated. Under the second head, examples of the five forms of verbs beginning with primitives will appear conjugated in detail ; the base, or changed root, being combined with its terminations in regular sequence.

PRIMITIVE VERBS.

FORMATION OF THE BASE OF THE FIRST FOUR TENSES, IN THE TEN CLASSES.

256. A brief summary of the formation of the base, in the ten classes of verbs, has already been given at 249 ; and a great peculiarity has been noted—that the special rules for forming the base in the ten classes have reference only to the first four tenses, called *conjugational*, viz. the present, imperfect, potential, and imperative.

Remember, that after passing these four tenses the conjugational structure of the base is forgotten ; and in the formation of the bases of the six remaining tenses all roots are as if they belonged to one general conjugation. Hence the last six tenses are called *non-conjugational.* The tenth class alone retains the conjugational structure of the base throughout *most of the non-conjugational tenses ;* but as this class consists chiefly of causal verbs, no confusion can arise from this apparent inconsistency. Of the 2000 roots, more than half belong to the 1st class, about 130 to the 4th, about 140 to the 6th, and all may belong to the 10th (see 289). Of the remaining roots, about 70 belong to the 2d, but not more than 20 are *in common use ;* about 20 to the 3d, of which not half are in common use ; about 24, of which hardly 6 are common, belong to the 7th ; about 30, of which 10 are common, to the 5th ; about 10, of which only 2 are common, to the 8th ; about 52, of which 15 are common, to the 9th.

257. Primitive verbs, therefore, separate themselves into ten classes, according as they form their conjugational tenses agreeably to one or other of the ten rules given at 249 ; and these ten classes may be segregated into three groups, which can be regarded as forming three distinct general conjugations, as follows :

  a. GROUP I. This (like the first class of nouns whose bases end

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in *a* and *á*) is by far the most important and comprehensive, as comprising verbs of the 1st, 4th, 6th, and 10th classes, which agree in making their inflective bases end in *a* (liable to be lengthened to *á*). These also resemble each other in taking substitutions for some of the terminations, after the analogy of nominal bases ending in *a* and *á*. (See the substitutions indicated in the table at 249.)

b. GROUP II. This comprises verbs of the 2d, 3d, and 7th classes, which agree in affixing the regular terminations (at 246) to the final letter of the root, without the intervention of a vowel, after the analogy of the last four classes of nouns whose bases end in consonants.

c. GROUP III, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations (at 246) to the root; but after the intervention of either *u*, *á*, or *í*, preceded by the consonant *n*.

It will simplify the subject to adhere to the above grouping in giving a detailed explanation of the formation of the base under each class of verbs.

258. Observe—Although, to prevent confusion, it is advisable to preserve the Indian classification of verbs into ten classes; yet it is more in unison with the classical idea of a conjugation, to arrange all verbs under three classes and three conjugations, according to the above grouping. The classical student, therefore, may consider that verbs of the 1st, 4th, 6th, and 10th classes constitute his first conjugation; verbs of the 2d, 3d, and 7th classes, his second conjugation; and verbs of the 5th, 8th, and 9th, his third conjugation.

259. In comparing Sanskrit verbs with Greek and Latin, it might be shown that group I, comprising the 1st, 4th, 6th, and 10th classes, answers to the Greek 1st conjugation in ω, the conjugational व *a* being represented in Greek by ο or ε (*tarpámas* = τέρπομεν, *tarpatha* = τέρπετε); and although the Greek 1st conjugation contains more subdivisions than the first group in Sanskrit, yet the inflection of these subdivisions is similar. As to the Sanskrit 10th conjugation, however, it appears to correspond to Greek verbs in αζω and ιζω, which, like the 10th, are generally found in company with other verbs from the same root : thus, καθαρίζω, 'I make pure' (καθαίρω), στενάζω, 'I groan' (στένω), where ζ is substituted for य *y*, as in ζεά for यव *barley.* To this class also may be referred verbs in αω, εω, and οω : thus *párayámi* = περάω, where the *y* has been dropped, and the two *a*'s combined. Latin verbs in *io*, like *audio* &c., seem to be related to the Sanskrit 4th class, as well as to the 10th : thus *cupio* answers to *kupyámi*; and the *i* of *audiebam* answers to the *aya* of the 10th, just as in Prákrit *aya* is contracted into ए *e*. The second and third groups of conjugations in Sanskrit (viz. the 2d, 3d, 7th, 5th, 8th, and 9th) answer to Greek verbs in μι : thus *emi* 2d conj. = εἶμι, *dadámi* 3d conj. = δίδωμι. The 7th conjugation, however, has no exact parallel in

Greek, but many Greek and Latin verbs resemble it in inserting a nasal into the middle of the root; see 342. *a.* The 5th and 8th conjugations answer to Greek verbs in νυ and υ; and νυ and υ are lengthened before certain terminations, just as νυ is gunated in Sanskrit: thus *strinómi* = στόρνυμι, *strinoshi* = στόρνυς, *strinoti* = στόρνυτι, *strinumas* = στόρνυμες, &c. The 9th conjugation answers to Greek verbs in νᾱ (νη): thus *krinámi* = πέρνᾱμι (πέρνημι), *krinimas* = πέρναμες. Compare also Latin forms in *ni*: thus *sterninus* = Sans. *strinámas*, from *stri*, 9th conj.

THE AUGMENT अ *a.*

260. Before considering each group in succession, it should be noted that it is an universal rule in all ten classes that the augment अ *a* be prefixed to the base of the imperfect (1st preterite); and when the base begins with अ *a* or आ *á*, the augment blends with these vowels into *á*, by 31 (just as in Greek ε and ε become η in ἤγειρον, &c.).

a. But when the augment *a* is prefixed to bases beginning with the vowels इ *i*, उ *u*, and ऋ *ri*, short or long, it blends with them into ऐ *ai*, औ *au*, आर् *ár* (instead of *e, o, ar*, by 32). Thus the base इच्छ *ichha* becomes in the 3d sing. imperfect ऐच्छत् *aichhat*, the base ऊह *úha* becomes ओहत *auhata*, and the base ऋध्नो *ridhno* becomes आर्ध्नोत् *árdhnot.*

b. This rule applies to two of the non-conjugational tenses also, viz. the aorist (or 3d preterite) and the conditional. Observe, that the imperfect, aorist, and conditional are the only three tenses that take the augment *a.*

GROUP I.—FORMATION OF THE BASE IN THE 1ST, 4TH, 6TH, AND 10TH CLASSES OF VERBS.

Before entering upon the formation of the base in this group, the student should turn back to the scheme at 247, and recollect that the 1st, 4th, 6th, and 10th classes of verbal bases ending in *a* and *á* take substitutions for some of the terminations (especially, in the potential Parasmai, and in the 2d and 3d dual of the present, imperfect, and imperative, Átmáne-pada), just as nominal bases ending in *a* and *á* require occasional substitutions in the case-affixes. In the 2d sing. imperative they reject the termination *.

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* Probably in consequence of the haste with which 'command' is generally expressed.

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(Group I.)—First class, containing about 1000 primitive verbs.

261. Rule for the formation of the base in the four conjugational tenses. Guṇate the vowel of the root (except when debarred by 28. *b*) before *every termination of all the four tenses*, and affix the vowel उ *a* to the root so guṇated. Remember, that this vowel अ *a* is lengthened into आ *á* before the initial *m* and *v* of a termination, but not when *m* is final, as in the 1st sing. imperfect (1st preterite).

262. Thus, from the root बुध् *budh*, 'to know,' is formed the base बोध *bodha*, lengthened into बोधा *bodhá* before *m* and *v* (Pres. 1.* *bodhá* + *mi* = बोधामि *bodhámi*, *bodha* + *si* = बोधसि *bodhasi*, *bodha* + *ti* = बोधति *bodhati*; Du. 1. *bodhá* + *vas* = बोधावस् *bodhávas*, &c. Átm. Pres. *bodha* + *i* = बोधे *bodhe* by 32, *bodha* + *se* = बोधसे *bodhase*, &c.). See table at 583.

263. Similarly, from the root जि *ji*, 'to conquer' (see 590), comes the base जय *jaya*, liable to be lengthened into जया *jayá*, as before (36. *a*); from नी *ní*, 'to lead,' the bases *naya* and *nayá*; from भू *bhú*, 'to be' (φύω, Lat. *fu*), the bases *bhava* and *bhavá* (Pres. 1. भवामि *bhavámi*, 36. *a*; 2. भवसि *bhavasi*, φύεις, &c., see 584;) from सृप् *srip*, 'to creep,' the bases सर्प *sarpa* and सर्पा *sarpá* (see 28); from कृप् *klrip*, 'to fashion,' the bases कल्प *kalpa* and कल्पा *kalpá*.

a. Note, that *bhú*, 'to be' or 'to become,' is one of the commonest verbs in the language, and like *as*, 'to be,' at 584, 321, is sometimes used as an auxiliary. It is conjugated at full at 585.

264. The base of the imperfect (1st preterite) has the augment अ *a* prefixed by 260 (Impf.* 1. *abodha* + *m* = अबोधम् *abodham*, 2. *abodha* + *s* = अबोधस् *abodhas*, &c.).

265. In the potential the final *a* of the base blends with the initial *i* of the termination by 32 (Pot. 1. *bodha* + *iyam* = बोधेयम् *bodheyam*. So also in the Pres. Átm. (बोधे &c.). See table at 583.

266. In the imperative the termination is rejected in the 2d. sing. (Impv.* 1. *bodha* + *áni* = बोधानि *bodháni*, 2. बोध *bodha*, 3. *bodha* + *tu* = बोधतु *bodhatu*).

267. Roots like पच् 'to cook,' भिक्ष 'to beg,' जीव् 'to live' (603), cannot change their radical vowels (see 27. *a*, 28. *b*), but, as before, affix अ *a*, liable to be lengthened to आ *á* (Pres. 1. पचामि &c. Átm. 1. पचे &c.; Pres. 1. जीवामि &c.).

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* 1. stands for 1st singular; Du. 1. for 1st dual; Pl. 1. for 1st plural, &c.; Impf. for imperfect; Impv. for imperative.

268. There are some roots ending in the Vriddhi ऐ *ai* which cannot be gunated, but suffer the usual change of Sandhi before च *a* and चा *á* by 37; as, from गै 'to sing,' ग्लै 'to be weary,' त्रै Átm. 'to preserve,' ध्यै 'to meditate,' म्लै 'to fade,' are formed the bases *gáya, gláya, tráya, dhyáya, mláya.* See 595. *a.*

269. Some roots of the 1st class form their bases in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses : thus, from स्था 'to stand' (see 587), घ्रा *ghrá*, 'to smell' (588), पा 'to drink' (589), ध्मा 'to blow,' मन 'to repeat' or 'think over,' come the bases तिष्ठ *tishtha,* जिघ्र *jighra,* पिब *piba,* धम *dhama,* मन *mana,* the final *a* being, as before, liable to be lengthened.

a. It should be noted that स्था *sthá* and घ्रा *ghrá* are properly reduplicated verbs of the 3d class at 330. The reduplicated base, by 331, would be *tasthá, jaghrá* ; but as the reduplication is irregular, and the radical *á* gives way to the conjugational *a,* grammarians place these roots under the 1st class. The Greek ἵστημι, on the other hand, has not shortened its radical vowel in the singular.

270. Again, from दृश् 'to see,' गम् 'to go,' यम् 'to restrain,' सद् 'to go, सद् 'to sink,' शद् (Átm. in conj. tenses, Par. in others) 'to fall,' 'to perish,' are formed the bases पश्य *pasya,* गच्छ *gaćhha,* यच्छ *yaćhha,* सीद *síḍa,* सीद *síḍa,* शीय *síya* (Pres. 1. पश्यामि *paśyámi,* &c.).

a. According to Pánini (VII. 3, 78), दा 'to give' may sometimes substitute the base यच्छ *yaćhha* ; and मृ 'to go,' the base धाव *dháva.*

b. गुह् 'to conceal' forms गूह ; ष्ठिव् 'to spit,' ष्ठीव ; मृज् 'to cleanse,' मार्ज (Pres. 1. गूहामि &c.).

c. क्रम् 'to step,' क्लम् 'to tire,' चम् (with चा) 'to rinse the mouth,' lengthen their medial vowels, but the first only in Parasmai (Pres. 1. क्रामामि &c., but Átm. क्रमे).

d. दंश् 'to bite,' रञ्ज् 'to colour,' सञ्ज् 'to adhere,' स्वञ्ज् 'to embrace,' drop their nasals (Pres. 1. दशामि &c., रजामि &c.).

e. जृम्भ् Átm. 'to yawn' makes its base जृम्भ, and even लम्भ Átm. 'to receive' sometimes becomes लभ in Epic poetry.

271. कम् Átm. 'to love' forms its base after the analogy of the 10th class (Pres. 1. कामये &c.), and some other roots add *áya* : thus, from गुप् 'to protect,' गोपाय *gopáya* ; from धूप् 'to fumigate,' धूपाय ; from विद् 'to go,' विदाय ; from पण Átm. (meaning 'to praise,' not 'to wager'), पणाय ; from पन Átm. 'to praise,' पनाय.

a. कुर्द् Átm. 'to play,' like all roots containing *ir* and *ur* compounded with another consonant, lengthens the vowel (Pres. 1. कूर्दे &c.).

(GROUP I.)—*Fourth class, containing about* 130 *primitive verbs.*

272. Rule for the formation of the base in the four conjugational

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* A form त्राहि, as well as त्रायस्व, is found in Epic poetry for the 2d sing. imperative of this root.

tenses. Affix य *ya* to the root. The vowel of the root is not
guṇated, and generally remains unchanged. Remember, that the
inserted य *ya* is liable to become या *yá* before an initial *m* and *v* of
the terminations of the four tenses (but not before the *m* of the
1st sing. imperfect), as in the 1st class at 261.

273. Thus, from सिध् *sidh*, ' to succeed,' is formed the base सिध्य
sidhya (Pres. 1. सिध्य + मि = सिध्यामि *sidhyámi*, 2. सिध्यसि *sidhyasi*,
&c.; Impf. *asidhya* + *m* = असिध्यम् *asidhyam*, &c.; Pot. 1. *sidhya* +
iyam = सिध्येयम् *sidhyeyam*, 2. सिध्येस् *sidhyes*, &c.; Impv. 1. *sidhya* + *áni*
= सिध्यानि *sidhyáni*, &c. Atm. Pres. 1. *sidhya* + *i* = सिध्ये *sidhye*, *sidhya*
+ *se* = सिध्यसे *sidhyase*, &c.). See 616.

274. Similarly, from मा *má*, ' to measure,' the base माय *máya*
(Pres. 1. Atm. *máya* + *i* = माये *máye*, &c.); from क्षिप् *kship*, ' to throw,'
क्षिप्य *kshipya*; from नृत् *nrit*, ' to dance,' नृत्य *nritya*; from डी ' to fly,'
डीय (Pres. Atm. 1. डीये).

275. Roots ending in *am* and *ie*, and one in *ad*, lengthen the vowel; as, from
दिव् *div*, ' to play,' दीव्य *dívya*; from भ्रम् *bhram* (also c. 1), ' to wander,' भ्राम्य
bhrámya; from मद् *mad*, ' to be mad,' माद्य *mádya*. Similarly, क्लम् (also c. 1) ' to
step,' tired; श्रम् ' to endure,' क्लम् ' to grow weary,' tired; तम् ' to be afflicted,' दम् ' to be tamed;'
but *bhram* may optionally form भ्रम्य *bhramya*.

276. If a root contain a nasal it is generally rejected; as, from भ्रंश् ' to fall,'
भ्रश्य *bhrasya*; from रञ्ज् ' to colour,' रज्य; जन् ' to be born' makes जाय *jáya* (Pres.
1. Atm. जाये), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in ओ *o* drop this *o* before the conjugational *ya*; thus, सो *so*, ' to
end,' makes its base *sya*. Similarly, षो ' to cut,' षी ' to sharpen,' दो ' to divide.'

277. The following are anomalous. From जृ ' to grow old,' जीर्य *jírya* from
व्यप् ' to pierce,' विध्य *vidhya*; from मिद् ' to be viscid,' मेद्य *medya*.

Observe—Although this class includes only 130 primitive verbs (generally
neuter in signification), yet every one of the 2000 roots in the language may have
a passive form which follows the Atmane-pada of this class, differing from it only
in the position of the accent, see 253a. *a*.

(GROUP I.)—*Sixth class, containing about 140 primitive verbs.*

278. Rule for the formation of the base in the four conjugational
tenses. Affix the vowel अ *a* to the root, which is not guṇated, and
in other respects generally remains unchanged. Remember, that the
inserted अ *a* becomes आ *á* before an initial *m* and *v* of the termina-
tions of the four tenses (but not before the *m* of the 1st sing. im-
perfect), as in the 1st and 4th conjugations at 261 and 272.

279. Thus, from क्षिप् *kship*, 'to throw,' comes the base क्षिप *kshipa* (Pres. 1. *kshipá* + *mi* = क्षिपामि *kshipámi*, 2. *kshipa* + *si* = क्षिपसि *kshipasi*; Pot. 1. *kshipa* + *iyam* = क्षिपेयम् *kshipeyam*, &c. Átm. Pres. 1. *kshipa* + *i* = क्षिपे *kshipe*; see 635); from तुद् *tud*, 'to strike,' *tuda*; from दिश् *diś*, 'to point out,' दिश *diśa*.

280. Roots in इ, ई, उ or ऊ, ऋ, and ॠ *ṛī*, generally change those vowels into इय् *iy*, उव् *uv*, रिय् *riy*, and इर् *ir* respectively; as, from क्रि, 'to go,' comes the base क्रिय *kriya*; from नु *nu*, 'to praise,' नुव *nuva*; from धू *dhū*, 'to agitate,' धुव *dhuva*; from मृ *mṛ* 'to die,' म्रिय *mriya* (626); from कॄ *kṛī*, 'to scatter,' किर *kira* (627).

a. गॄ *gṛī* 'to swallow' makes either गिर *gira* or गिल *gila*.

281. A considerable number of roots of the sixth class, ending in consonants, insert a nasal before the final consonant in the four tenses; as, from मुच् *much*, 'to let go,' comes the base मुंच *muñcha*; from लिप् *lip* 'to anoint,' लिंप *limpa*; from कृत् *kṛit*, 'to cut,' कृंत *kṛinta*; from सिच् *sich* 'to sprinkle,' सिंच *siñcha*; from लुप् *lup* 'to break,' लुंप *lumpa*. Similarly, पिश् *piś*, 'to form,' 'organize,' विद् *vid* 'to find,' त्रुट् *triś* 'to trouble.'

282. The following are anomalous. From इष् *ish*, 'to wish,' comes the base इच्छ *ichchha*; from ऋच्छ् *ṛichchh* 'to ask,' पृच्छ *pṛichchha*; from भ्रस्ज् *bhrasj* 'to fry,' भृज्ज *bhṛijja*; from वच् *vach* 'to deceive,' विच *vicha*; from व्रश्च् *vraśch* 'to cut,' वृश्च *vṛiśchá*; from गुह् *guh* 'to kill,' गृह *tṛiha*.

a. The roots शद् *śad* and सद् *sad* are sometimes regarded as falling under this class; see their bases at 270.

(GROUP I.)—*Tenth class, containing a few primitive verbs and all causals.*

283. Rule for forming the base in the four conjugational tenses. Guṇate the vowel of the root throughout every person of all the four tenses (except when debarred by 28. *b*), and affix अय *aya* to the root so guṇated. This अय *aya* becomes अय *aya* before initial *m* and *v* of the terminations of the four tenses, but not before *m* of the 1st sing. imperfect.

284. Thus, from चुर् *chur*, 'to steal,' is formed the base चोरय *choraya* (Pres. 1. *chorayá* + *mi* = चोरयामि *chorayámi*, 2. *choraya* + *si* = चोरयसि *chorayasi*, &c.; Impf. 1. *achoraya* + *m* = अचोरयम् *achorayam*, &c., see 638; Pot. 1. *choraya* + *iyam* = चोरयेयम् *chorayeyam*; Impv. 1. *choraya* + *áni* = चोरयाणि *chorayáṇi*, &c., see 58.

285. Roots ending in vowels generally take Vṛiddhi instead of Guṇa; as, from प्री 'to please,' प्रायव *práyaya* (see 485. *a*); from धृ 'to hold,' धारय *dháraya*. But वृ 'to choose' makes वरय *varaya*. This last, however, is generally regarded as a causal.

286. Roots containing the vowel अ *a* before a single consonant generally lengthen this vowel; as, from ग्रस् 'to swallow,' ग्रासय *grāsaya*: but from चष् 'to mark,' चक्षय; from दण्ड 'to punish,' दण्डय.

a. The following, however, do not lengthen the medial *a*, though followed by a single consonant: कथ् 'to say' (कथय); गण् 'to count;' कण 'to sin;' धे 'to tie;' रच् 'to arrange;' पद् Atm. in the sense of 'to surround;' रट् 'to scream;' व्रण 'to wound;' वध् and वञ् in the sense of 'to be lax or weak;' रह् 'to quit;' पद् Atm. 'to go;' गड़ 'to sound;' ध्वन्, स्तन्, स्वन्, 'to sound;' कल् 'to count' (also lengthened in Epic poetry;) वय 'to spend;' and others less common.

287. कृ, 'to celebrate,' 'to praise,' makes कीर्तय (Pres. कीर्तयामि).

288. A few roots with a medial ऋ retain that vowel unchanged; as, from स्मृह् 'to desire,' स्पृहय; मृग् 'to search,' मृगय; मृष् 'to bear,' मृषय (more commonly मर्षय); गृह् Atm. 'to take,' गृहय (also ग्राहय); कृप् 'to pity,' कृपय; but मृज् 'to wipe' takes Vṛiddhi (मार्जय). Some of these may be regarded as nominals.

a. The following also do not gunate their medial vowels: सुख 'to make happy,' बन्ध् 'to bind,' स्फुट् 'to become manifest,' कुण or गुण 'to consult.'

b. There are a few roots of more than one syllable (see 75. *a*) said to belong to the 10th class, viz. भर्त्स् 'to worship,' अवधीर् 'to despise,' संग्राम 'to fight,' कुमार or कुमार् 'to play,' गवेष् 'to search,' विडम्ब 'to imitate,' निवास 'to put on,' कंत्र 'to invite,' आमंत्रय, हिन्दोल, हिंडोल, मंहोल्, to swing; पल्ल्गुल or वल्ल्गुल 'to cut off.' These and a few monosyllabic roots of the 10th class, such as खंड 'to divide,' अर्थ् 'to ask,' मिश्र 'to mix,' चह्न 'to mark,' मूत्र 'to make water,' वृत 'to thread,' वीज् 'to fan,' छिद्र 'to perforate,' शब्द 'to sound,' and others less common, can, according to some grammarians, form their bases optionally with *dpaya*: thus, खंड may make in Pres. i. खंडयामि or खंडयामि.

289. It has been shown that every root may have a causal form, which follows the rule of conjugation of the 10th class; and it has already been remarked at 254, that it may be owing to the fact that there are a number of active primitive verbs not causal in their signification, but conjugated like causals, that a 10th class has arisen as distinct from the causal. In verbs of this class the causal form will generally be identical with the primitive. Again, as some verbs which are really causal in their signification are regarded as belonging to the 10th class, there will often be a difficulty in determining whether a verb he a primitive verb of the 10th conjugation, or a causal verb. Hence the consideration of the 10th conjugation must to a great extent be mixed up with that of the causal form of the root. See the special chapters applicable to causals at 483—488.

a. Observe, that all verbs, whether primitive or causal, which belong to the 10th class, have this great peculiarity, viz. that the conjugational *aya* is carried throughout all the tenses of the verb, non-conjugational as well as conjugational, except only the aorist and the precative, Parasmai-pada (compare 254). For this reason the formation of the base of the non-conjugational tenses of verbs

of the 10th conjugation will not be explained under the general head of the non-conjugational tenses (at 363), but will fall under causal verbs.

b. According to some grammarians all verbs of the 10th class may also belong to the 1st. It has already been pointed out that many verbs of the 10th are also conjugated in other classes; and many may be regarded as nominals.

FORMATION OF THE BASE IN GROUPS II AND III, COMPRISING THE 2D, 3D, 7TH, 5TH, 8TH, AND 9TH CLASSES OF VERBS.

290. Before entering upon the formation of the base in the remaining two groups, the student should turn back to the table at 247, and observe that they take the regular terminations of the memorial scheme, with few substitutions, except in the 3d plur. present and imperative, Átmane-pada, where the nasal is rejected in all six classes.

a. The 3d class, however, owing to the burden occasioned by reduplication, rejects the nasal from the 3d plur. of the Parasmai-pada, as well as from the Átmane-pada, in these two tenses, and takes *us* for *an* in the 3d pl. imperfect.

b. Two roots, moreover, in the 2d class (अद 'to eat' and शास् 'to rule') *, and roots of more than one syllable (as, दरिद्रा 'to be poor,' चकास् 'to shine,' जाग् 'to be awake,' all formed by reduplication), resemble the 3d class in rejecting the nasal from the 3d pl. Parasmai, and taking *us* for *an* in the imperfect.

c. Some roots ending in *d*, as पा, या, and a few others of the 2d class, as विद्, द्विष्, &c., also optionally take *us* for *an* in the imperfect, before which a final *d* is dropped.

291. Observe also, that roots *ending in consonants*, of the 2d and 3d, and all roots of the 7th, and the root हु of the 3d class, take *dhi* (the Greek θι) for *hi* in the 2d sing. imperative† (see 247); and that roots *ending in vowels*, of the 5th, and all roots of the 8th, and roots ending in consonants of the 9th class, resemble the first group of classes at 259, in rejecting this termination *hi* altogether.

292. Again, roots ending in consonants will reject the terminations *s* and *t* of the 2d and 3d sing. imperfect by 43. *a*, changing the final of the root, if a soft consonant, to an unaspirated hard, by 42. *a*; and in other respects changing a final consonant, as indicated at 43. *b*, *c*, *d*, *e*. Thus in ending in त्, द्, ध्, ड्, the 3d person rejects the termination *t* regularly, and ends therefore in simple त्; the 2d person optionally rejects either the termination *s*, and ends therefore in *t*, or the

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* *Sás* probably follows the analogy of reduplicated verbs, on account of its double sibilant. It may have been a contraction of शशस्. So अद may be a corruption of अयस्.

† *Dhi* was originally the only form. Hence in the Vedas युधि (κλῦθι); and in the Mahá-bhárata अपगाहि. *Dhi* then passed into *hi*, as *dhita* passed into *hita*, and *bhúmi* into the Latin *humus*.

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final dental of the root, and ends then in s; ex. gr. *vid*—3d person *avet*, 2d person *avet* or *aves*.

a. If a root end in स् *s*, this *s* must be changed to त् *t* in the 3d person; and may be optionally so changed in the 2d person, see 304. *a.*

b. If a root end in ह् *h*, this final *h* becomes ग् *k* in the 2d and 3d sing. imperfect of roots beginning with द् *d*; in all other roots the final ह् *h* becomes ट् ट् (cf. 305). In both cases the aspiration is thrown back on the first consonant of the root, if this is allowed by the general rule (42. c, 306. *a*).

293. Although comparatively few verbs fall under the last two groups of classes, yet some of these are among the most useful in the language. Their formation presents more difficulties than that of the 1st group, containing the 1st, 4th, 6th, and 10th classes. In these latter the verbal base, although varying slightly in each, preserves the form assumed in the singular before all the terminations of every conjugational tense; but in the last two groups the base is liable to variation in the various persons and numbers of most of the tenses, such variation being denoted by the letter P and other indicatory letters of the memorial scheme at 246, which, be it remembered, are significant only in reference to the second and third groups, and not to the first.

a. In the perfect (2d preterite), however, being a non-conjugational tense, the P is equally significant for verbs of all conjugations. Observe—This P, which usually indicates that in those persons of the tense where it occurs, the verbal base must be guṇated, is generally to be found after light terminations. The 1st, 2d, and 3d sing. Parasmai of the present, imperfect, and perfect are manifestly light terminations. The 3d sing. Parasmai of the imperative is also clearly light. The object, therefore, of the P in these forms is to show, that fulness of form or weight is to be imparted to the root or base before these light terminations, and these only: thus इ *i*, 2d conj., 'to go,' is in the pres. sing. *emi*, *eshi*, *eti*; in du. *inas*, *ithas*, *itas*; in pl. *imas*, &c.: just as in Greek εἶμι, εἶς, εἶσι; ἴτον, ἴτον; ἴμεν, &c.: compare also φημί (for φᾱμι), φῄς, φησί, φᾰτόν, φᾰτόν, φᾰμέν, φᾰτέ, φασί. So again, *stri*, 'to strew,' is in pres. sing. *striṇomi*, *striṇoshi*, *striṇoti*; in du. *striṇunas*, *striṇuthas*, *striṇutas*; in pl. *striṇumas*, &c.: just as in Greek στόρνῡμι, στόρνῡς, στόρνῡτι, στόρνῠτον, στόρνῠτον, στόρνῠμες, &c. Similarly, *krí*, 'to buy,' is in pres. sing. *kríṇámi*, *kríṇási*, *kríṇáti*; in du. &c. *kríṇívas*, *kríṇíthas*, *kríṇítas*, &c., the *d* being heavier than *i*. Compare Greek πέρνᾱμι (πέρνημι), πέρνᾱς, πέρνᾱτι, πέρνᾰτον, πέρνᾰτον, &c. The P stands after the terminations of the first six persons of the imperative, Parasmai and Ātmane, to indicate that even before these heavy terminations the base must be full. Perhaps the reason of this may be that these six forms agree more with the Vedic mood called *Let* than with the other forms of the imperative. See Bopp's Comp. Gr. 722. When a root ending in a consonant is long by nature or position, no

additional weight is necessary, and no Guṇa is then possible (see 28. *b*); but in place of Guṇa, the root or base sometimes remains unmutilated before the light terminations, while mutilation takes place before the heavy. The same holds good in roots ending in *d*: thus *dd* and *dhd* suppress their final vowels before the heavy terminations, and preserve them before the light; see 335, 336. Similarly, *as*, 'to be,' which by 28. *b*. cannot be guṇated, drops its initial vowel before the heavy terminations, retaining it before the light; see 327 and compare 320.

294. Another source of difficulty is, that in the second group (viz. the 2d, 3d, and 7th) the verbal base will generally end in a consonant, as most of the roots in these classes end in consonants, and there is no provision for the interposition of a vowel between the root and the terminations. This group of verbal bases, therefore, will resemble the last four classes of nominal bases; and the combination of the final consonant of a base with the initial *t*, *th*, *dh*, or *s*, of a termination in the conjugational tenses of these three classes requires a knowledge of the laws of Sandhi already propounded, as well as of the following additional rules.

a. Remember, that as regards the initial *m*, *v*, *y*, or vowel of a termination, a hard consonant at the end of a root is not made soft before these letters, but remains unchanged: thus, *vač + mi = vačmi, čekship + vas = čekshipvas,* and *vač + yám = vačyám.* See r. 41. *c.*

295. Observe—The following rules will also apply in forming the conjugational tenses of the Parasmai-frequentative (see 514), and in forming the base of the non-conjugational tenses of *all* the class except the 10th, and in some of the participles; for although in most roots ending in consonants provision is made for the insertion of the vowel इ *i* (see 391) before the terminations of these tenses, yet there is a large class of common roots which reject this inserted vowel, leaving the final of the base to coalesce with the initial consonant of the termination. It will be convenient, therefore, in the following pages to introduce by anticipation examples from the non-conjugational tenses and participles.

Combination of final च *č,* छ *čh,* ज *j,* झ *jh, with* त *t,* थ *th,* ध *dh,* स *s.*

296. Final च *č* and ज *j,* before त *t,* थ *th,* ध *dh,* and स *s,* are changed to क *k* (compare 43. *d*), the क *k* blending with *s* into क्ष *ksh* by 70, and becoming ग् *g* before *dh*: thus, *vač + ti = vakti; vač + thas = vakthas; vač + si = vakshi; moč + syámi = mokshyámi; muč + ta = mukta;*

tyaj + ta = tyakta ; *tyaj + syámi = tyakshyámi.* The same applies to final ज *jh*, but this is not likely to occur.

a. Similarly, final छ *chh* before *s* ; as, *prach + syámi = prakshyámi.*

297. But a final छ *chh* and ज *j* are sometimes changed to ष *sh* before त *t*, थ *th* ; and त *t*, थ *th*, then become ट *ṭ*, ठ *ṭh* : thus, माष् + ति = माष्टि ; मृज् + थस् = मृष्ट ; मृज् + ta = मृष्ट ; प्रच्छ् + tá = प्रष्ट.

a. Similarly, a final ज *j* may be changed to ड *ḍ* before ध *dh*, which then becomes ड्ढ *ḍḍh.*

b. भ्रस्ज् 'to fry,' मस्ज् 'to be immersed,' and व्रस्च् 'to cut,' reject their last consonant, and the first two are treated as if ending in ज, the last as if ending in छ. See 632, 633, 630.

Combination of final ध *dh*, भ *bh*, with त *t*, थ *th*, स *s.*

298. Final ध *dh* and भ *bh*, before त *t* and थ *th*, are changed, the one to द *d*, the other to ब *b*, and both *t* and *th* then become ध *dh* : thus, *rundh* with *tas* or *thas* becomes equally रुन्द्धस् = रुणद्धि *runddhas* ; *labh + táhe* = रब्धाहे *labdháhe* ; *bodh + táhe* = बोद्धाहे.

Note—A similar rule applies to final घ *gh*, which must be changed to न *g*, but this can rarely occur.

a. Observe—When final ध *dh* is preceded by a conjunct न *n*, as in *rundh*, then the final *dh*, which has become द (before *t* and *th* changed to *dh*), may optionally be rejected ; so that *rundh + tas* = रुन्द्धस् or रुन्धस् ; *rundh + tam* = रुन्द्धं or रुन्धं.

299. Final ध *dh* and भ *bh*, before स *s*, are changed by 42, the one to त *t*, the other to प *p* : thus, रुणध् *ruṇadh* + सि *si* becomes रुणत्सि *ruṇatsi* ; *sedh + syámi = setsyámi* ; *labh + sye = lapsye.*

a. If the initial of the syllable containing the final aspirate be *g*, *d*, *b*, or *d*, then the aspirate, which has been rejected in the final, is thrown back on the initial ; as, बोध् *bodh* + स्ये *sye* = भोत्स्ये *bhotsye* ; दध् *dadh* + स्व = धत्स्व : and in the case of दध the same applies before *t* and *th*, against 298. See 336, 664. Cf. θρέψω from τρέφω.

b. The aspirate is also thrown back on the initial, when final *dh* is changed to *d*, before the terminations *dhve* and *dhvam.* See 336, 664.

Combination of final श *ṣ*, ष *sh*, स *s*, with त *t*, थ *th*, स *s*, ध *dh.*

300. Final श *ṣ*, before त *t* and थ *th*, is changed to ष *sh* : and the *t*, *th*, take the cerebral form ट *ṭ*, ठ *ṭh* : thus, ईश् + te = ईष्टे ; and द्वेष् + thás = द्वेष्ट.

301. Similarly, final ष *sh*, before त *t* and थ *th*, requires the change of *t*, *th*, to ट, ठ: thus, द्वेष् + ति = द्वेष्टि; and द्विष् + थस् = द्विष्ठस्.

302. Final ज *j* or श *sh*, before स *s*, is changed to क *k* by 43. *e*, the स *s* then becoming ष *sh* by 70: thus, वच् + सि = वक्षि; द्वेष् + सि = द्वेक्षि; द्रुश् + स्यामि = द्रक्ष्यामि.

a. Final ज *ksh* is also changed to क *k*; as, चष् + से = चक्षे.

303. Final ज *s* or श *sh*, before ध *dh*, is changed to ग *d*, the श *dh* becoming ढ *dh* by 51: thus, द्वेष् + धि = द्विड्ढि. Similarly, द्विष् + ध्वम् = द्विड्ढम्. A final ज *j* may also follow this rule; see 632, 651.

a. Final श *ksh* also becomes ग, *k* being dropped; as, चष् + ध्वे = चड्ढ्वे.

304. Final ह *h*, before ध *dh*, is either dropped or changed to ग *d*: thus, *cakdh* + *dhi* = either चकाधि *cakddhi* or चग्धि *cakddhi*; ग्राम् + *dhi* = ग्राधि; द्विह् + *dhi* = द्विग्ध or द्विड्ढ, see 658, 673.

a. Before स *s* it is changed to ग *t*; as, *vas* + *syāmi* = *vatsyāmi*. So optionally in 2d sing. impf. of ग्राम्, *asās* + *s* = *asāls* = *asāt* (or *asās*).

Combination of final ह *h* with त *t*, थ *th*, स *s*, ध *dh*.

305. In roots beginning with द *d*, like दुह् *duh*, 'to milk,' final ह *h* is treated as if it were घ *gh*, and is changed to ग्ग *g* before त *t* and थ *th*, and both *t* and *th* then become ध *dh*: thus, दुह् *duh* + *ta* or *thas* becomes equally दुग्ध *dugdhas*; दह् *dah* + *tāmi* = दग्धामि *dagdhámi*.

Note—In the root नह् the final *h* is treated as if it were ध *dh*, and becomes ग्ध *d*, after which *t* and *th* both become ध. See 624.

a. But if a root begin with any other letter than द *d* or न *n*, then its final ह *h* is changed, and both the त *t* and थ *th* of the termination become ध *dh*. Moreover, to compensate for the rejection of the final *h*, a radical vowel (except *ri*), if not gunated, is lengthened, and in the roots सह् *sah* and वह् *vah*, 'to bear,' changed to *o*; as, मुह् + *ta* = मुढ; दह् + *ta* = लेढ; लेह् *leh* + *ti* = लेढि *leḍhi*; रोह् + *tāmi* = रोढामि; *sah* + *tá* = सोढा; *vah* + *tá* = वोढा. But गुह् + त = गूढ (Pān. VI. 3, 111).

b. दुह् *duh* 'to injure,' गुह् 'to be foolish,' लिह् 'to love,' मुह् 'to vomit,' optionally follow either 305 or 305.*a*.

306. Final ह *h*, before ष *s*, follows the analogy of final ज *s* and श *sh*, and is changed to क *k*, which blends with स *s* into ष *ksh*: thus, लेह् *leh* with *si* becomes लेक्षि; रोह् + *syāmi* = रोक्ष्यामि. Similarly, in Latin, final *h* becomes *k* before *s*; as, *vekstt* (*vexit*) from *veho*.

a. And if the initial of the syllable ending in ह *h* be द *d*, ग *g*, ब *b*,

or इ द् (the two latter, however, are not likely to occur), then the final ह् *h* is still changed to क् *k* before *s*; but the initial द् *d* and ग् *g* are aspirated according to the analogy of 42. *c*; thus, दोह् *doh* + सि *si* = धोषि; दह् *dah* + स्यामि = धक्ष्यामि; अगुह् *aguh* + सम् = अघुक्षम्.

b. In the root नह् *nah* final ह् *h* is treated as if it were *dh*, and becomes न् *t* before स् *s.* Compare 182. *e*, and see 624.

c. In roots beginning with द् *d*, like दुह् *duh* and दिह् *dih*, final ह् *h* becomes ग् *g* before *dh*; i.e. before the *dhi* of the 2d sing. imperative, and before the terminations *dhve* and *dhvam* (see *d.* below): thus, दुह् *duh* + धि = दुग्धि dugdhi. And in a root beginning with *n*, like नह् *nah*, final *h* becomes *d* before these terminations.

But if the root begin with any other letter than द् *d* or न् *n*, then final ह् *h* is dropped, and the व् *dh* of the termination becomes ढ् *dh*, the radical vowel (except ऋ *ri*) being lengthened: thus, लिह् *lih* + धि = लीढि; *lih* + *dhvam* = लीढ्वं. An option, however, is allowed in the case of the roots at 305. *b*.

d. And 306. *a.* applies before *dhve* and *dhvam*, when final ह् *h* becomes ग् *g* or is dropped, although not before *dhi* of the imperative: thus, *duh* + *dhve* = धुग्ध्वे dhugdhve; and *aguh* + *dhvam* = अघुढ्वं aghúdhvam.

(Group II.)—*Second class, containing* 70 *primitive verbs.*

(See rr. 290, 291, 292.)

307. Rule for forming the base in the four conjugational tenses. Guṇate the vowel of the root (except when debarred by 28. *b*) in the *strong forms*, or before those terminations only which are marked with P in the memorial scheme at 246. Before all the other terminations the original vowel of the root must be retained by 293. *a.*

Remember, that no vowel is interposed between the root and the terminations. Compare Greek verbs like εἶμι, φημί, &c. See 258. *a*, 294.

308. Thus, from विद् *vid*, 'to know' (Greek εἴδω, ἴδον, Lat. video), is formed the base of the singular present *ved* (1. *ved* + *mi* = वेद्मि vedmi, &c.), and the base of the dual and plural *vid* (Du. 1. *vid* + *vas* = विद्वस् *vidvas*, &c.; Pl. 1. *vid* + *mas* = विद्मस् *vidmas*, &c.). So also the base of the imperfect *aved* and *avid* (1. *aved* + *am* = avedam, 2. *aved* + *s* = *avet* or *aves* by 43. *a.* and 292); the base of the potential *vid* (1. *vid* + *yám* = विद्याम् *vidyám*, &c.); and the base of the imperative

ved and *vid* (1. *ved* + *áni* = *veddni*, 2. *ved* + *dhi* = *viddhi* 291, *ved* + *tu* = *vettu*; Du. 1. *ved* + *áva* = *veddva*, &c.*). See the table at 583.

a. A contracted form of the perfect of *vid* (365) is sometimes used for the present: thus, Sing. *veda*, *vettha*, *veda*; Du. *vidra*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. a. Compare the Greek οἶδα or Ϝοῖδα from the root Ϝιδ (εἴδω), also used with a present signification; and the Latin *vidi*, *vidisti*, &c. Cf. also the present *vidmas* with ἴδμεν (ἴσμεν), *vittha* with ἴστε, and *viddhi* with ἴσθι. Compare also the old English verb 'to wit.'

309. Similarly, from द्विष्, 'to hate,' come the bases *dvesh* and *dvish* (Pres. 1. द्वेष्मि, Du. 1. द्विष्वस्, &c.; see 657).

310. So also, from इ, i, 'to go,' come the bases *e* and *i* (Pres. 1. एमि *emi*, cf. εἶμι, 2. एषि 3. एति *eti*; Pl. 1. इमस्, ἴμεν, see 645).

a. जागृ 'to awake' makes, in the same way, *jágar* and *jágri* (Pres. 1. जागर्मि, &c.; Du. 1. जागृवस्; Impf. 2, 3. अजागः or अजागर्; Du. 3. अजागृताम्; Pl. 3. अजागरुस्; Pot. 1. जागृयाम्; Impv. 3. जागर्तु; Pl. 3. जागृयुस् 290. b).

311. The preposition अधि *adhi*, 'over,' prefixed to the root इ i, 'to go,' gives the sense of 'to read' (Átmane-pada only): इ then becomes *iy* (compare 123) and blends with *adhi* into अधीय *adhíy* before the vowel-terminations of the pres., impf., and pot. Before the consonantal terminations it becomes अधी *adhí*. (Hence the Pres. 1. अधीये, 2. अधीषे, 3. अधीते; Du. 1. अधीवहे, &c.; Pl. 3. अधीयते; Impf. 1. *adhi* + *a* + *iy* + *i* = अध्यैयि by 260. a, 2. अध्यैथाः, 3. अध्यैत; Du. 1. अध्यैवहि, 2. अध्यैयाथाम्; Pot. 1. अधीयीय, अधीयीथाः, &c.; Impv. 1. *adhi* + *e* + *ai* = अध्यै by 36. a, 2. अधीष्व, &c.)

a. The preposition आ *á* is prefixed to the root इ i, according to the usual rules of Sandhi, and gives the sense of 'to come': thus, Pres. एमि, एषि, एति; एयस्, &c.; Impf. आयम्, ऐस्, ऐत; Pot. एयाम्, इयाम्, &c.; Impv. आयानि, आहि, एतु, &c. Again, the prep. अप *apa* prefixed gives the sense of 'to go away:' thus, Pres. अपैमि, &c.: and the prep. अव gives the sense of 'to know;' as, Pres. अवैमि.

312. So also other roots in ई *í* and उ *u* or ऊ *ú* change these vowels to *iy* and *uv* (compare 123 and 125. a) before the vowel-terminations; as, from ची *cí*, 'to go,' come *ce*, *ci*, and *ciy* (Pres. 1. चेमि, &c.; Du. 1. चीयवस्; Pl. 3. चियन्ति)†. Similarly, सु, 'to bring forth' (Átmane only), makes in Pres. S. Du. Pl. 3. सूते, सुवाते, सुवते; and in Impv. S. Du. Pl. 1. सुवे, सुवावहै, सुवामहै, Guṇa being suppressed.

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* The imperative of *vid* is optionally formed with the syllable *ám* and the auxiliary verb *kri* (compare 384): thus, S. 3. विदांकरोतु or विदांकरोतु. Páṇini III. 1, 41. And this root may optionally insert *r* in the 3d pl. Átm. of the pres., impf., and impv.: thus, विदते or विद्रते, अविदत or अविद्रत, विदतां or विद्रताम्.

† According to some the 3d pl. impf. of ची is चियन् as well as चियन्.

313. ष्टु *stu,* 'to praise;' हु *hu,* 'to join,' 'to mix;' and रु *ru,* 'to sound'—follow 312, but take Vriddhi instead of Guṇa before the consonantal P terminations*. Hence the bases ष्टौ *stau,* ष्टु *stu,* and ष्टुव् *stuv;* see 648. Before the vowel P terminations both Vriddhi and Guṇa are generally (but not always) suppressed, and व substituted, as in ष at 312. Note, that these roots may optionally insert an ई *i* before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *i* is inserted before *all* the consonantal-terminations; and, according to others, before all the consonants, except य *y, r,* or *m,* not followed by an indicatory P.

314. ब्रू *brū,* 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts an ई *i* after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the bases ब्रवि *bravi,* ब्रू *brū,* ब्रुव् *bruv.* See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st sing. impf., which may be either ब्रवं or ब्रुवं.

315. शी *śī,* 'to lie down,' 'to sleep' (Ātmane only), guṇates the radical vowel before *all* the terminations, and inserts *r* in the 3d pl. pres., impf., and imperative, after the analogy of the 3d pl. potential. See 646.

316. कृ *kṛi,* 'to cover,' takes either Vṛiddhi or Guṇa of the final उ *u* before the consonantal P terminations, except before the 2d and 3d sing. of the impf., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st sing. impf. Hence the bases *urṇau, urṇo, urṇu,* and *urṇuv* (Pres. Par. 1. कोर्णोमि or कोर्णोमि; Du. 1. कोर्णुवः; Pl. 3. कोर्णुवन्ति, see 290. *b* ; Impf. 1. कोर्णवं or कोर्णुवं by 260. *a,* 2. कोर्णोः, &c.; Pot. 1. कोर्णुयां; Impv. S. 1. कोर्णवानि, 3. कोर्णोतु or कोर्णुतात्. Pres. Ātm. 3. कोर्णुते, कोर्णुवाते, कोर्णुवते).

317. या *yā* 'to go,' पा *pā* 'to protect,' अद् *ad* 'to eat' (*edo*), आस् *ās* 'to sit,' Ātm. and other roots having *a* or *ā* for their vowels, cannot be changed, but are themselves the inflective bases (Pres. 1. या *yá+mi* = *yámi,* see 644; 2d अद् *ad+mi* = *admi,* 2. अद्+सि = *atsi,* 3. अद्+ति = *atti;* Du. 3. अद्+तस् = *attas,* &c., see 652). With *atti* compare Lat. *edit.*

a. आस् *ās* 'to sit' is similar; thus *ās + e = āse, ās + se = āsse, ās + te = āste.* The final of *ās* is dropped before *dh,* hence Pl. 2. आध्वे *ādhve,* &c.

b. अद् *ad* 'to eat,' before the terminations of the 2d and 3d sing. imperfect, inserts the vowel अ *a* by special rule, see 652; and some other roots of this class require peculiar changes, as follows :—

318. दरिद्रा *daridrā,* 'to be poor,' follows 290. *b,* making its base *daridri* before the consonantal terminations not marked with P, and *daridr* before *ati, us, atu* (Pres. S. Du. Pl. 3. दरिद्राति, दरिद्रितस्, दरिद्रति; Impf. 1. अदरिद्रां; Pl. 3. अदरिद्रुः; Pot. 3. दरिद्रियात्; Impv. 1. दरिद्राणि; Du. 1. दरिद्रिव; Pl. 3. दरिद्रतु).

319. दीधी *dīdhī,* 'to shine' (Ātm.), and वेवी *vevī* 'to go' (Ātm.), change their final to *y,* and not to *iy,* before the vowel-terminations (compare 312); but in the poten-

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*That is, the terminations marked with P, which begin with consonants.

tial the final ś coalesces with the ḍh of the terminations (Pres. Sing. 1. वेष्मि; वेषे; Pl. 3. वेध्वे; वेधम् : Pot. 1. वेधीय, &c.).

320. वच् *vach*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal terminations, in conformity with 176; but not before the soft (except म्) by 294. *a*. It is defective in the 3d pl. present and imperative, where its place must be supplied by ब्रू at 314, 649. Hence the bases *vach* and *vak*. See 650.

321. मृज् *mṛj*, 'to cleanse,' is vṛiddhied in strong forms, and optionally before the vowel-terminations having no P. Hence the bases *mārj* and *mṛj*. See 651.

322. रुद् *rud*, 'to weep,' besides the usual Guṇa change before the P terminations, inserts the vowel इ *i* before all the consonantal terminations except य्, and optionally *a* or इ *i* in the 2d and 3d sing. impf. Hence *rodi, rudi, rud*. See 653.

a. खप् 'to sleep,' श्वस् and अन् 'to breathe,' and जक्ष् 'to eat,' are similar, but without Guṇa. The last obeys 290. *b*. In the Epic poems, forms like खपामि are found as well as खपिमि, while in the Veda other roots besides the above five insert *i* (as खोदिमि, रुदिति, ख्वसिति, ख्वरिति, &c.).

323. हन् *han*, 'to kill,' makes its base ह *ha* before *t* or *th* (by 57. *a*); घ्न *ghna* before *anti, an, antu*; and ज *ja* before हि. The last change is to avoid the proximity of two aspirates. See 654, and compare 331. *b*.

324. वश् *vaś*, 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 293. *a*); and वश् *uś* becomes उष् *ush* before *t* and थ् by 300. See 656.

325. ईश् *īś*, 'to rule' (Ātmane only), and ईड् *īḍ*, 'to praise' (Ātm.), not guṇated by 28. *b*, insert the vowel इ *i* between the root and the terminations of the 2d person in *se, dhe*, and ध्व (ईड्—Pres. 1. ईडे, 2. ईडिषे, 3. ईट्टे (see 48. *b*); Du. 1. ईड्वहे; Pl. 2. ईडिध्वे; Impf. 3. ऐड्ट, &c.; Pot. 1. ईडीय, &c.; Impv. 1. ईडे, 2. ईड्ष्व, 3. ईट्टाम्; Impf. 3. ऐट, &c.; Impv. 3. ईशो, &c.).

326. चक्ष् *chaksh*, 'to speak' (Ātm.), drops the penultimate क before all consonantal terminations, except those beginning with म or व (Pres. 1. चक्षे, 2. चक्षे = चष्षे, 3. चष्टे, &c., see 302. *a*, 303. *a*; Impf. 3. अचष्ट; Pot. 3. चक्षीत). Kātyāyana considers क्षा the original root, whence is formed ख्या; the latter being substituted for चक्ष् in the non-conjugational tenses.

327. चक्ष *chaks*, 'to be' (Parasmai-pada only), a very useful auxiliary verb, follows 293. *a*, and rejects its initial *a*, except before the P terminations. The 2d pers. sing. of the pres. is चष्टि for चसि. The impf. has the character of an aorist, and retains the initial *a* throughout, and inserts ई *ī* before the *s* and *t* of the 2d and 3d sing. ; see 584. The 2d sing. imperative substitutes *e* for *as*, and takes the termination *dhi*. This root is found in the Ātmane-pada, with the prepositions *vi* and *ati*, when the Present is Sing. व्यतिहे, -से, -ते; Du. -सहे, -साये, -साते, -सहे, -ध्वे, -साते; Pot. S. 1. व्यतिसीय, &c. (Pāṇ. VIII. 3, 87). See 584.

328. शास् *śās*, 'to rule,' in Parasmī (but not in Ātmane), changes its vowel to इ *i* before the consonantal terminations having no P, except that of the 2d sing.

x

Impv. Before that and all vowel-terminations, as well as in the strong forms, the vowel of the root remains unchanged; and, after इ, ष becomes ण by 70. Hence the bases शास् and शिष्. See 658.

a. चकार, 'to shine,' in Pres. 1. चकाशि, 2. चकाशि, 3. चकाशि; Pl. 3. चकाशति (290. *b*); Impf. 1. अचकाश, 2. अचकाश or अचकाट् (292. *a*), 3. अचकाट्; Du. 1. अचकाश्व; Pl. 3. अचकाशुस्; Pot. 1. चकाश्याम्; Impv. 1. चकाशानि, 2. चकाशीहि or चकाड्ढि (304), 3. चकाशु; Du. 1. चकाशाव, 2. चकाशतम्; Pl. 3. चकाशतु.

329. दुह् *duh,* 'to milk,' and लिह् *lih,* 'to lick,' form their bases as explained at 305, 306. They are conjugated at 660, 661.

(GROUP II.)—*Third class, containing about 20 primitive verbs.*

RULES OF REDUPLICATION.

Applicable to the 3d class and to all reduplicated forms, such as the perfect (or 2d pret.), aorist (or 3d pret.), desiderative, and frequentative.

330. In doubling a root the initial consonant and first vowel are generally repeated, as *lilip* from *lip,* but there are special rules;

331. 1st, As to consonants. A corresponding unaspirated letter is substituted for an aspirate: thus, द *d* for ध *dh.* So in Greek τ is repeated for θ; as, θύω, τέθυκα, &c.

a. The palatal च *c* is substituted for the gutturals क *k* or ख *kh*; and the palatal ज *j* for the gutturals ग *g,* घ *gh,* or ह *h.*

b. Note—हन्, 'to kill,' and ग, 'to go,' substitute घ *gh* for ह when reduplicated.

c. If a root begin with a double consonant, the first consonant only, or its substitute, is repeated; but if with a double consonant, whose first is a sibilant and whose second is hard, the second, or its substitute, is reduplicated: thus, च *c* for क *ksh;* स *s* for स्य *sy;* न *j* for ह्र *hr;* त *t* for स्थ *sth;* च *c* for स्क *sk;* प *p* for स्प *sp.*

d. 2dly, As to vowels. A short vowel is repeated for a long, and diphthongal sounds are represented by their short equivalent: thus, अ *a* is reduplicated for आ *â;* इ *i* for ई *î,* ऋ *ri,* ॠ *rî,* ए *e,* and ऐ *ai;* उ *u* for ऊ *û,* ओ *o,* and औ *au.* In certain cases ई *i* is also repeated for *a* and *â,* as being a lighter vowel.

e. Note—शुच्, 'to shine,' makes *didyut* for *dudyut.*

f. Observe—As a general rule, the reduplicated syllable has a tendency to lighten the weight of the radical syllable.

g. Observe also, that when a form has once been reduplicated, it is never reduplicated again in forming other derivatives from it (see 517. *a*), and that when roots which have to be reduplicated have any changed form, this modified form is taken

in the reduplication rather than the original root: thus सृ, 'to remember,' being changed to ससृ in the desiderative, the vowel of the root does not appear in the reduplication (सुस्मूः).

Formation of the base.

332. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the root, and guṇate the vowel of the *radical syllable* before the P terminations only, as in the 2d conjugation, by 293. *a*.

Observe—This class resembles the 2d in interposing no vowel between the root and terminations. It is the only class that necessarily rejects the nasal in 3d plur. Parasmai-pada, by 290. *a*, and takes *us* for *an* in 3d plur. imperfect Parasmai, before which *us* Guṇa is generally required. See 290, 291, 292.

Thus, from भृ *bhri*, 'to bear' (φέρω, *fero*), is formed the base of the present singular बिभर् *bibhar* (1. *bibhar + mi* = बिभर्मि), and the base of the dual and plural बिभृ *bibhṛi* (Du. 1. *bibhṛi + vas* = बिभृवस्; Pl. 1. *bibhṛi + mas* = बिभृमस्; Pl. 3. *bibhṛi + ati* = बिभ्रति by 34 and 290). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhṛimas* that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भी *bhí*, 'to fear,' come the two bases बिभे *bibhe* and बिभी *bibhí*; from हु *hu*, 'to sacrifice,' the two bases जुहो *juho* and जुहु *juhu*. The former of these roots may optionally shorten the radical vowel before a consonant, when not guṇated. See 666. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2d sing. imperative. See 662.

a. ह्री, 'to be ashamed,' is like भी, but changes its final ई to इय् *iy* before the vowel-terminations, in conformity with 123. *a.* See 666. *a.*

334. ऋ *ri*, 'to go,' is the only verb in this class that begins with a vowel. It substitutes इय् *iy* for ऋि in the reduplication, and makes its bases इयर् *iyar* and इयृ *iyṛi* (Pres. S. Du. Pl. 3. इयर्ति, इयृतस्, इयृति; Impf. 1. ऐयरं, 2. ऐयर्, 3. ऐयर्; Du. 3. ऐयृतां; Pot. 3. इयृयात्; Impv. 1. इयृताति).

335. दा *dá*, 'to give' (δίδωμι, *do*), drops its final *d* before all excepting the P terminations. Hence the bases दद्द् *dadd* and दद् *dad*. It becomes दे *de* before the *hi* of the imperative. See 663.

336. धा *dhá*, 'to place' (τίθημι), is similar. Hence the bases दध्द् *dodhd* and दध् *dadh*; but *dadh* becomes धत् before *t*, *th*, and *s*; and *dhad* before *dhve* and *dhvam* by 299. *a, b*; and *dhe* before the *hi* of the imperative. See 664.

337. हा *há*, 'to abandon,' changes its final *á* to ई *í* before the consonantal

terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the potential. Hence the bases जका, jahi, jah. Before *hi* of the imperative the base is optionally जहा, jahi, or jah. According to some authorities, जही may be shortened into जहि in the present, imperfect, and imperative. See 665.

338. मा *mā*, 'to measure' (Ātm.), and हा *hā*, 'to go' (Ātm.), make their bases मिमी *mimī* and जही *jihī* before the consonantal terminations not marked with P. Before the vowel-terminations their bases are *mim* and *jih* (Sing. Du. Pl. 3. मिमिहिते, मिमाते, मिमते; Impf. 3. अमिमहित; Imprv. 3. मिमीहिताम्). See मा at 664. *a*.

339. जन् *jan*, 'to produce' (Parasmai-pada), rejects the final nasal (see 57. *a*), and lengthens the radical *a* before *t* and *th* and *ki*, and optionally before *y*. Before consonantal terminations beginning with *m* or *v* the radical *jan* remains, but before vowel-terminations not marked with P the medial *a* is dropped, and the nasal combining with *j* becomes palatal (compare the declension of *rājan* at 149). Hence the three bases *jajan*, *jajā*, and *jajñ*. See 666. *b*.

340. भस् *bhas*, 'to eat,' 'to shine,' like *jan*, rejects the radical *a* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 42 (Pres. S. Du. Pl. 3. बभस्ति, बभस्तस्, बभ्सति). The same contraction takes place before terminations beginning with त, थ्य, but the final *s* is then dropped, and the usual rules of Sandhi applied : thus, बभ्स् + ताम् = बप्ताम् by 296.

341. निस् 'to purify,' विस् 'to separate,' and पिस् 'to pervade,' 'to penetrate,' gunate the reduplicated syllable before *all* the terminations, and forbid the usual Guṇa of the radical syllable before terminations beginning with vowels, as in the 1st sing. impf. and the 1st sing. du. pl. imprv. (Pres. 1. नेनेज्मि, 2. नेनेक्षि, 3. नेनेक्ति, &c.; Du. 1. नेनिज्वस्, &c.; Pl. 1. नेनिज्मस्, &c.; Impf. 1. अनेनेजम्, 2. अनेनेक्, &c.; Pl. 3. अनेनिजुस्, &c.; Imprv. 1. नेनिजानि; Du. 1. नेनिजाव; Pl. 1. नेनिजाम.

(Group II.)—*Seventh class, containing about* 24 *primitive verbs.*

342. Rule for forming the base in the four conjugational tenses. Insert न *na* (changeable to ण *ṇa* after *ri* &c. by 58) *between* the vowel and final consonant * of the root before the P terminations, and न् *n* (changeable to ङ, म, ण, ञ, or Anusvāra †, according to the consonant immediately succeeding) before all the other terminations.

Observe—This class resembles the 2d and 3d in interposing no vowel between the final consonant of the root and the terminations.

a. Similarly, *n* is inserted in certain Greek and Latin roots ; as, μαθ, μανθάνω ; λαβ, λαμβάνω ; θιγ, θιγγάνω ; *scid, scindo ; fid, findo ; tag, tango ; liq, linquo,* &c. See 258. *a.*

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* All the roots in this class end in consonants.

† The change to Anusvāra will take place before sibilants and ह. See 6. *b.*

343. Thus, from भिद् bhid, 'to divide,' ' to break,' is formed the base of the present tense singular भिनद् bhinad, and the base of the dual and plural भिन्द् bhind, changeable to bhinat and bhint by 46 (1. bhinad + mi = भिनद्मि, 3. bhinad + ti = भिनत्ति; Du. 1. bhind + ras = भिन्द्रस्, 3. bhind + tas = भिन्त्तस् or भिन्तस्; Pl. 3. bhind + anti = भिन्दन्ति). See the table at 583.

344. Similarly, from रुध् rudh, 'to hinder,' the two bases रुणध् ruṇadh and रुन्ध् rundh, changeable to ruṇat, ruṇad, and rund (1. ruṇadh + mi = रुणध्मि, 2. ruṇadh + si = रुणत्सि, 3. ruṇadh + ti = रुणत्ति; Du. 3. rundh + tas = रुन्द्धस्); see 671. So also, from पिष् piṣ, 'to grind,' the two bases पिनष् pinaṣ and पिंष् piṃṣ (Pres. 3. पिनष् + ति = पिनष्टि; Impv. 2. पिंष् + धि = पिंद्धि or पिंढि).

345. Observe—Roots ending in न् t and द् d may reject these letters before th, t, and dhi, when n immediately precedes; hence भिनष् may be written for भिनत्स्, भिन्धि for भिन्द्धि. Similarly, रुन्ध्म् may be written for रुन्द्ध्म्, see 298. a; and on the same principle गृणम् is written for गृणद्स् from गृह, see 674.

346. भुज् bhuj, 'to eat,' युज् yuj, 'to join,' विष् viṣ, 'to distinguish,' conform to 296. Hence, from bhuj come bhunaj and bhunj, changeable to bhunak and bhun-k, see 668. a.

347. भञ्ज् bhañj, 'to break,' वञ्ज् vañj, 'to anoint,' उन्द् und, 'to moisten,' इन्ध् indh, 'to kindle,' हिंस् 'to injure,' तञ्च् tañc or तञ्ज् 'to contract,' fall under this class; but the nasal belonging to the root takes the place of the conjugational nasal, and becomes न na in the strong forms. Hence, from bhañj come the two bases bhanaj and bhañj, changeable to bhanak and bhan-k; from und come unad and und (Pres. 3. unatti, unttas, undanti; Impf. 1. aunadam, 2. aunas, 3. aunat; Du. 3. auntām, &c.). See 669, 668, 673. Similarly, from इन्ध् indh, Pres. 1. inddhe, 2. intse, 3. inddhe; Pl. 3. indhate; Impf. 1. ainddhās, 3. ainddha; Impv. 1. inadhai, &c.

348. हन् han, 'to strike,' 'to kill,' inserts न inserted न before all the P terminations, except in 1st sing. impf. and 1st sing. du. pl. imperative. See 674.

GROUP III.—FORMATION OF THE BASE IN THE 5TH, 8TH, AND 9TH CLASSES OF VERBS.

(Group III.)—Fifth class, containing about 30 primitive verbs.

349. Rule for forming the base in the four conjugational tenses. Add नु nu (changeable to नो by 58) to the root, which must be guṇated into नो no (changeable to नो) before the P terminations (293. a). Roots ending in consonants add nuv, instead of nu, to the root before the vowel-terminations. Roots ending in vowels may drop the u of nu before initial v and m (not marked with P), and always reject the termination hi of the imperative. See 291.

a. This change of *nu* to *no* is supplied in the corresponding Greek affix νυ, by lengthening the υ, as in ζεύγνῡμι, ζεύγνῠμεν; δείκνῡμι, δείκνῠμεν. See 258. *a.*

350. Thus, from चि *ci,* 'to gather,' are formed the bases *cino* and *cinu* (Pres. 1. *cino + mi* = चिनोमि, *cino + si* = चिनोषि by 70; Du. 1. *cinu + vas* = चिनुवस् or चिन्वस्; Pl. 1. *cinu + mas* = चिनुमस् or चिन्मस्, 3. *cinu + anti* = चिन्वन्ति by 34; Impv. 1. *cino + āni* = चिनवानि by 36. *b,* 2. *cinu* by 291). See the table at 583.

351. Similarly, from आप् *āp,* 'to obtain,' come *āpno, āpnu,* and *āpnuv.* See 681.

352. शृ *śṛu,* 'to hear' (sometimes placed under the 1st class), substitutes शृ *śṛi* for the root, and makes its bases शृणो *śṛiṇo* and शृणु *śṛiṇu.* See 677.

a. दम्भ् *dambh,* 'to deceive,' स्कभ् *skabh* and स्तम्भ् *stambh,* 'to support,' स्तुभ् *stubh,* 'to stop,' and स्कुम्भ् *skumbh,* 'to astonish,' reject their nasals in favour of the conjugational *nu*: thus, *dabhnu, skabhnu, &c.*

(Group III.)—*Eighth class, containing 10 primitive verbs.*

353. Rule for forming the base in the four conjugational tenses. Add उ *u* to the root, which must be guṇated into ओ *o* before the P terminations by 293. *a.*

a. Observe—Only ten roots are generally enumerated in this conjugation, and nine of these end either in न् *n* or ण् *ṇ*: hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in the 5th class.

354. The termination of the 2d sing. imperative is rejected: thus, from तन् *tan,* 'to stretch,' 'to extend,' are formed the bases *tano* and *tanu* (Pres. 1. *tano + mi* = तनोमि, 2. *tano + si* = तनोषि by 70; Du. 1. *tanu + vas* = तनुवस् or तन्वस्; Pl. 1. *tanu + mas* = तनुमस् or तन्मस्; Impv. 1. *tano + āni* = तनवानि by 36. *b,* 2. तनु *tanu*). Compare the Greek τάνυμι, τάνῠμεν.

a. The root कृ *kan,* 'to give,' optionally rejects its *n,* and lengthens the radical *a* before the *y* of the potential: thus, सन्याम् *sanyām* or साद्याम् *sāydām, &c.*

b. When the vowel of a root is capable of Guṇa, it may optionally take it: thus the base of वृ *vṛ,* 'to go' may be either वरो *varo* or वुरो *vuro* (1. वरोमि *varomi* or वुरोमि *vuromi*).

355. One root in this class, कृ *kṛi,* 'to do,' 'to make,' is by far the most common and useful in the language. This root guṇates the radical vowel *ṛi,* as well as the conjugational *u,* before the P terminations. Before the other terminations it changes the radical *ṛi* to *ur.* The rejection of the conjugational *u* before initial *m* (not marked with P) and *v,* which is allowable in the 5th class, is in this

verb compulsory, and is, moreover, required before initial *y*. Hence
the three bases *karo*, *kuru*, and *kur*. See 682.

(GROUP III.)—*Ninth class, containing about 52 primitive verbs.*

356. Rule for forming the base in the four conjugational
tenses. Add ना *ná* to the root before the P terminations; नी *ní* before all
the others, except those beginning with vowels, where only न् *n* is
added, by 293. *a*. Observe—ना, नी, and न्, are changeable to णा, णी,
and ण्, by 58.

357. Thus, from यु *yu*, 'to join,' are formed the three bases *yuná*,
yuní, and *yun* (Pres. 1. *yuná + mi* = युनामि; Du. 1. *yuní + vas* = युनी-
वस्; Pl. 1. *yuní + mas* = युनीमस्, 3. *yun + anti* = युनन्ति. Pres. Ātm. 1.
yun + e = युने; Impv. 1. *yuná + áni* = युनानि, 2. *yuní + hi* = युनीहि,
&c.).

a. Observe—Roots ending in consonants substitute *ána* for their
conjugational sign in the 2d sing. imperative, and reject the termi-
nation *hi* : so, अशान *aśána* 'eat thou,' from अश् *aś* 'to eat ;' पुषान *pushána* 'nourish
thou,' from पुष् *push* ; क्षुभान *kshubhána* 'shake thou,' from क्षुभ् *kshubh*, &c. See 696, 698, 694.

358. दो *do* 'to go,' मो *mo* 'to go,' म्लो *mlo* 'to go,' 'to choose,' मी *mí* 'to choose,' ली *lí* 'to ad-
here,' भी *bhí* 'to fear,' 'to bear,' भ्री *bhrí* 'to destroy,' पू *pú* 'to shake,' पू *pú* 'to purify' (583), दृ *dṛi*
'to cut' (691), गृ *gṛi* 'to go,' हृ *hṛi* 'to hurt,' ग्ṝ *gṝi* 'to sound,' दृ *dṛi* 'to grow old,' दृ *dṛi* 'to split,'
नृ *nṛi* 'to lead,' पृ *pṛi* 'to fill,' भृ *bhṛi* 'to bear,' 'to blame,' मृ *mṛi* 'to kill,' वृ *vṛi* or वृ *vṛi* 'to choose,' शृ *śṛi*
'to injure,' स्तृ *stṛi* 'to spread,' स्पृ *spṛi* or स्पृ *spṛi* or सृ *sṛi* 'to hurt,' shorten the radical vowel
in forming their bases: thus, from पू *pú* 'to purify' come the bases *puná*, *puní*, and
pun ; see the table at 583.

a. क्री *krí* 'to buy,' प्री *prí* 'to love,' श्री *śrí* 'to cook,' स्तृ *stṛi* or स्तृ *stṛi* 'to sound,' हृ *hṛi* 'to hurt,' do
not shorten their vowels. See 689, 690.

359. ग्रह् *grah*, 'to take,' becomes गृह् *gṛih*, and makes its bases गृह्णा *gṛihná*, गृह्णी *gṛihní*, and
गृह्ण् *gṛihn*. See 699.

a. ज्या *jyá*, 'to grow old,' becomes जि *ji*, and makes its bases *jiná*, *jiní*, and *jin*.

360. बन्ध् *bandh*, ग्रन्थ् *granth*, मन्थ् *manth*, स्तम्भ् *stambh*, क्षुभ्नु *kshubhnu*, and स्कम्भ् *skambh*, reject the radical nasal in
favour of the conjugational : thus, from *bandh* are formed the three bases *badhná*,
badhní, and *badhn*. See 692, 693, 695.

361. ज्ञा *jñá* 'to know,' in the same way, rejects its nasal in favour of the conjuga-
tional, and makes its bases *jáná*, *jání*, and *ján*. See 688.

362. भस् *bhas*, 'to appear as a spectre,' changes *v* to *u*, and makes its bases *khuná*,
khuní, and *khun*.

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* पू *pú*, however, may optionally shorten it.

PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE
SIX NON-CONJUGATIONAL TENSES.

363. Observe—The general rules for the formation of the base in
the perfect (or 2d preterite), 1st and 2d futures, aorist (or 3d preterite),
precative (or benedictive), and conditional, apply to all verbs of the
first nine classes indiscriminately ; see 250. *a*. The 10th class alone
carries its conjugational characteristic into most of the non-conju-
gational tenses ; and for this reason the consideration of its last tenses
falls most conveniently under causal verbs. Compare 289. *a*.

Úp. or 170

Reduplicated perfect (second preterite)
Terminations repeated from page 127.

PARASMAI. of. p 127			ÁTMANE.		
a (au)	*iva	*ima	*e*	*ivahe*	*imahe*
itha or *tha*	*athus*	*a*	*ishe*	*áthe*	*idhve* or *idhve*
a (au)	*atus*	*us*	*e*	*áte*	*ire*

364. Rule for forming the base in verbs of the first nine classes.
In the first place, if a root begin with a consonant, reduplicate
the initial consonant, with its vowel, according to the rules given at
330 (but *a* is reduplicated for a radical *a, á, ri, rí, lri* (and even
for radical *e, ai, o,* if final) ; *i* for *i, í, e* ; *u* for *u, ú, o*) : thus,
from पच् *pač,* 'to cook,' *papač ;* from याच् *yáč,* 'to ask,' *yayáč ;* from
कृ *kri,* 'to do,' *čakri ;* from नृत् *nrit,* 'to dance,' *nanrit ;* from तृ *trí,*
'to cross,' *tatrí ;* from क्लृप् *klrip,* 'to be able,' *čaklrip ;* from मे *me,*
'to change,' *mame ;* from गै *gai,* 'to sing,' *jagai ;* from सो *so,* 'to
finish,' *saso ;* from सिध् *sidh,* 'to accomplish,' *sishidh* (70) ; from
जीव् *jív,* 'to live,' *jijív ;* from सेव् *sev,* 'to serve,' *sishev ;* from द्रु *dru,*
'to run,' *dudru ;* from पू *pú,* 'to purify,' *pupú ;* from बुध् *budh,* 'to
know,' *bubudh ;* from लोक् *lok,* 'to see,' *lulok ;* from स्मि *smi,* 'to
smile,' *sishmi ;* from स्था *sthá,* 'to stand,' *tasthá.*

a. And if it begin with a vowel, double the initial vowel : thus,
from अस् *as,* 'to be,' comes *a as* = आस् *ás* by 31 ; from आप् *áp,* 'to
obtain,' *a áp* = *áp ;* from इष् *ish,* 'to wish,' *i ish* = *ish* (see 31).

b. In the second place, if the root end in a consonant, gunate †
the vowel of the radical syllable, if capable of Guṇa (see 28. *b*), in

† The gunation of the vowel is indicated by the P of याच्, पच्, बुध्, in the
singular terminations. See scheme at 246.

1st, 2d, and 3d *singular*, Parasmai-pada; but leave the vowel unchanged before all other terminations, both Parasmai and Ātmane-pada. See 293.a.

c. If the root end in a simple consonant, preceded by short *a*, this *a* is lengthened optionally in 1st and necessarily in 3d sing.; and before the other terminations it is either left unchanged, or is liable to become *e* (see 375. a).

d. If the root end in a vowel, vṛiddhi the vowel of the radical syllable in 1st and 3d *singular*, Parasmai *, and guṇate it in 2d *sing.* (optionally in 1st sing.). Before all other terminations, Parasmai and Ātmane, the root must revert to its original form, but the terminations must be affixed according to euphonic rules.

e. Greek affords many examples of verbs which suffer a kind of Guṇa or Vṛiddhi change in the perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (from λείπω, λέποιδα (from πείθω, ἔπιθον), τέτροφα (from τρέφω), τέθεικα (from τίθημι), &c.

365. Thus, from बुध् *budh*, 1st c., comes the base of the singular Parasm. बुबोध *bubodh*, and the base of the rest of the tense बुबुध् *bubudh* (1. *bubodh* + *a* = *bubodha*, 2. *bubudh* + *itha* = *bubodhitha*, 3. *bubudh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = *bubudhiva*, 2. *bubudh* + *athus* = *bubudhathus*, &c. Ātm. 1. *bubudh* + *e* = *bubudhe*, &c.). Similarly, from विद् *vid*, 2d c., 'to know,' come the two bases विवेद *rived* and विविद् *vivid*; from वच् *vach*, 'to cook,' the two bases पपाच *papách* and पपच् *papach* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.: 1. *papácha* or *papacha*, 3. *papácha*, &c.).

a. There is one Greek root which agrees very remarkably with the Sanskrit in restricting Guṇa to the singular, viz. Fιδ (εἴδω), 'to know,' answering to the Sanskrit *vid* above: thus, οἶδα, οἴσθα, οἶδε, ἴστον, ἴστον; ἴσμεν, ἴστε, ἴσασι. The root *vid* has a contracted form of its perfect used for the present, which agrees exactly with οἶδα: thus, *veda*, *vettha*, &c. See 308. a.

368. Again, from कृ *kṛi*, 'to do' (see 684), comes the base of the 1st and 3d singular Parasm. चकार *chakár* (331. a), the base of the 2d sing. चकर् *chakar* (which is optionally the base of the 1st sing. also), and the base of the rest of the tense चक्र *chakṛi* (1. *chakár* + *a* = *chakára* (or *chakara*), 2. *chakar* + *tha* = *chakartha*, 3. *chakár* + *a* = *chakára*; Du. 1. *chakṛi* + *va* = *chakṛiva* (369), 2. *chakṛi* + *athus* = *chakrathus* by 34. Ātm. 1. *chakṛi* + *e* = *chakre*; Pl. 2. *chakṛi* + *dhve* = चकृढ्वे. See 684).

* Vṛiddhi is indicated by the ण or णप् *ṇaP*. See scheme at 246.

Y

a. Observe—The roots enumerated at 390. *a.* reject Guṇa in the
2d sing.: thus, विद् makes 1. 3. विवेद, but 2. विविदिथ. So कृ or कॄ
'to cry' makes 1. चुकाव or चुकौ, 2. चुकुविथ.

367. We have seen at 354. *a.* that if a root, ending in a single
consonant, ends with a vowel, this vowel is repeated, and the two
similar vowels blend into one long one by 31. But when an initial
i or *u* is guṇated in the sing. Parasmai, then the reduplicated *i*
becomes *iy* before *e*, and the reduplicated *u* becomes *uv* before *o*:
thus, from इष् *ish*, 'to wish,' come the two bases *iyesh* and *ish*
(1. 3. इयेष; Du. 1. ईषिव; see 637); and from उख् *ukh*, 'to move,'
uvokh and *ukh* (1. 3. उवोख; Du. 1. ऊखिव).

a. The same holds good in the root इ *i*, 'to go,' which makes
the reduplicated syllable *iy* before the Vṛiddhi and Guṇa of the sing.
In the remainder of the tense the base becomes *iy* (compare 375. *e*),
which is reduplicated into *íy* (1. 3. इयाय, 2. इययिथ or इयेथ; Du. 1.
ईयिव). But when the prep. *adhi* is prefixed, the perfect is formed
as if from *gá*, Ātmane only (Sing. Du. Pl. 3. *adhijage, -jagáte,
-jagire*).

b. And if a root begin with अ *a*, and end in a *double* consonant,
or begin with ऋ *ṛi* and end in a single consonant, the reduplicated
syllable is आन् *án*: thus, from अर्च् *arc*, 'to worship,' comes the base
आनर्च् *ánarc* (1. 3. आनर्च); from ऋध् *ṛidh*, 'to flourish,' comes आनर्ध्
ánardh (1. 3. आनर्ध; Du. 1. आनर्धिव, &c.).

c. व्यष् Ātm. 'to pervade,' although ending in a *single* consonant
ष्, follows the last rule (1. 3. व्यानष्).

368. Observe—In the perfect (or 2d preterite) the 1st and 3d sing.
Parasmai and Ātmane have the same termination, and are generally
identical in form; but when Vṛiddhi of a final vowel is required in
both, then there is optionally Guṇa in the first; and when a medial
a is lengthened, this *a* may optionally remain unchanged in the first:
thus कृ 'to do' may be in 1st sing. either चकार or चकर, and पच् 'to
cook' may be either पपाच or पपच in 1st sing.; but in 3d sing. these
roots can only make चकार and पपाच.

369. By referring back to the scheme at pp. 160, 127, it will be
seen that all the terminations of this tense (except optionally the 2d
sing. Parasmai) begin with vowels. Those which begin with *i* are
all (except the 3d pl. Ātmane) distinguished by the mark *, because

eight roots only in the language (viz. कृ 'to do*,' भृ 'to bear,' सृ 'to go,' वृ 'to surround,' स्तृ 'to hear,' स्तु 'to praise,' द्रु 'to run,' स्रु sru, 'to flow') *necessarily* reject the i from these terminations.

Rejection of i from itha (2d sing. perfect, Parasmai).

370. The above eight roots (except वृ *vṛi* when it means 'to cover,' and except कृ *kṛi*, 'to do,' when compounded with the prep. सम्*) also reject i from the 2d sing. Parasmai.

a. Moreover, the 2d sing. Parasmai is formed with *tha* instead of *itha* after roots ending in ऋ *ṛi* (except after the root वृ *ṛi* itself, and वृ *vṛi* and जागृ *jāgṛi*, which only allow *itha*): thus, *āritha, vavaritha, jāgaritha*; and except सृ at b);

b. and optionally with *tha* or *itha* after the root स्वृ *svṛi*, 'to sound' (*sasvartha* or *sasvaritha*);

c. and optionally with *tha* or *itha* after roots ending in आ *ā*, ए *e* (except ये *rye*, which allows only *itha*), and after roots in ऐ *ai*, ओ *o*, ई *i*, ई *ī*, उ *u*, and the root शु 'to shake' (except those indicated at 397, 398, as necessarily inserting i in the futures &c.; e. g. शि, which makes *śiśrayitha* only, and so also most roots in ज ṅ);

d. and optionally with *tha* or *itha* after those roots enumerated at 400—414, which have a medial a, and which reject i either necessarily or optionally from the futures &c. (e. g. शक्, *śekitha* or *śaśaktha*; चम्, *ćakshamitha* or *ćakshantha*, &c.); but not चद् and चम्, which can only make *ādita, jaghasitha*;

e. and optionally with *tha* or *itha* after most of the roots enumerated at 415, as optionally inserting i in the future;

f. but all other roots, which necessarily take i, and even most of those (*having no medial a*) at 400—414 which necessarily reject i in the futures &c., must take *itha* only in the 2d sing. of the perfect: thus तुद् is तोत्त्सि *tottási* in the 2d sing. 1st future, but तुतोदिथ *tutoditha* in the 2d sing. of the perfect (Du. 1. *tutudiva*). Some few of these, however, are allowed the alternative of *tha*, as मृज् 'to create' makes ममर्जिथ or मस्रष्ट; दृश्, दृश् 'to see,' दर्शिथ or दद्रष्ट; both these roots requiring the radical *ṛi* to be changed to र *ra*, instead of guṇated, when *tha* is used.

g. मस्ज् 'to dip' and नश् 'to perish,' which belong to 370. d, insert a nasal when *tha* is used: thus, ममस्जिथ or ममंक्थ, नेशिथ or ननंथ.

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* But कृ 'to do,' if म is inserted after a preposition, as in संकृ, does not reject i, and follows 375. k: thus, 2. संचकरिथ.

h. तृप् 'to be satisfied' and दृप् 'to be proud,' which belong to 370. *e*, either guṇate the radical *ṛi* or change it to र *ra* when *tha* is used (तर्प्थ or तराप्थ or तर्पिथ).

Observe—When *tha* is affixed to roots ending in consonants, the rules of Sandhi, propounded at 296, &c., must be applied.

Optional rejection of i, *in certain cases, from the dual and remaining terminations (of the perfect,* Parasmai *and* Ātmane, *marked with* *).

371. The roots enumerated at 415, as optionally rejecting or inserting *i* in the futures &c., may optionally reject it also from the dual and remaining terminations of the perfect marked with * in the table at p. 160: thus शम् makes शश्रिमिव or शश्रव, शश्रिवे or शश्रिमे, शश्रिमहे or शश्रमहे; but the forms with the inserted *i* are the most usual, and all other roots, even those which necessarily reject *i* from the futures &c. (except the eight enumerated at 369), must take *i* in the dual and remaining terminations of the perfect marked with *.

Observe—The *i* is never rejected from the 3d plur. Ātmane, except in the Veda.

Substitution of इरे *for* रे *(2d plur. perfect,* Ātmane).

372. इरे is used instead of रे by the eight roots at 369, also in certain cases by the roots mentioned at 371. The usual rules of Sandhi must then be observed, as in वमरिरे from वच्.

a. इरे may be optionally used by other roots when a semi-vowel or *h* immediately precedes, as लुलुविरे or -विरे from लू, चिक्षिपिरे or -विरे from क्षी.

Anomalies in forming the base of the perfect (second preterite).

373. Roots ending in आ *d* (as दा *dā*, 'to give;' धा *dhā*, 'to place;' या *yā*, 'to go;' स्था *sthā*, 'to stand') drop the *d* before all the terminations except the *tha* of the 2d sing., and substitute औ *au* for the terminations of the 1st and 3d sing. Parasmai. Hence, from दा *dā* comes the base दद् *dad* (1. 3. ददौ, 2. ददिथ or ददाथ; Du. 1. ददिव. Ātm. 1. 3. ददे, 2. ददिषे, &c. See 663.)

a. दरिद्रा 'to be poor' makes 1. 3. ददरिद्रौ; Du. 3. ददरिद्रतुः; Pl. 3. ददरिद्रुः; or more properly takes the periphrastic form of perfect. See 385.

b. ज्या 'to grow old' has a reduplicated base जिज्या (1. 3. जिज्यौ, 2. जिज्याथ or जिज्यिथ; Du.1. जिज्यिव). Similarly, an uncommon root ज्यो Ātm. 'to instruct' makes 1. 3. जिज्ये.

c. मि 'to throw,' मी 'to destroy,' 'to perish,' *must* be treated in the sing. as if

they ended in *d*; and थी 9th c., 'to obtain,' *may* optionally be so treated; thus, Sing. 1. ममौ, 2. ममाथ or ममिथ, 3. ममौ; Du. 1. मिम्मिव. But थौ 1. ललौ or लिलाय, 2. ललाथ or ललिथ or लिलाय or लिलयिथ; Du. 1. लिलिय.

d. Most roots ending in the diphthongs ए *e* (except ग्लै, रे, ध्यै, &c., see next rules), ऐ *ai*, औ *au*, follow 373, and form their perfect as if they ended in *ā*; thus, पे 1st c. 'to drink,' 1st and 3d sing. पपौ, 2. पपिथ or पपाथ, Du. 1. पपिव; गै 1st c. 'to sing,' 1. 3. जगौ, 2. जगिय or जगाय; ध्यै 1st c. 'to fade,' 1. 3. मम्लौ; शो 4th c. 'to sharpen,' 1. 3. शशौ.

e. But थी 'to call' forms its base as if from हू, see 595 (1. 3. जुहाव, &c.).

f. दे Ātm. 'to pity,' 'to protect,' makes its base *digi* (1. 3. दिग्ये, 2. दिग्यिये, &c.).

g. व्ये 'to cover' makes *vivyáya, vivyaya,* and *vivy* (1. 3. विव्याय, 2. विव्यियिथ; Du. 1. विव्यिव.

h. वे 'to weave' forms its bases as if from *vā* or *vav* or *vay* (1. 3. ववौ or ववाय, 2. ववाथ or ववय or ववयिथ; Du. 1. ववव or ववय or ऊयिव, &c. Ātm. 1. 3. ववे or ऊये, &c.).

i. थ्यै Ātm. 'to be fat' makes regularly पप्ये, पप्यिधे, &c.; but the root प्यौ, meaning the same, and often identified with प्यै, makes पिप्ये, पिप्यिधे, &c.

374. If a root end in इ *i* or ई *í*, this vowel does not blend with the initial *i* of the terminations in du. pl. Parasmai, Sing. du. Ātmane, but is changed to य, in opposition to 31: thus, from चि *ki*, 5th c. 'to collect,' come the bases *kikai, kíle,* and *kíki,* changeable to *kikáy, kíkay,* and *kíky* (1. 3. *kikáya,* 2. *kicáyitha* or *kícetha*: Du. 1. चिक्यिव * kíyiva,* 2. *kícyathus* by 34. Ātm. 1. 3. *kíkye.* See the table at 583).

Observe—चि may also substitute चिकाय for चिक्याय and चिक्ये for चिक्ये.

a. Similarly, नी *ni,* 'to lead' (1. 3. निनाय; Du. 1. निन्यिव. Ātm. 1. निन्ये, &c.).

b. जि *ji,* 'to conquer,' makes its base जिगि, as if from *gi* (1. 3. जिगाय; Du. 1. जिगियिव, &c. See 590).

c. हि *hi,* 'to go,' 'to send,' makes जिघि, as if from *ghi* (1. 3. जिघाय).

d. दी *dí,* 'to sink,' 'to decay,' makes its base दिदीय् throughout: thus, 1. 3. दिदीये, 2. दिदीयिथे, &c.

e. But roots ending in इ *i* or ई *í,* and having a double initial consonant, change *i* or ई to इय् *iy* before all terminations, except those of the sing. Parasmai; hence, from चि 1st c., 'to have recourse,' come the three bases चिश्राय, चिश्रे, and चिश्रिय् (1. 3. चिश्राय, 2. चिश्रयिथ; Du. 1. चिश्रियिव, &c.). So थी 9th c. 'to buy' (1. 3. चिक्राय, 2. चिक्रयिथ or चिक्रेष; Du. 1. चिक्रियिव, &c. See 689).

f. थ्वि *śvi,* 'to swell,' like ई at 373. *e,* forms its base as if from शु, but only optionally: thus, 1. 3. शिश्वाय or शुशाव, 2. शिश्वयिथ or शिश्वयिथ or शुशाव or शुशविथ.

g. And *all* roots ending in the du. and plur. Parasmai and the whole Ātmane (except of course उ, ऊ, ऋ, ॠ, in the persons marked with * at p.127; and except भू 'to be,' see next rule but one): thus, from धू *dhú,* 'to shake,' come the bases *dudhuu, dudho,* and *dudhuv* (1. 3. दुधाव, 2. दुधयिथ or दुधोष; Du. 1. दुधुविव. Ātm. 1. 3. दुधुवे). Similarly, उ *u,* Ātm. 'to sound,' makes 1. 3. ऊवे, 2. ऊविषे.

h. But भू makes 1. 3. बुभूव, 2. बुभोव ; Du. 1. बुभुव, 2. बुभुवुस्. Atm. 1. 3. बुभुवे ; and similarly, सू, रु, and स्रु *sru.*

i. भू 'to be' is anomalous, and makes its base बभूव throughout ; see 585, 586. So रू 'to bring forth' makes in the Veda सस्रुव.

j. कृ 'to cover' (although properly requiring the periphrastic form of perfect, see 385) is reduplicated into चकृ . In the 2d sing. it may reject Guṇa : thus, चकर्थ or चकरिथ, 3d sing. चकार; Du. 1. चकृव, 3. चकृपुस्‌ ; Pl. 3. चकृपुस्.

k. Roots ending in the vowel ऋ *ri*, preceded by a double consonant, and most roots in long ॠ*rí*, instead of retaining this vowel and changing it to *r* by 364. *d.* guṇate it into *ar* in the 2d sing., and throughout the whole tense, except the 1st and 3d sing. (and even in the 1st there may be optionally Guṇa by 368) : thus, from स्मृ *smṛi*, 'to remember,' 1. *sasmára* or *sasmara*, 2. *sasmartha*, 3. *sasmára* ; Du. 1. *sasmariva*, &c. Atm. 1. 3. *sasmare.*

l. But धृ *dhṛi*, 'to hold,' not being preceded by a double consonant, makes regularly 1. Sing. Du. Pl. दधार, दधिव, दधिम.

m. पृ 'to fill,' तृ 'to injure,' and दृ 'to rend,' may *optionally* retain ऋ, changeable to *r* : thus, Du. पपरिव or पपृव.

n. ऋ *ṛi*, 'to go,' takes Vriddhi, and makes its base आर् *ár* throughout : thus, 1. 3. आर, 2. आरिथ ; Du. 1. आरिव.

o. मृ Atm. 'to die,' although properly Atmane, is Parasmai in perfect : thus, 1. 3. ममार, 2. ममर्थ.

p. जाग्रृ 'to awake,' which properly takes the periphrastic form of perfect (जागराञ्चकार, see 385), may also take the reduplicated form, and may optionally drop the reduplicated syllable : thus, 1. जजागर or जागर, 2. जजागरिथ or जागरिथ (370. *a*).

q. गृ 'to swallow' may optionally change ऋ to ल्‍ : thus, जगार or जगाल.

r. तृ 'to pass' follows 375. *a*, as if it were तर् : thus, 1. ततार, 2. तेरिथ ; Du. 1. तेरिव.

s. जृ 'to grow old' optionally follows 375. *a* (1. जजार, 2. जजरिथ or जेरिथ ; Du. 3. जजरतुस् or जेरतुस्).

375. We have already seen, at 364, that roots beginning with any consonant and ending with a single consonant, and enclosing short अ *a*, lengthen this vowel in the 3d sing. and optionally in the 1st ; as, from पच् *paćʹ*, 'to cook,' पपाच *papáćʹ*; from त्यज् *tyaj*, 'to quit,' *tatyáj* (1. 3. *tatyája*, 2 *tatyajitha* or *tatyaktha* : Du. 1. *tatyajiva*, &c.).

a. Moreover, before *itha* and in the dual and plur. Parasmai, and all the persons of the Atmane, if the initial as well as the final consonant of the root be single, and if the root does not begin with र् *r*, and does not require a substituted consonant in the reduplication, the reduplication is suppressed, and, to compensate for

this, the अ *a* is changed to ए *e* : thus, from पच् *pac* come the bases पपाच *papác*, पपच् *papac*, and पेच् *pec* (1. पपाच or papáca, 2. पेचिथ or papáchtha, 3. पपाच 296; Du. 1. पेचिव. Atm. 1. 3. पेचे, &c.). Similarly, from लुभ् *lobh*, 1st c. Atm., 'to obtain' (cf. λαμβάνω, ἔλαβον), the base लेभ् *lebh* throughout (lebhe, lebhishe, lebhe, lebhirahe, &c.). So नह् *nah*, 'to bind,' makes 1. *nanáha* or *nanaha*, 2. *nehitha* or *nanaddha*, 3. *nanáha* by 305; Du. 1. *nehiva*, &c. Atm. *nehe*, &c.

Similarly, नश् *naś*, 'to perish,' 1. *nanáśa* or *nanaśa*, 2. *neśitha* or *nanamśtha* (ननंश्), 3. *nanáśa*, &c. : see 620, 370. *g*.

b. Roots that require a substituted consonant in the reduplication are excepted from 375. *a* (but not भज् *bhaj* and फल् *phal*, see *g.* below) : thus, भश् *bhaś*, 'to speak' makes 1. *babhaśa*; Du. 1. *babhaśiva*, &c.

c. वच् *vach*, 'to speak,' वद् *vad*, 'to say,' वप् *vap*, 'to sow,' वश् *vaś*, 'to wish,' वस् *vas*, 'to dwell,' वह् *vah*, 'to carry,' beginning with *v*, are also excepted. These require that the reduplicated syllable be उ *u*, or the corresponding vowel of the semivowel, and this change ए *e* of the root to उ *u* before every termination, except those of the sing. Parasmai, the two *u'*s blending into one long ऊ *ú* : thus, from वच् *vach*, 'to speak,' come the two bases उवाच *uvách* and ऊच् *úch* (1. *uvácha* or *uvacha*, 2. *uvachitha* or *uvaktha*, 3. *uvácha*; Du. 3. *úchatus*; Pl. 3. *úchus*). Compare 424.

वह् *vah*, 'to carry,' changes the radical vowel to ओ *o* before *tha* (see 305. *a*), optionally substituted for *itha* (1. 3. उवाह, 2. उवहिथ or उवोढ). Compare 424.

d. Observe—वम् *vam*, 'to vomit,' is excepted from 375. *c* (thus, *vaváma*, *vavamatus*, *vavamus*, Pán. VI. 4, 126) ; it may also, according to Vopadeva, follow 375. *a* (3. *vaváma*, *vematus*, *vemus*).

e. यज् *yaj*, 'to sacrifice,' is excepted from 375. *a*, and follows the analogy of 375. *c* (1. 3. *iyája* ; Du. 3. *íjatus*; Pl. 3. *íjus*: the 2d sing. is इयष्ठ or इयज् by 297; Atmane 1. 3. ईजे, 2. ईजिषे, see 597. *Yaj* is allowed optionally in the weak forms, and optionally in 2d sing., especially in the Veda.

f. अर् *ar*, 'to injure' and हृ *hṛ* Atm. 'to give' are excepted from 375. *a* (आरार, आरारिथ, ददरिथ).

g. अर्च् *arch*, 'to honour,' श्रथ् *śrath*, 'to loosen,' तप् *tap*, 'to be ashamed,' फल् *phal*, 'to bear fruit,' *necessarily* conform to 375. *a*, although properly excepted (thus, भेजिव, भेजिथ, &c.). The following conform to 375. *a*. optionally : कस् *kas*, 'to go,' स्वन् *svan*, 'to sound,' (according to some) स्वन् *svan*, 'to sound,' वम् *vam*, 'to wander,' 'to vomit,' and (according to some) सर्व and स्यम् *syam*, 'to sound,' तस् *tas*, 'to tremble' (thus, पफलिथ or फेलिथ, पफलिव or फेलिव, &c.).

h. The following also conform optionally to 375. *a*: ग्रन्थ् *granth*, 'to tie,' अन्थ् *anth*, 'to loosen,' दम्भ् *dambh*, 'to deceive;' and, when they do so, drop their nasals (thus, जग्रन्थिष or जग्रथिष, ग्रेथिष, दभ्नमुल् or देभुष).

i. The following, although their radical vowel is long, also conform optionally

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* Bopp deduces forms like *pecíva*, from *papacíva*, by supposing that the second *p* is suppressed, the two *a'*s combined into *á*, and *á* weakened into *e*.

to 375. *a* : राश्, राश् Atm., घ्राश्, and ज्राश्, all meaning 'to shine' (रारिाश or रेरिाश, &c.).

j. राश्, when it signifies 'to injure,' necessarily conforms to 375. *a* (2. रेराशिथ ; Du. 1. रेराश, 3. रेराशुर् ; Pl. 3. रेराशुर्).

k. ऋृ 'to pass' follows 375. *a*, and ऋृ 'to grow old' may do so. See 374. *r*, *s*.

376. गम् gam, 'to go,' जन् jan, 'to be born,' खन् khan, 'to dig,' and हन् han, 'to kill' (which last forms its perfect as if from घन् ghan), drop the medial *a* before all the terminations, except those of the sing. Parasm. (compare the declension of *rájan* at 149). Hence, *gam* makes in sing. du. pl. 3. जग्मम, जग्मतुस्, जग्मुस् ; *jan* makes जज्ञम, जज्ञतुस्, जज्ञुस् ; *khan* makes चखान, चखनतुस्, चख्नुस् ; and *han* makes 1. 3. जघान, जघनतुस्, जघ्नुस्, 2. जघनिथ or जघन्थ.

377. घस् *ghas*, 'to eat,' is analogous, making जघास, जक्षतुस्, जक्षुस् ; Du. 1. जक्षिव. See 42 and 70. And in the Veda some other roots follow this analogy : thus, पत् 'to fall' (पप्तिम &c.); तन् 'to stretch' (ततिज्ञे &c.); भस् 'to eat' (बभिस &c.).)

378. दंश् *dans*, 'to adhere,' भ्रंश् Atm. 'to embrace,' and देश् 'to bite,' can optionally drop their nasals in du. pl. Parasmai and all the Atmane : thus, ससंश or ससदिश, बसंश or ससज्ञे.

379. एश् 'to perish,' and जभ् Atm. 'to yawn' may insert a nasal before vowel-terminations (रेश, रेरिश or रेङ्ग ; Du. 1. रेरिश or रेङ, see 371: 1. 3. जभ्भे).

380. गुप् 'to clean' makes its base जुगोप in sing. Parasmai, and may do so before the remaining terminations (1. 3. जुगोप, 2. जुगोपिथ or जुगोप ; Du. 1. जुगुपिव or जुगुम्पिव or जुगुम्प, see 651).

381. प्रच्छ् *prachh*, 'to ask,' makes its base पप्रच्छ * throughout; see 631. भ्रज्ज् *bhrajj*, 6th c., 'to fry,' makes either बभर्ज or बभ्रज्ज throughout. See 629.

a. व्ये or व्ये 'to go' gunates the radical vowel throughout ; thus, 1. 3. वाव्ये, 2. वाव्येथ ; Du. 1. वाव्यिव.

382. स्वप् *svap*, 'to sleep,' makes its bases सुष्वाप and सुषुप्. See 655.

a. ष्ठिव् or ठीव् 'to spit' may substitute त् *t* for ठ् *th* in the reduplication : thus, 1. 3. तिष्ठेव or तिष्ठिव, तिष्ठेव or तिष्ठिव.

383. व्यच् 'to pierce,' व्यध् 'to encompass,' व्यय् 'to deceive,' व्यथ् Atm. 'to be pained,' make their reduplicated syllable *vi*; and the first two roots change *vya* to *vi* before all the terminations, except the sing. Parasmai : thus, from *vyadh* comes sing. du. pl. 3. विव्याध, विविध्यतुस्, विविध्युस् ; Atm. विविधे, &c. : from *vyach*, विव्याच, विविच्यतुस्, विविच्युस् : from *vyath*, विव्यथे, विव्यथाते, विव्यथिरे. See 615 and 629.

a. ह्वे 1st c. Atm., 'to shine,' makes its reduplicated syllable *di* (1. 3. *didyute*).

384. ग्रह् *grah*, 9th c., 'to take,' makes its base जग्राह and जगृह् (S. Du. Pl. 3. जगृह, जगृहतुस्, जगृहुस्.) But sing. 2. जगृहिथ. See 699.

a. गुह् 'to conceal' lengthens its radical vowel instead of gunating in the sing. Paras. जुगूह, जुगूहिथ, &c.

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* This rests on Siddhánta Kaum. 134. Some grammarians make the base in du. and pl. पप्रछ्.

b. अह् *ah,* 'to say,' is only used in the perfect. It is defective in sing. du. pl. 1. and pl. 2, and forms 2d sing. from आत्थ (2. आत्थ, 3. आह; Du. 2. आहथुस्, 3. आहतुस्; Pl. 3. आहुस्).

c. ब्रू *brú* 'to say' has no perfect of its own, but substitutes either that of वच् (375. *c*) or the above forms from अह्. Again, ब्रू 'to eat' has a perfect of its own, but may substitute that of घस् घस्. Similarly, अज् 'to drive' (*ago*) may substitute that of वी.

Periphrastic perfect.

385. Roots which begin with a vowel, long by nature or position (*except the vowel á, as in* आप् 'to obtain,' 364. *a, and in* ऋछ् 'to stretch;' *and except* ऊह् 'to go,' 381. *a;* and *roots having an initial a before two consonants,* 371), and all roots of more than one syllable (*except* ऊर्णु 'to cover,' 375. *j;* and except optionally जागृ 'to awake,' 375. *p, and* दरिद्रा 'to be poor,' 373. *a*), form their perfects by adding आम् *ám* to the root or base (which generally gunates its last vowel if ending in *i, u, ri,* short or long), and affixing the perfect of some one of the auxiliary verbs, अस् *as,* 'to be;' भू *bhú,* 'to be;' कृ *kri,* 'to do.'

a. Observe—This *ám* may be regarded as the accus. case of an abstract noun formed from the verbal base. With चकार it becomes चकाराम् or चांकार by 59. Thus, from ईश् 'to rule,' comes 1st and 3d sing. ईशामास or ईशांचकार or ईशांबभूव; the last might be translated 'he made ruling,' and in the former cases the accusative may be taken adverbially. So also, from चकास् 'to shine,' comes चकासांचकार 'he made shining.'

b. When the Ātmane-pada inflection has to be employed, कृ only is used : thus, from आत्म. 'to praise,' makes 1st and 3d sing. ईडांचक्रे 'he made praising or praised.'

c. Roots of the 10th class also form their perfect in this way, the syllable *ám* blending with the final *a* of the base: thus, from चुर् *ćur,* 10th c., 'to steal,' *ćorayámása,* 'I have or he has stolen.'

d. Also all derivative verbs, such as causals, desideratives, and frequentatives. See 490, 505, 513, 516.

e. Also the roots अय् *ay,* 'to go;' दय् *day,* Ātm. 'to pity;' आस् *ás,* Ātm. 'to sit;' कास् *kás,* 'to cough,' 'to vomit' (कासामास).

And optionally the roots भी *bhí,* 3d c., 'to fear' (बिभाय or बिभयांचकार); ह्री *hrí,* 3d c., 'to be ashamed' (जिह्राय or जिह्रयांचकार); भृ *bhri,* 3d c., 'to bear' (बभार or

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* Páṇini III. 1, 37. 35.

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विभराचबार; हृ bu, 3d c., 'to sacrifice' (जुह्वार or मुह्वाचबार); विद् *vid*, 2d c., 'to know' (विवेद or विदाचबार); वृ *vṛ*, 1st c., 'to burn' (बोबार or चोबाचबार).

f. The roots कम् *kam* Átm., गुप् *gup*, धूप *dhūp*, विच्छ, पण्, पन्, whose peculiarity of conjugational form is explained at 271, and कुत् Átm. 'to blame,' may optionally employ a periphrastic perfect, not derived from the root, but from the conjugational base : thus, कमने or कायमाचबार, जुगोपे or गोपायाचबार, दुधूपे or धूपायाचबार, विविछे or विछा-याचबार, पेणे or पणायाचबार, पेने or पनायाचबार, कान्ते or कुताचबार.

g. Observe—Bases ending in *i*, *u*, or *ṛi*, short or long, are generally gunated before *ám*; but दीधी 'to shine' and वेवी 'to go' make दीधाचक्रे, वेवाचक्रे, &c.

386.   *First and second future.*

Terminations of first future repeated from page 127.

PARASMAI.			ÁTMANE.		
tásmi	táṛvas	tásmas	táhe	tásvahe	tásmahe
tási	tásthas	tástha	táse	tásáthe	tádhve
tá	tárau	táras	tá	tárau	táras

Terminations of second future repeated from page 128.

syámi	syáṛvas	syámas	sye	syávahe	syámahe
syasi	syathas	syatha	syase	syethe	syadhve
syati	syatas	syanti	syate	syete	syante

a. Observe—The first future results from the union of the nom. case of the noun of agency (formed with the affix तृ *tṛi*, see 83. I) with the present tense of the verb अस् *as*, 'to be:' thus, taking दातृ *dátṛi*, 'a giver' (declined at 127), and combining its nom. case with कास्मि *asmi* and ए *he*, we have dátásmi and dátáhe, 'I am a giver,' identical with the 1st pers. sing. Parasmai and Átmane of the 1st fut., 'I will give.' So also dátási and dátáse, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2d persons dual and plur. the sing. of the noun is joined with the dual and plur. of the auxiliary. In the 3d person the auxiliary is omitted, and the 3d sing. dual and plur. of the 1st future in both voices is identical with the nom. case sing. dual and plur. of the noun of agency : thus, dátá, 'a giver,' or 'he will give;' dátárau, 'two givers,' or 'they two will give.' *

387. The terminations of the second future appear also to be derived from the verb अस् joined, as in forming the passive and 4th conjugational class, with the *y* of the root या 'to go,' just as in English we often express the future tense by the phrase 'I am going.'

388. Rule for forming the base in verbs of the first nine classes. Gunate the vowel of the root (except as debarred at 28. *b*, and ex-

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* The future signification inherent in the noun of agency *dátá*, seems implied in Latin by the relation of *dator* to *daturus*.

cept in certain roots of the 6th class, noted at 390, 390. *a*) throughout all the persons of both first and second future; and in all roots ending in consonants (except those enumerated at 400—414), and in a few ending in vowels (enumerated at 392), insert the vowel इ *i* between the root so guṇated, and the terminations.

389. Thus, from जि *ji*, 1st c., 'to conquer,' comes the base जे *je* (1st Fut. *je* + *tásmi* = जेतास्मि, &c. ; Átm. *je* + *táhe* = जेताहे. 2d Fut. *je* + *syámi* = जेष्यामि, &c., Átm. *je* + *sye* = जेष्ये, by 70). Similarly, from श्रु *śru*, 5th c., 'to hear,' comes the base श्रो *śro* (1st Fut. *śro* + *tásmi* = श्रोतास्मि, &c. ; 2d Fut. *śro* + *syámi* = श्रोष्यामि, &c., by 70).

a. So also, from बुध् *budh*, 1st c., 'to know,' comes the base बोधि *bodhi* (1st Fut. *bodhi* + *tásmi* = बोधितास्मि, &c. ; Átm. *bodhi* + *táhe* = बोधिताहे. 2d Fut. *bodhi* + *syámi* = बोधिष्यामि, &c. ; Átm. *bodhi* + *sye* = बोधिष्ये).

cf 366 a.

390. The roots ending in उ *u* and ऊ *ú* of the 6th class, forbidding Guṇa, are कृ or कॄ 'to call out,' गु or गॄ 'to void excrement,' धु or धॄ 'to be firm,' गु or गॄ 'to praise,' धु 'to shake.' These classically change their final *ú* to *uv*; thus, कुवितास्मि &c. from कु, but कुरीतास्मि &c. from कॄ ; गुवितास्मि &c. from गु, but गुरीतास्मि &c. from गॄ.

a. The roots ending in consonants of the 6th class, *not guṇated*, are कुच् 'to contract,' कूज् 'to sound,' कुब्ज् 'to make crooked,' गुर् 'to resist,' गुप् 'to oppose,' गुर् or गूर् 'to cut,' घुर् 'to quarrel,' घूर्ण 'to break,' गुह् 'to embrace,' गुण्ठ 'to enclose,' पुट् or पुण्ट् 'to pound,' 'to break in pieces,' स्फुर् 'to burst in pieces,' पुर् 'to revolve,' 'to roll,' कूर् 'to play,' गुर् or गूर् 'to be immersed,' पुष्, पुष्, लुठ्, लुण्ठ्, गुण्ठ्, गुह्, पुस्, बुस्, स्तुस्, स्फुस्, all meaning 'to cover,' गुप् 'to guard,' गुर् 'to hinder,' गुर् 'to bind,' तुर् 'to strike,' पुर् 'to emit,' तुर् 'to adhere,' तुज् 'to collect,' विष् 'to throw,' गुर् Átm. 'to make effort,' कुर् 'to cut,' or स्फुर् 'to glitter,' 'to quiver,' तुर् 'to go,' कुर् 'to eat,'—nearly all uncommon as verbs. To these must be added विज् 7th c. 'to tremble.'

b. कव् 'to cover' may either guṇate its final or change it to *uv* (कवितास्मि or कविष्यामि, or कुवितास्मि or कुविष्यामि).

c. दीप् Átm. 'to shine,' वेप् Átm. 'to go,' drop their finals before the inserted *i* (दीपितास्मि &c.). Similarly, दरिद्रा 'to be poor' (दरिद्रितास्मि &c., दरिद्रिष्यामि &c.).

d. Roots in र *ri*, रे *ri*, चो *o*, change their finals to *d*: thus, ष्टे 'to call' (ष्टातास्मि, &c.)

e. षि 'to throw,' मी 'to perish,' and दी Átm. 'to decay,' *must* change, and ली 'to obtain' may optionally change their finals to *á* (मातास्मि, मास्यामि, &c. ; दातास्मि, &c. ; लेतास्मि or लातास्मि ; लेष्यामि or लास्यामि, &c.). Compare 373. *c*.

f. Roots containing the vowel ऋ, as मृप् 'to creep,' मृज् 'to handle,' स्पृश्

touch,' कृष् 'to draw,' are generally guṇated, but may optionally change the vowel ṛi to र ra : thus, दर्शिष्ये or द्रक्ष्यामि &c., वर्ष्यामि or व्रक्ष्यामि &c.

g. Reversing this principle, भ्रज्ज् 'to fry' may make either भर्जिष्ये or भ्रज्जिष्ये &c., भ्रक्ष्यामि or भर्क्ष्यामि &c.

h. The alternative is not allowed when i is inserted : thus, तृप् 'to be satisfied' makes तर्पिष्ये or त्रप्सिष्ये, but only तर्पिष्ये. Similarly, दृप् 'to be proud.'

i. गुप् 'to let go,' 'to create,' and दृश् 'to see,' necessarily change ṛi to ra : thus, स्रष्टास्मि, स्रक्ष्यामि, &c.; द्रष्टास्मि, द्रक्ष्यामि &c.

j. गुप् 'to rub,' 'to clean,' takes Vriddhi instead of Guṇa (मार्जितास्मि or माष्टिस्मि).

k. मज्ज् 'to be immersed,' and नश् 'to perish' when it rejects i, insert a nasal : thus, मङ्क्तास्मि, मङ्क्ष्यामि, &c.; नंष्टास्मि, नंक्ष्यामि, &c.; but नशितास्मि &c., नशिष्यामि &c.

l. कृत् Ātm., गुप्, पृच्, पिष्, पद्, पत्, शप्, सद्, at 385. f, may optionally carry their peculiar conjugational form into the futures (कर्त्तिताहे or कामयिताहे, गोपाहि or गोपायितास्मि, पिच्छितास्मि or विक्षापितास्मि, शतितास्मि or शेतिताहे &c.).

m. गुह् 'to conceal' lengthens its vowel when i is inserted. See 415. m.

n. वच् 'to say,' ब्रू 'to speak,' have no futures of their own, and substitute those of भू, वच्, and ख्या respectively; घर् 'to eat' may optionally substitute the futures of वस्, and घर् 'to drive' of वी (अजितास्मि or वेतास्मि &c.). Compare 384. c.

o. The rules at 296—306 must, of course, be applied to the two futures : thus, नह् 'to tie' makes नद्धास्मि &c. See 306. b.

Observe—The above rules apply generally to the aorist, precative (Ātmane), and conditional, as well as to the two futures.

391. It will be necessary here to give the rules for the insertion or rejection of the vowel इ i.

RULES FOR INSERTION OR REJECTION OF THE VOWEL इ i, IN FORMING THE LAST FIVE TENSES AND DESIDERATIVE.

a. Observe—These rules do not apply to form II of the aorist at 435, or to the Parasmai of the precative (benedictive) at 442, which can never insert i.

b. The manifest object of the inserted i is to take the place of the conjugational vowel, and prevent the coalition of consonants. Hence it is evident that roots ending in vowels do not properly require the inserted i. Nevertheless, even these roots often insert it; and if it were always inserted after roots ending in consonants, there would be no difficulty in forming the last five tenses of the Sanskrit verb. Unfortunately, however, its insertion is forbidden in about one hundred roots ending in consonants, and the combination of the

final radical consonant with the initial *t* and *s* of the terminations will require an acquaintance with the rules already laid down at 296, &c.

We now proceed to enumerate, 1st, the roots which insert *i*; 2dly, those which reject it; 3dly, those which optionally insert or reject it.

Observe—In the following lists of roots the 3d sing. will sometimes be given between brackets, and the roots will be arranged in the order of their vowels.

It is of the utmost importance that the attention of the student be directed to this subject, as the assumption or rejection of this inserted vowel is not confined to the two futures, but extends to many other parts of the verb; insomuch, that if the first future reject इ *i*, it is generally rejected in form I of the aorist, in the Átmane-pada of the benedictive, in the conditional, infinitive mood, passive past participle, indeclinable past participle, future participle formed with the affix *tavya*, and noun of agency formed with the affix *tṛi*; and often (though not invariably) decides the formation of the desiderative form of the root by *s* instead of *ish*. So that the learner, if he know the first future, will pass on with greater ease to the formation of these other parts of the verb, and may always look to this tense as his guide. For example, taking the root *kship*, 'to throw,' and finding the 1st future to be *ksheptásmi*, he knows that *i* is rejected. Therefore he understands why it is that the 2d future is *kshepsyámi*; the aorist, *akshaipsam*; the Átmane of the benedictive, *kshipsíya*; the conditional, *akshepsyam*; the infinitive, *ksheptum*; the passive past participle, *kshipta*; the indeclinable participle, *kshiptvá*; the future participle, *ksheptavya*; the noun of agency, *ksheptṛi*; the desiderative, *ćikshipsámi*. On the other hand, taking the root *yáć*, 'to ask,' and finding the 1st future to be *yáćitá*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yáćishyámi*, *ayáćisham*, *yáćishíya*, *ayáćishyam*, *yáćitum*, *yáćita*, *yáćitvá*, *yáćitavya*, *yáćitṛi*, *yiyáćishámi*, respectively.

Roots ending in vowels inserting इ i (*except as indicated at* 391. a).

As before remarked, it is evident that roots ending in vowels do not properly require the insertion of another vowel. The following, however, take *i*:

392. Five of those in इ *i* and ई *í*, viz. षि 'to have recourse' (श्रयिता, श्रयिष्यति), षि 'to swell,' ही 'to fly,' षी 'to lie down,' ष्मि 'to smile' (in desid. alone).

a. Six of those in उ *u*, viz. क्षु 'to sneeze,' क्षणु 'to sharpen,' तु 'to praise,' यु 'to join,' रु 'to sound,' 'to roar,' स्नु *snu* 'to ooze' (the last only when Parasmai *).

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* If क्षु is inflected in the Átmane, it may reject *i*.

b. All in ऊ *ú*, as भू 'to be' (भविता, भविष्यति), except मू and षू (which optionally reject *i*), and except in the desiderative. See 395, 395. *a.*

c. All in short ऋ *ri*, in the 2d future and conditional, &c., but not in the 1st future, as कृ 'to do' (करिष्यति, but कर्ता).

d. Two in short ऋ *ri* (viz. वृ 'to choose' and जागृ 'to awake') also in 1st future (वरिता, वरिष्यति, जागरिता, &c.).

e. All in long ॠ *rí*, as तॄ 'to pass' (तरिता, तरिष्यति).

393. Observe—वृ 'to choose,' and all roots in long ॠ *rí*, may optionally lengthen the inserted *i*, except in aorist Parasmai and precative Átmane (वरिता or वरीता, वरिष्यति or वरीष्यति, तरिता or तरीता, &c.).

Roots ending in vowels rejecting इ i.

394. All in आ *á*, as दा 'to give' (दाता, दास्यति).

a. Nearly all in इ *i* and ई *í*, as जि 'to conquer,' नी 'to lead' (जेता, जेष्यति, नेता, नेष्यति, &c.).

b. Nearly all in short उ *u*, as श्रु 'to hear' (श्रोता, श्रोष्यति).

c. Those in long ऊ *ú* generally in the desiderative only.

d. All in short ऋ *ri* (except वृ) in the 1st future only, as कृ 'to do' (कर्ता, but करिष्यति). See 392. *c.*

e. All in ए *e*, ऐ *ai*, ओ *o*. See 390. *d.*

Roots ending in vowels optionally inserting or rejecting इ i, either in all the last five tenses and desiderative, or in certain of these forms only.

395. सू or सु 2d and 4th c. Átm. 'to bring forth' (सोता or सविता, सोष्यते or सविष्यते).

a. भू 'to shake' (धविता or धोता, धविष्यति or धोष्यति, &c., but *i* must be inserted in aorist Parasmai, see 430), पू 'to purify,' optionally in desiderative only (पुपूष, विपविष Átm.).

b. प्यै Átm. 'to grow fat' (प्याता and प्यायिता, प्यास्यते and प्यायिष्यते); but necessarily inserts *i* in desid.).

c. गृ 'to go,' नु or नू 'to spread,' 'to cover,' and स्वृ 'to sound,' all in 1st fut., and the latter two optionally in desiderative also (गोता, गरिता or (?) गरीता; नोता, नविता or नरीता; स्तौ or स्तरिता; जिगोषति or जिगरिषति or जिगरीषति; जिसोर्षति or नुनूषति).

396. दरिद्रा 'to be poor' optionally in the desiderative (दिदरिद्रिष or दिदरिद्र).

397. All roots in long ॠ *ṝ* optionally in the desiderative, as नृ makes निनरिषति or निनीर्षति.

398. चि, यु, भू, पू, optionally in desiderative. Compare 392.

Roots ending in consonants inserting इ i.

399. As a general rule, all roots ending in क kh, ग g, घ gh, ज jh, ड ḍ, ढ ṭh, ढ ḍ, द ḍ, ढ h, थ r, ल th, ध ph, भ b, य y, र r, ल l, व v: thus, लिख़ 'to write' makes लेखिता, लेखिष्यति, &c.; वल़ 'to leap' makes वलिता, वलिष्यति.

a. ग्रह 'to take' lengthens the inserted *i* in all the last five tenses, except the precative Parasmai (ग्रहीता, ग्रहीष्यति), see 699. It rejects *i* in the desiderative.

Roots ending in consonants rejecting इ i.

Observe.—The rules at 296—306 must in all cases be applied. When a number is given after a root, it indicates that the root only rejects *i* if conjugated in the class to which the number refers. When a number is given between [brackets], this refers to the rule under which the root is conjugated.

400. One in क *k.*—शक़ 5. *to be able* (शक्ता, शक्ष्यति 679).

401. Six in च *ć.*—पच़ *to cook* (पक्ता, पक्ष्यति); वच़ *to speak* (650); रिच़ 7. *to make empty* (रेक्ता, रेक्ष्यति); विच़ 7. 3. *to separate*; सिच़ *to moisten, to sprinkle*; मुच़ *to loosen* (628).

402. One in छ *ćh.*—प्रछ़* *to ask* (प्रष्टा, प्रक्ष्यति 631).

403. Fifteen in ज *j.*—त्यज़ *to quit* (596); भज़ *to honour*; यज़ *to sacrifice* (597); भ्रज्ज़† 6. *to fry* (632); मज्ज़ *to be immersed* (633); भ्रञ्ज़ *to break* (669); रञ्ज़ *to colour, to be attached*; सञ्ज़ *to adhere* (597. *a*); सृज़ *to embrace* (सेष्टा, सेक्ष्यति); निज़‡ 3. *to tremble* (नेक्ता, &c.); भुज्ज़ 6. *to bend, to enjoy* (668. *a*); युज़ *to join* (670); रुज़ *to break* (रोक्ता, &c.); सृज़ *to create, to let go* (625).

404. One in त *t.*—कृत़ *to be, to turn*, but only in 2d fut. Par., cond. Par., aor. Par., desid. Par. (This root is generally Ātm. and inserts *i*, 598.)

405. Fourteen in द *d.*—अद़ *to eat* (652); पद़ *to go* (पत्ता, पत्स्यते); शद़ *to fall, to perish*; सद़ *to sink*; खद़ 1. Parasmai, *to mount, to leap*; हद़ *to void excrement*; तिद़ *to be troubled* (खेत्ता, &c.); छिद़

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* प्रछ़ inserts *i* in the desiderative.

† भ्रज्ज़ optionally inserts *i* in the desiderative.

‡ When निज़ belongs to the 7th c., it takes *i*: thus, निजिता, निजिष्यति. See 390. *a.*

cut (667); भिद् *to break* (583); विद् 7. *to recognise*, 4. *to be, to exist*, 6. *to find*; स्विद् 4. *to sweat* (भोत्स्या, भोत्स्यते); सुद् *to pound, to crush* (भोत्स्या, भोत्स्यते); हद् *to strike* (634); नुद् *to impel.*

406. Thirteen in ध dh.—बन्ध् *to bind* (692); व्यध् *to pierce* (615); राध् *to accomplish* (राद्धा, रात्स्यति); साध् 5. *to accomplish*; सिध् 4. *to be accomplished* (616); कुध् *to be angry* (क्रोद्धा, क्रोत्स्यति); शुध् *to be hungry*; बुध् 4. Ātm. *to be aware* (614)*; युध् Ātm. *to fight*; रुध् *to obstruct* (671); शुध् *to be pure*; मुध् *to increase*, only in 2d fut. Par., cond. Par., aor. Par.; अर्द् *to break wind*, only in 2d fut. Par., cond. Par., aor. Par. (both these last insert i throughout the Ātmane.)

407. Two in न n.—मन् Ātm. *to think* (617); हन् *to kill* (654). but the last takes i in 2d fut. and conditional.

408. Eleven in प p.—तप् *to burn* (तप्ता, तप्स्यति); शप् *to sow, to curse*; स्वप् *to sleep* (655); आप् *to obtain* (681); क्षिप् *to throw* (635); लिप् Ātm. *to distil*; लिप् *to anoint*; तुप् *to touch* (तोप्ता, तोप्स्यति); लुप् 6. *to break, to divide* (390. f).

409. Three in भ bh.—यभ् *to lie with carnally* (यब्धा, यप्स्यति); रभ् Ātm. *to long after* (with आ *to begin*, 601. a); लभ् Ātm. *to obtain* (601).

410. Five in म m.—गम् *to go* (602), but takes i in 2d fut. and cond.; नम् *to bend* (नन्ता, नंस्यति); यम् *to restrain*; रम् Ātm. *to sport*; क्रम् *to walk* in the Ātmane (क्रन्ता, क्रंस्यते).

411. Ten in श ś.—दंश् *to bite* (दंष्टा, दंक्ष्यति); दिश् 6. *to point out* (583); विश् *to enter* (वेष्टा, वेक्ष्यति); रिश् 6. *to hurt*; लिश् *to become small*; कुश् *to cry out* (क्रोष्टा, क्रोक्ष्यति); रुश् 6. *to hurt*; दृश् 1. *to see* (390. i, 604, इदृश् , द्रक्ष्यति); मृश् *to handle* (390. f); स्पृश् 6. *to touch* (390. f, 636, स्प्रष्टा, स्प्रक्ष्यति).

412. Eleven in ष sh.—लिष् *to shine* (लेष्टा, लेक्ष्यति); द्विष् *to hate* (657); पिष् 7. *to crush, to pound*; विष् *to pervade, to sprinkle*, &c.; श्लिष् 4. *to distinguish* (672); श्लिष् 4. *to embrace* (301, 302); तुष् 4. *to be satisfied* (तोष्टा, तोक्ष्यति); दुष् 4. *to be sinful*; पुष् 4. *to be nourished* † (पोष्टा, पोक्ष्यति); शुष् 4. *to become dry* (शोष्टा, शोक्ष्यति); कृष् *to draw* (390. f, 606).

413. Two in स s.—अस् *to eat* (अत्ता, अत्स्यति); वस् 1. *to dwell* (607) ‡.

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* When बुध् belongs to the 1st c., it inserts i.

† When पुष् belongs to the 9th c., it takes i (पोषिता, पोषिष्यति).

‡ वस् c. 2. Ātm. *to put on*, *to wear*, inserts i (वसिता, वसिष्यते).

414. Eight in ह *h*.—दह् *to burn* (610); नह् *to tie, to string together* (624); वह् *to carry* (611); दिह् *to anoint* (659); मिह् *to make water* (मेह 305. *a*, मेक्ष्यति); लिह् 2. *to lick* (661); दुह् 2. *to milk* (660) *;* रुह् *to ascend* (रोढा, रोक्ष्यति).

Roots ending in consonants optionally inserting or rejecting इ i, *either in all the last five tenses and desiderative, or in certain of these forms only.*

Observe—When no tenses are specified, the option applies to all except to form II of the aorist and the Parasmai of the precative (benedictive), which can never insert *i*.

415. Two in ए *é*.—दॄ or दॄ 7. *to contract;* वश् *to cut* (630).

a. Three in ज् *j*.—अञ्ज् 7. *to anoint* (668, but necessarily inserts *i* in desid.); मृज् *to rub, to clean* (390. *j*, 651); भ्रस्ज् *to fry* (optionally in desid. only, necessarily rejects *i* in other forms).

b. Four in त् *t*.—पत् *to fall* (optionally in desid. only; necessarily inserts *i* in futures and cond., and rejects *i* in aor.); वृत् 6. *to cut* (optionally in 2d fut., cond., and desid.; necessarily inserts *i* in 1st fut. and aor.); वृत् *to kill* (optionally in 2d fut., cond., and desid.; necessarily inserts *i* in 1st fut. and aor.); नृत् *to dance* (optionally in 2d fut. and desid., necessarily inserts *i* in 1st fut. and aor.).

c. Four in द् *d*.—स्यन्द् *to flow* (optionally in all forms except 2d fut. and cond. Parasmai, and desid. Parasmai, where *i* is necessarily rejected); उन्द् *to be wet*, चुद् *to shine*, and तुद् *to kill, to injure* (the last two optionally in all forms except 1st fut., which necessarily inserts *i*).

d. Three in ध् *dh*.—रध् *to perish;* सिध् 1. *to rule, to restrain, to keep off;* ऋध् *to prosper* (the last optionally in desid. only, necessarily inserts *i* in other forms, see 680).

e. Two in न् *n*.—तन् *to stretch* and मन् *to honour, to give* (both optionally in desid. only, necessarily insert *i* in other forms, see 583).

f. Five in प् *p*.—त्रप् *to be ashamed;* गुप् 1. *to defend;* तृप् 4. *to be satisfied* (618); दृप् 4. *to be proud;* क्लृप् *to be capable* (when it rejects *i*, it is Parasmai only).

g. Two in भ् *bh*.—लुभ् 4. *to desire* (optionally in 1st fut., necessarily

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* तुह् c. 1, 'to afflict,' inserts *i* (दोहिता, &c.).

A a

inserts *i* in other forms *); दम्भ् *to deceive* (optionally in desid. only, दिदम्भिषति or धीप्सति or धीप्सते, necessarily inserts *i* in other forms —णि).

h. One in भृ *m.*—भृ ṛ 4. *to bear* (बभिॅता or बभाॅ, बभिॅध्ये, -ति, or बंस्ये, —ति).

i. All in इ *iv* (optionally in desid. only); as, दिव् *to play*, धिव् *to spit*, सिव् *to sew*.

j. Two in भ *y.*—भव् *to honour*; भाव् or स्भाव् *to be fat* (but both necessarily insert *i* in desid., compare 395. *b*).

k. Three in भ *k.*—भश् 5. Ātm. *to pervade* † (but necessarily inserts *i* in desid., see 481. *a*); भश् 4. *to perish* (see 390. *k*, and 620); झिश् 9. *to torment* (697).

l. Seven in भ *sh.*—भश् *to pervade*, भश् *to cut in pieces, to carve* (तभिॅता or तभ्, तभ्यिभिष or तष्ठिॅ, &c.); भश् *to cut, to carve*; कृष् with निर् *to extract* (otherwise necessarily inserts *i*); दृश् 6. *to wish* (637), दिभ् *to injure, to kill*; दृश् ṛ. *to injure* (the last three optionally in 1st fut., but necessarily insert *i* in other forms).

m. Twelve in भ *h.*—सह् Ātm. *to bear* (optionally in 1st fut. only, necessarily inserts *i* in other forms, see 611. *a*); गाह् *to take* (गाहिता or गाढा, &c.); गाह् *to penetrate*; माह् *to measure* (माहिता or माढा, &c.); स्निह् snih, *to love* (स्नेहिता or स्नेढा or स्नेढा, &c.); स्नुह् snuh, *to love, to vomit* (स्नुह् *to be perplexed* (612) ; गुह् *to conceal* (गूहिता or गोढा, गूहिबभे or घोक्ष्ये, see 306. *a*, 390. *m*); दृह् *to bear malice, to seek to injure* (623) ; गृह् 6. ṛ. or बृह् 6. *to kill* (674); वृह् or बृह् *to extol, to raise*; लिह् or लिह् 6. *to kill.*

Aorist (third preterite).

This complex and multiform tense, the most troublesome and intricate in the whole Sanskṛit verb, but fortunately less used in classical Sanskṛit than the other past tenses, is not so much one tense, as an aggregation of several, all more or less allied to each other, all bearing a manifest resemblance to the imperfect or first preterite, but none of them exactly assignable to that tense, and none of them so distinct in its character or so universal in its application as to admit of segregation from the general group, under a separate title.

416. Grammarians assert that there are seven different varieties of

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* Except the aorist, following form II at p. 184.

† यश् 9, 'to eat,' inserts *i*.

the Sanskrit aorist, four of which correspond more or less to the
Greek 1st aorist, and three to the 2d aorist, but we shall endeavour
to show that all these varieties may be included under two distinct
forms of terminations given in the table at p. 128, and again below,
and at p. 184.

417. Form I is sub-divided like the terminations of all the last
five tenses into (A) those which reject *i*, and (B) those which assume
it ; A belongs to many of those roots at 394, 400—414, which
reject *i* ; B to most of those at 392, 399, which insert it : but in the
latter case the initial *s* becomes *sh* by 70, and in the 2d and 3d sing.
the initial *s* is rejected, the *i* blending with the *t*, which then becomes
the initial of those terminations. Moreover, in the case of roots
which insert *i* the base is formed according to rules different to
those which apply in the case of roots which reject *i*.

a. Form II at p. 184 resembles the terminations of the imperfect
or first preterite, and belongs, in the first place, to some of those
roots rejecting *i*, whose bases in the imperfect present some important
variation from the root (see 436) ; in the second, to certain of the
roots rejecting *i*, which end in म *i*, ष *sh*, or ह *h*, and which have *i*
u, or *ṛi*, for their radical vowel (see 439) ; in the third, to verbs of
the 10th class and causals.

FORM I.

418. The terminations are here repeated from 247, p. 128.

A. *Terminations without* इ i.

PARASMAI.			ÁTMANE.		
1. *sam sva*		*sma*	*si*	*svahi*	*smahi*
2. *sîs stam* [*tam*]		*sta* [*ta*]	*sthás* [*thás*]	*sáthám*	*dhvam* or *dhvam*
3. *sît stám* [*tám*]		*sus*	*sta* [*ta*]	*sátám*	*sata*

B. *Terminations with* इ i.

PARASMAI.			ÁTMANE.		
1. *isham ishva*		*ishma*	*ishi*	*ishvahi*	*ishmahi*
2. *îs ishtam*		*ishta*	*ishthás*	*isháthám*	*idhvam* or *idhvam*
3. *ît ishtám*		*ishus*	*ishta*	*ishátám*	*ishata*

419. Observe—The brackets in the A terminations indicate the rejection of initial
s from those terminations in which it is compounded with *t* and *th*, if the base ends
in any consonant except a nasal or semivowel, or in any *short* vowel such as *a, i, u,*

A A 2

or *ri*. Observe also, that initial *s* is liable to become *sh* by r. 70, in which case a following *t* or *th* is cerebralised.   The substitution of *dheam* for *dheam* and *idhwam* for *idhram*, in certain cases, is explained in the table at p. 128.

420. General rule for forming the base for those verbs of the first nine classes which reject इ *i* and so take the A terminations.

In Parasmai, if a root end in either a vowel or a consonant, vriddhi the radical vowel before *all* the terminations.

In Átmane, if a root end in इ *i*, ई *í*, उ *u*, or ऊ *ú*, gunate the radical vowel; if in ऋ *ri* or any consonant, leave the vowel unchanged before *all* the terminations.   Final consonants must be joined to the A terminations according to the rules propounded at 296–306.

Observe—The augment अ *a* must always be prefixed, as in the imperfect; but it will be shown in the Syntax at 889, that when the aorist is used as a prohibitive imperative, the particle *má* or *má sma* being prefixed, the augment is then rejected.

a. When a root begins with the vowels इ *i*, उ *u*, or ऋ *ri*, short or long, the augment is prefixed in accordance with 260. *a, b.*

b. Thus, from नी 'to lead' come the two bases *anai* for Parasmai and *ane* for Átmane (*anai* + *sam* = अनैषं by 70; Átm. *ane* + *si* = अनेषि, *ane* + *sthás* = अनेष्ठास्, &c.); and from कृ 8th c., 'to make,' come the two bases *akár* for Parasmai and *akri* for Átmane (*akár* + *sam* = अकार्षं by 70, &c.; Átm. *akri* + *si* = अकृषि by 70, *akri* + *thás* = अकृथास् by 419, *akri* + *ta* = अकृत, &c.). See 682. Similarly, भृ 3d c., 'to bear.' See the table at 583.

c. So, from युज् 'to join' come the two bases *ayauj* for Parasmai and *ayuj* for Átmane (Parasmai *ayauj* + *sam* = अयौषं by 296, *ayauj* + *sva* = अयौक्ष्व, *ayauj* + *tam* = अयौष्टं by 419; Átm. *ayuj* + *si* = अयुक्षि by 296, *ayuj* + *thás* = अयुक्थास्, *ayuj* + *ta* = अयुक्त, &c.); and from रुध् 7th c., 'to hinder,' the bases *araudh* and *arudh* (Parasmai *araudh* + *sam* = अरौत्सं by 299, Du. *araudh* + *sva* = अरौत्स्व, *araudh* + *tam* = अरौद्धं; Átm. *arudh* + *si* = अरुत्सि, *arudh* + *thás* = अरुद्धास्, &c.).

d. Similarly, from पच् 'to cook' come the bases *apác* and *apac* (*apác* + *sam* = अपाक्षं by 296; Átm. *apac* + *si* = अपक्षि, *apac* + *thás* = अपक्थास्, &c.); and from दह् 'to burn' (610), the bases *adáh* and *adah* (*adáh* + *sam* = अधाक्षं by 306. *a*, *adah* + *tam* = अदग्धं by 305; Átm. *adah* + *si* = अधक्षि by 306. *a*, *adah* + *thás* = अदग्धास्, &c.).

421. By referring to 391. *b*, it will be easy to understand that most roots in *i*, *í*.

short *u*, and short *ṛi*, take the A terminations. Most of those in *á*, *e*, *ai*, *o*, do so *in the Átmane*, and a few of those in *á* also in the Parasmai.

a. सू or सु 'to spread' takes either A or B; and in Átmane when it takes A, changes *ṛi* to *ír*. See 678.

b. वृ or वॄ 'to choose,' 'to cover,' changes its vowel to *úr*, under the same circumstances. See 675.

c. Roots in *e*, *ai*, *o*, change these vowels to *á* as in the other non-conjugational tenses: thus, from व्ये 'to cover,' व्ययिषं &c. (see 433), व्यासिषं &c. Similarly, ग्लै, म्लै, स्त्यै, and optionally ह्वे, see 390. *c* (अगासिषं &c., अग्रासिषं &c.)

d. दा 'to give' (see 663), धा 'to place' (see 664), स्था 'to stand' (see 587), दे 'to protect,' 'to pity,' दो 'to cut,' धे 'to drink' (if in Átm.), दो or द्यो 'to cut' (if in Átm.), change their finals in the Átmane to *i* (अदिषि, अदिष्यास् 419, अदिष्ट, अदिष्महि; 2d pl. अदिध्वं). In Parasmai they follow 438.

e. गा used for इ 'to go,' with अधि prefixed, signifying 'to go over,' 'to read' (Átmane only), changes its final to ए (अध्यगीष्ठि, -गीष्ठास्, -गीष्ट, &c.).

f. कृ Átm. 'to cry out,' गु 'to void excrement,' and हु 'to be firm,' all of the 6th class, preserve their vowels unchanged (अकृषि, &c.; अकृष्यास्, अकृत, &c.; अगुषि, &c.); गु may also make अगोषि, and हु may also make अहविषि, but the latter root is then generally regarded as गू.

422. The following roots of those rejecting *i*, enumerated at 400–414, take the A terminations only, both for Par. or Átm.: पच्; मज्ज्; नञ्, भञ्, भञ्ज्, भ्रञ्स, भ्रञ्ज, नम, दह, रख, सद, सृप, स्वप, (only Átmane), मृष, हन, तप Átm., सिच्, गुह, गुड; चष्, भष, राध, साध, मृष 4. Átm., गुध्; नर्त 4. Átm., मुध्; नस् 1. Átm., तस्, सृप, खप, शिष, शिप Átm., तुड; रभ, रम, लभ; दंश; यम्; तन, सन, वह.

a. The following take in the Parasmai either the A terminations of form I or optionally form II; but in the Átmane usually the A form of I, sometimes form II: दिप, विप 3. तिम, तिप, तिज्, छिद, भिद, पिष, नुद, मुद, तुद, लुप.

b. The following take in the Parasmai only form II; but in the Átmane the A form of I, or sometimes the B form of I: अक् (Átmane doubtful), सिष, मुष, विद 6. 'to find' (Átmane doubtful), 4. 7. (only Átmane), शद, सद, श्लिष्, विश्, रुष, रुह, मुह, णुद, क्षुध, मृज, श्रन्भ, गुप (see 424. *b*.) विद with the B terminations is generally used for Parasmai, but वेदान्चक्रे occurs in Epic po.), सिह, लिह, लुप, तुप, स्तृप, स्मृप.

423. The following of those inserting or rejecting *i*, enumerated at 415, take either the A or B terminations: तन् or तप्, मथ्, मुष्, स्वप् generally Átm. only, विष्, तप Átm., तिज्, भुज्, गुप, गुप् (the last three in Parasmai take also form II), श्रम् generally Átm. (may also follow form II in Parasmai), ग्लप् (or अ) Átm., चण्, शष्, गुह, ग्रह, मह, ग्रह्.

424. The rules at 296–306 must in all cases be applied, as well as the special rules applicable to certain roots in forming the futures at 390 and 390. *a*—*o*: thus, तप्र makes अतप्रं by 297. *b* (see 630); तण्ड makes अभार्षं by 390. *k* (see 633); नम in Átm., अनांस्त or अनाप्सिष्ट; थर्म, अधार्थ or अभार्षं, अधर्षि or अभर्षि by 390. *g*; मुध्, अभर्षं by 390. *j* (also अभार्षिं); नह, अनात्सं by 306. *b*.

a. पद् Ātm. 'to go,' बुध् Ātm. 'to be aroused,' जन् Ātm. 'to be born,' may form their 3d sing. as if they were passive verbs (see 475): thus, अपादि, Du. 3. अबोधिसाताम्; अबोधि (or optionally अबुद्ध), Du. 3. अबुद्धसाताम्; अजनि (or optionally अजनिष्ट).

b. Roots ending in म् and न् must change these letters to Anusvāra before s, and म् becomes ण् before ष: thus, नम् makes अनंसीत्, अनंस्थाः, अनंस्त (or if in class 8. ऋणोति, or by c. below अगंस्त); यम् makes अयंसीत् &c., Du. 2. अयांस्तम्.

हन् (generally Parasmai) drops its nasal before the Ātmane terminations (अहसि, अहस्थाः, &c.; initial s being rejected according to 419).

गम् does so optionally (अगंसि or अगसि, अगंस्थाः or अगस्थाः, &c.).

c. Roots in न् and म् of the 8th class, which properly take the B terminations, are allowed an option of dropping the nasal in the 2d and 3d sing. Ātmane, in which case initial s is rejected according to 419: thus, गम् makes 3. अगसि or अगत (Pán. II. 4, 79).

d. Similarly, यम् makes 3. अयसि or अयत; and चम्, अचसि or अचत.

e. नम् 'to give' is allowed the option of lengthening the a, when s is dropped: thus, Sing. 2. अनासाः or अनंसिष्ठाः, 3. अनस्त or अनसिष्ट. Compare 354. a, 339 (Pán. II. 4, 79).

f. The nasal of दंश् 'to bite' becomes द before क and ष before त: thus, अदाङ्क्षीत्, Du. 2. अदाष्टम्; Ātm. 1. अदंक्षि, Du. 2. अदंसाथे, &c. See 303.

425. वह् 'to carry' (see 611) changes its radical vowel to ō before those terminations which reject an initial s by 305. a : thus, अवाक्षम्, अवाक्षीः, अवाक्षीत् (Lat. vexit), अवाक्षम, अवोढम्, &c.; Ātm. अवक्षि (Lat. vexi), अवोढाः, अवोढ.

a. सह् Ātm., 'to bear,' generally takes the B terminations (असाक्षि, &c.), though the form असोढ is also given for the 3d sing.

426. नह् 'to tie,' 'to fasten,' makes अनात्सम्, अनात्सीः, अनात्सीत्, अनात्स्व, अनद्धाम्, &c.; and Ātm. अनत्सि, अनद्धाः, &c., by 306. b (compare 183).

427. वस् 'to dwell' (see 607) makes अवात्सम्, &c., by 304. a.

427. Verbs which assume *i*, and so take the B terminations at 418, require a different rule for the formation of their base, as follows:—

a. If a root end in the vowels इ ī, ई ī, उ u, ऊ ū, ऋ ri, ॠ rī, vriddhi those vowels in the Parasmai before *all* the terminations, and gunate them in the Ātmane.

Thus, from पू 'to purify' come the two bases *apau* for Parasmai and *apo* for Ātmane (*apau* + *i* + *sam* = अपाविषम् by 37, *apau* + *i* + *īs* = अपावीः, *apau* + *i* + *īt* = अपावीत्, &c.; Ātm. *apo* + *i* + *si* = अपविषि, &c., by 36), see 583; and from तृ 1st c., 'to cross,' comes the base *atár* for Parasmai (*atár* + *i* + *sam* = अतारिषम् &c.).

So, from शी 'to lie down' comes अशयिषि, अशयिष्ठाः, &c.; but roots ending in any other vowel than *ū* and long *rī* more frequently take the A terminations, as they generally reject *i*.

b. If a root end in a single consonant, guṇate the radical vowel in both Parasmai and Ātmane (except as debarred at 28. *b*, and except in the roots enumerated at 390. *a*).

Thus, बुध् budh, 1st c., 'to know,' makes its base abodh (abodhiṣam, &c.), see 583 ; and वृत् vṛit, 'to be,' avart (avartishi, &c.); and एध् edh, 'to increase,' aidh (aidhishi, &c., 260. b), see 600.

428. A medial *a* in roots ending in र and ह is lengthened in the Parasmai, but not in Ātmane : thus, ज्वल् 'to blaze,' अज्वालीत्. The roots वद् 'to speak' and व्रज् 'to go' also lengthen the *a* in Parasmai (अवादीत् ; but not in Ātmane अवदिषि &c.).

a. But those in न, र, ल, व, स never lengthen the *a* in Parasmai : thus, स्वन् 'to sound' makes स्वनीत्. The following roots also are debarred from lengthening the *a* : कस्, कण्, रण्, लण्, सण्, स्वण्, हण्, ह्रण्, कठ्, ठण्, ण्, चण्, छण्, ण्, पण्, भण्, चह्, मह्, रह्, हह्. One or two do so optionally : as, कण् and रण् 'to sound.'

429. Observe, that as the majority of Sanskrit verbs assume *i*, it follows that rule 427. *a, b,* will be more universally applicable than rule 420, especially as the former applies to the aorist of intensives, desideratives, and nominals, as well as to that of simple verbs.

430. The special rules for the two futures at 390. *a*—*o* will of course hold good for the aorist : thus the roots enumerated at 390 and 390. *a* (390. *a*) forbid Guṇa; and यु, रु, षु, षू, नू generally change their finals to uv (अयुविषम् &c., अयाविषम् &c.); but when नू is written नु it makes अनुवं &c., see 421. *f*, and षू may also make अषाविषम्, and षू, अषाविषम्.

a. कॄ makes चोकीरिषं or चोकूरिषं or चोकूर्विषं &c., and in Ātmane चोकीरिषि or चोकीर्विषि.

b. According to 390. *c.* दीधी, वेवी, and दरिद्रा drop their finals (अदीधिषि, अदरिद्रिषं &c.; see also 433).

431. In the Ātmane, वृ 'to choose,' 'to cover,' and all roots in long ॠ ṝ, such as स्तॄ 'to spread,' may optionally lengthen the inserted *i* : thus, अवरिषि or अवरीषि &c., अस्तरिषि or अस्तरीषि; but in Parasmai only अवारिषं, अस्तारिषं.

432. श्वि 'to swell' and जागृ 'to awake' take Guṇa instead of Vṛiddhi (अश्वयिषं &c., see also 440. *a*; अजागरिषं &c.).

a. ग्रह् according to 399. *a.* makes अग्रहीषं, and by 390. *m.* गुह् makes अगूहिषं. The latter also conforms to 439 and 439.*b.* (see 609).

b. हन् 'to kill' forms its aorist from वध् (अवधिषं &c.), but see 422. *b.*

433. Many roots in या *â*, ए *e*, ओ *o*, and ऐ *ai*, with three in म *m,* viz. यम् *yam*, रम् *ram*, नम् *nam*, assume *i*, but in the Parasmai insert *s* before it ; final *e*, *o* and *ai*, being changed to या *â* : thus, from या 'to go' comes अयासिषं, &c. (see 644); from शो 'to sharpen,' अशासिषं, &c. ; from यम् 'to restrain,' अयंसिषं, &c.

दरिद्रा 'to be poor' makes *adaridrisham* or *adaridrásisham*, &c.

434. In the Átmane these roots reject the *i* and the *s* which precedes it, and follow 418: thus, from मा 'to measure' comes *amásta*, &c. (see 664. *a*); from वे 'to cover', अव्यास्त (see 421. *c*); from रम् 'to sport', अरंस्त, अरंस्याम्, अरंस, &c.

FORM II.

435.   Resembling the imperfect or first preterite.

	PARASMAI.			ÁTMANE.	
1. *am*	*áva [va]*	*áma [ma]*	*e [i]*	*ávahi*	*ámahi*
2. *as [s]*	*atam [tam]*	*ata [ta]*	*athás*	*ethám [áthám]*	*adhvam*
3. *at [t]*	*atám [tám]*	*an [us]*	*ata*	*etám [átám]*	*anta*

436. Observe—No confusion arises from the similarity which this form bears to the imperfect or 1st preterite, as in all cases where the above terminations are used for the aorist, the imperfect presents some difference in the form of its base: thus, गम् 'to go' makes *agachham* for its imperfect, *agamam* for its aorist (see 602); भिद् 'to break' makes *abhinadam* for its imperfect, *abhidam* for its aorist (see 583). So again, the sixth conjugation, which alone can show a perfect identity of root and base, never makes use of this form for its aorist, unless by some special rule the base of its imperfect is made to differ from the root: thus, लिप् 'to smear' (cf. ἀλείφω), which makes *alipam* in its aorist, is *alimpam* in its imperfect (281). So in Greek, compare the imperfect ἔλειπον with the 2d aor. ἔλιπον; ἐλάμβανον with ἔλαβον; ἐδάμνην with ἐδάμον, &c.

a. Note—This form of the Sanskrit aorist corresponds to the Greek 2d aorist (compare *asthám*, *asthás*, *asthát*, with ἔστην, ἔστης, ἔστη), and the first form is more or less analogous to the 1st aorist. The substitution of *i* for *e*, and *thám*, *tám*, for *ethám*, *etám*, in the Átmane of form II, is confined to a class of roots mentioned at 439.

437. Rule for forming the base in verbs of the first nine classes. In general the terminations are attached directly to the root; as in *agamam*, &c., *abhidam*, &c., at 436. So also, नश् 'to perish' makes अनशम् (also अनेशम्, see 441, 424).

a. Observe, however, that most of the roots which follow this form in the Parasmai, follow form I at 418 in the Átmane: thus, भिद् 'to break' makes *abhitsi*, &c., in Átmane; see the table at 583: similarly, छिद् 'to cut,' see 667. And a few roots, which are properly restricted to the Átmane, have a Parasmai aorist of this 2d form:

thus, रुच् Átm. 'to shine,' 'to be pleasing,' makes Parasmai *arucam*, as well as Átmane *aroćishi*.

b. One or two roots in आ *á*, इ *i*, and ए *e* reject their finals; and one or two in रि *ri* and रृ *rí* gunate these vowels before the above terminations: thus, ख्या 'to tell' makes अख्यत् &c.; ग्लै 'to swell,' अग्लत्; श्रे 'to' call' makes अश्रत् (see 595); मृ 'to go,' अमरत्; गृ 'to go,' अगारत्; जृ 'to grow old,' अजारत्.

c. दृश् 'to see' gunates its vowel (अदर्शम्, see 604).

d. Penultimate nasals are generally dropped : thus, स्तम्भ् 'to stop' makes अस्तभम्; स्तन्भ् 'to distil,' अस्तभत्; स्कन्द् 'to mount,' अस्कदत्; ध्वंस् 'to fall,' अध्वसत्.

e. A form in अत् occurs in the Veda, from वच् 'to eat,' the medial *a* being dropped.

438. In the Parasmai certain roots ending in long आ *á* and ए *e* conform still more closely to the terminations of the imperfect, rejecting the initial vowel, as indicated by the brackets in the table at 435. In the 3d plur. they take *us* for *an*: thus, दा 3d c., 'to give,' makes *adám*, *adás*, *adát*, *adáva*, &c.; 3d pl. *adus*, see 663. So also, धा 3d c., 'to place,' makes *adhám*, &c., 664; and स्था 1st c., 'to stand,' makes *asthám*, &c., 587.

a. Similarly, भू 1st c., 'to be,' except 1st sing. and 3d pl. (अभूवं, अभूवस्, अभूव, &c.; but 3d pl. अभूवन्, see 585).

b. Observe, however, that some roots in *á*, like यद् , 'to go,' follow 433.

c. And some roots in ए *e* and ओ *o*, which follow 433, optionally follow 438; in which case *e* and *a* are changed as before to *á*: thus, धे *dhe*, 1st c., 'to drink,' makes either *adháráisham* &c., or *adhám* &c., also *adadham*, see 440. *a.*; सो *so*, 4th c., 'to come to an end,' makes either *asáisham* or *asám*, see 613.

d. In the Átmane-pada, roots like दा, धा, स्था, दे, धे, follow 421. *d.*

e. इ 'to go' makes its aorist from a root गा: thus, *agám*, *agás*, &c.

Note—*Adadám*, the imperfect of the root दा, 'to give,' bears the same relation to its aorist *adám* that έδίδων does to έδων. So also the relation of *adhám* (aorist of धा, 'to place') to *adadhám* (imperfect of 1st pret.) corresponds to that of έθην to τίθην. Compare also *abhavas* and *abhús* with έφυες and έφυς.

439. Certain roots ending in श *s*, ष *sh*, ह *h*, enclosing a medial *i*, *u*, or *ri*, form their aorists according to form II at 435; but whenever confusion is likely to arise between the imperfect and aorist, *s* is prefixed to the terminations, before which sibilant the final of the root becomes *k* by 302 and 306.

Thus, दिश् 'to point out,' the imperfect of which is अदिशं, makes अदिक्षं &c. in aorist (compare the Greek 1st aorist έδειξα). Similarly, द्विष् 2d c., 'to hate,' makes *adviksham* &c. 657 ; दुह् 2d c., 'to milk,' makes अधुक्षं *adhuksham* &c. by 306. *a.* See 660.

a. This class of roots substitutes *i* for *e*, and *dthám*, *átám*, for *ethám*, *etám*, in the Ātmane terminations: thus, *adikshi, adikshathás, adikshata, adikshávahi, adiksháthám*, &c.; 3d pl. *adikshanta.*

b. A few roots in ह् (viz. लिह्, दिह्, गुह्, दुह्) optionally in the Ātmane reject the initial *a* from the terminations of the 2d and 3d sing., 1st du., and 2d pl.: thus, लिह् may make अलीढा:, अलीढाम्, अलीढे; Du. 1. अलिह्वहि; Pl. 2. अलीढ्वम्, 661: and दुह् 'to milk,' अधुग्धा:, अधुग्धाम्, &c. See 661, 659, 609, 660.

c. According to some authorities, a few roots (e. g. नृत्, दृप्, मृष्) which generally follow form I, A, in Ātmane, may optionally conform to form II, taking the terminations *ata i, dthám, átám*, rejecting initial *a* and *i* from the other terminations, and taking *ata* for *anta*: thus, *atripi, atripthás, atripta, atripátám*, and taking *ata* for *anta*.

440. Causal verbs and verbs of the 10th class make use of form II, but the base assumes both reduplication and augment (as in the Greek pluperfect): thus, अचीकरम् 1st c., 'to know,' makes in the causal aorist अचूबुधम्, &c. This will be explained at 492.

a. A few primitive verbs besides those of the 10th class take a reduplicated base, analogous to causals (see 492): thus, श्रि 'to have recourse' makes अशिश्रियम् &c.; श्वि 'to swell' makes अशिश्वियम् (also अश्वत् and अश्वयीत्, see 432, 437. *b*); दु 1st c., 'to run,' अदुद्रुवत्; सृ 'to flow,' असुसुरत्; घे 'to drink,' अदधत्; कम् 'to love,' अचकमत्, &c. This last is defective when it belongs to the 1st c., having no conjugational tenses; but when it belongs to the 10th c. (Pres. कामये, &c.) its aorist is अचीकमत्.

441. The following primitive verbs take a contracted form of reduplicated base: वच् 2d c., 'to speak,' makes अवोचम् *avócam* (from अवच् for अववच् 650); पत् 1st c., 'to fall,' अपप्तम् (from अपपतम्, compare Greek ἔπταπον); शास् 2d c., 'to rule,' अशिषम् (from अशिशसम्, but the Ātmane follows 427; see 658); अस् 4th c., 'to throw,' अस्थम् (from अस्सम्, contracted into अस्थम् for अस्सम् 304. *a*, whence by transposition अस्थम्); नश् 4th c., 'to perish,' अनेशम् (from अनशम् for अननशम् 620, 436).

Precative or benedictive.

Terminations of precative or benedictive repeated from page 128.

PARASMAI.			ĀTMANE.		
yásam	yásva	yásma	síya	sívahi	símahi
yás	yástam	yásta	sishthás	síyásthám	sídhvam or sídhvam
yát	yástam	yásus	síshta	síyástám	síran

Sídhvam is used for *sídhvam* when immediately preceded by any other

vowel but *a* or *á*, and optionally *ishídhvam* for *ishídhvam* when immediately preceded by a semivowel or *h*.

442. Observe, that the terminations of this tense resemble those of the potential in the memorial scheme at p. 125. In the 2d and 3d singular they are identical. In the other persons of the Parasmai a sibilant is inserted, and in some of the Átmane, both prefixed and inserted. The only difference between the potential and precative of verbs of the 2d and 3d groups, at 290, will often be that the potential will have the conjugational characteristic: thus, *bhid*, 7th c., 'to break,' will be *bhindyát* in the potential, and *bhidyát* in the precative. Compare the optative of the Greek aorist δοίην with the optative of the present δίδοίην.

443. **Rule for forming the base in verbs of the first nine classes.** In the Parasmai, as a general rule, either leave the root unchanged before the *y* of the terminations, or make such changes as are required in the passive (see 465–472), or by the conjugational rule of the 4th class, and never insert *i*.

In Átmane, as a general rule, prefix *i* to the terminations in those roots ending in consonants or vowels which take *i* in the futures (see 392, 399), and before this *i* gunate the radical vowel. Gunate it also in the Átmane in some roots ending in vowels which reject *i*: but if a root end in a *consonant*, and *reject i*, the radical vowel is generally left unchanged in the Átmane, as well as Parasmai.

444. Thus, from भू 1st c., 'to be,' come the base of the Parasmai *bhú*, and the base of the Átmane *bhavi*, by 36. *a* (*bhú* + *yásam* = भूयासं &c., *bhavi* + *síya* = भविषीय by 70).

445. Frequently, as already observed, before the *y* of the Parasmai terminations, the root is liable to changes analogous to those which take place before the *y* of the 4th conjugational class at 272, and the *y* of passive verbs at 465; and not unfrequently it undergoes changes similar to those of the perfect at 373, &c., as follows:—

446. A final अ *á* is changed to ए *e* in the Parasmai, but remains unchanged in the Átmane, as before the *s* of the 2d future terminations: thus, दा 3d c., 'to give,' makes देयासं &c. for Parasmai, but दासीय &c. for Átmane-pada; पा 'to drink' makes पेयासं &c.

a. But ज्ञा 'to become old' makes जीयासं &c., and दरिद्रा 'to be poor' drops its final even in Parasmai (दरिद्र्यासं, दरिद्रिषीय, &c. Compare 390.c).

447. Final इ *i* and उ *u* are lengthened in Parasmai, as before the *y* of passives, and gunated in Átmane, as before the *s* of the 2d future: thus, चि 'to gather' makes चीयासं &c., चेषीय &c.; and हु 'to sacrifice' makes हूयासं &c., होषीय &c.

a. When इ 'to go' is preceded by a preposition, it is not lengthened (इयासं &c. ; otherwise ईयासं).

b. दीधी and वेवी drop their finals as at 390. e (दीधिषीष्ट &c.).

448. Final ऋ *ṛi* is changed to रि *ri* in Parasmai, but retained in Atmane : thus, कृ 'to do' makes क्रियासं &c., and कृषीष्ट &c. After a double consonant *ṛi* is gunated in Parasmai, as well as before inserted *i* : thus, स्मृ 'to spread' makes स्मर्यासं &c., or स्मरिषीष्ट &c., or स्मारिषीष्ट &c.

a. It is also gunated in गृ *ṛi*, 'to go,' and जागृ 'to awake' (गर्यासं, जागर्यासं &c.).

b. वृ 'to cover,' 'to choose,' makes either व्रियासं or वरीषीष्ट, वूर्यासं or वरीषीष्ट or वूर्षीष्ट.

449. Final ऋ *ṛī* is changed to ईर् *īr* in both voices, but gunated before inserted *i* in Atmane : thus, तॄ 1st c., 'to cross,' makes तीर्यासं &c., तीर्षीष्ट &c., or तरिषीष्ट &c., or तरीषीष्ट &c.

a. One root, पॄ 10th c., 'to fill,' makes पूर्यासं &c. Compare 448. *a.*

450. Of roots in ए *e*, ऐ *ai* 'to drink' makes धेयासं &c. (which is also the precative of धा 'to hold') ; दै 'to protect,' देयासं &c.

b. But ह्वे 'to call' makes ह्वेयासं &c. and ह्वासीष्ट &c. ; वे 'to cover' makes वीयासं &c., and वासीष्ट &c. ; and वे 'to weave' makes ऊयासं &c., and वासीष्ट &c. Compare 465. *c.*

451. Final ऐ *ai* and ओ *o* are often treated like final आ *ā* at 446 : thus गै 'to sing' makes गेयासं &c. ; मै 'to waste' and सो 'to destroy' make मेयासं &c. ; दो 'to cut,' like दा 'to give,' and दे 'to protect' make देयासं &c. But sometimes they are changed to *ā* : thus, स्था 'to preserve' makes ध्यासीष्ट &c. ; दे 'to purify' makes दायासं &c. ; ध्यै 'to think' either ध्यायासं or ध्येयासं ; ग्लै 'to be weary' either ग्लायासं or ग्लेयासं.

452. As already stated, if a root end in a consonant, there is no change in Parasmai, except the usual changes before *y* ; moreover, unlike the 2d future, there is no Guna in Atmane, *unless the root take i* ; the other changes in Atmane are similar to those applicable before the *s* of the 2d future terminations (390. *a*) : thus, दुह् 'to milk' makes दुह्यासं &c., and धुक्षीष्ट &c., by 306. *a* ; द्विष् 'to hate' makes द्विष्यासं &c., and द्विक्षीष्ट &c., by 302 ; and बुध् 'to know' makes बुध्यासं &c., and भुत्सीष्ट &c. See 443.

a. Roots of the 10th class, however, retain Guna in the Parasmai, as well as in the Atmane, rejecting the conjugational *aya* in the Parasmai only ; see under Causals (495).

453. According to the usual changes in the 4th class and in passives, roots ending in a double consonant, of which the first member is a nasal, generally reject the nasal : thus, भञ्ज् *bhañj*, 7th c., makes *bhajyāsam* &c. Compare 469.

a. So again, according to 472, ग्रह् 'to take' makes in Parasmai गृह्यासं &c. ; प्रच्छ् 'to ask,' पृच्छ्यासं &c. ; श्रज् 'to fry,' भृज्यासं (632) &c. ; दो 'to cut,' दीयासं (636) &c. ; व्यध् 'to pierce,' विध्यासं &c. ; वच् 'to deceive,' विच्यासं &c. ; शास् 'to teach,' शिष्यासं &c. In the Atmane they are regular.

b. So again, ई *ī* and व *v* before *r* and *v* are lengthened : thus, क्रूञ् 'to sound' makes कूर्यासं, and दिव् 'to play,' दीव्यासं &c. Compare 446.

454. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वश् 'to wish,' वस् 'to

dwell,' वह 'to carry,' and वस 'to sleep,' substitute प s for च s in the Parasmai, and वस् 'to sacrifice' substitutes i for ya : thus, उद्दास, सुद्दास, इज्यास, &c. In the Átmane they are regular ; as, वद्दीय from वह ; यद्दीय from यज्.

a. मन्, हन्, and वन् conform to 470 : thus, जमान्से or जामान्से &c. ; compare 424.e.

Observe— In addition to these rules, the other special changes which take place before the *s* of the 2d future terminations, noted at 390 and 390. *a-o*, will apply to the Átmane of the precative : thus, कृ or कॄ at 390 makes कुर्वीय or कुर्षीय ; मन्त्र at 390. *g.* makes ध्वीय or म्वीय ; कम् at 390. *l.* makes कामयिषीय or कमिषीय ; and गुप् may be गुप्तास्से or गोपायास्से even in Parasmai.

Conditional.

Terminations of conditional repeated from page 128.

PARASMAI.			ÁTMANE.		
syam	syáva	syáma	sye	syávahi	syámahi
syas	syatam	syata	syathás	syethám	syadhvam
syat	syatám	syan	syata	syetám	syanta

455. Observe, that this tense bears the same relation to the 2d future that the imperfect does to the present. In its formation it lies half-way between the imperfect or first preterite and the second future. It resembles the imperfect in prefixing the augment व a to the base (see 260), and in the latter part of its terminations : it resembles the second future in the first part of its terminations and in gunating the radical vowel, in inserting इ i in exactly those roots in which the future inserts i, and in the other changes of the base.

456. The rule for the formation of the base in verbs of the first nine classes after prefixing the augment व *a*, according to the usual rules, will be the same as for the 2d future at 388. Gunate the radical vowel, except as debarred by 28. *b*. &c., and insert i before the terminations if the futures insert i. When i is rejected, the rules of Sandhi must of course be observed, and all other changes as in the 2d future, see 388–415.

457. Thus, बुध, 1st c., 'to know,' makes अबोधिष्यत् &c. ; दुह 'to milk' makes अधोक्ष्यत् &c. (see 414 and 306. *a*) ; द्विष् 'to hate,' अद्वेक्ष्यत् &c. (see 412) ; गुह 'to conceal,' अघूहिष्यत् or अघोक्ष्यत् (415. *m*) ; मज्ज 'to be immersed,' अमंक्ष्यत् (390. *k*).

a. The augment will be prefixed to roots beginning with vowels according to the rules for the imperfect : thus, ऊर्णु 'to cover' makes और्णविष्यत् or और्णविष्यत्, see r. 260. *a*, and compare 390. *b*.

b. इ 'to go,' with अधि prefixed (meaning 'to read'), may optionally form its conditional from the root गा (अधैष्यत or अध्यगास्यत, see 421. *c*).

Infinitive.

458. The termination of the infinitive is तुम् *tum*, like the *tum* of the Latin *supine*.

Observe—The affix *tum* is probably the accusative of an affix *tu*, of which the affix *tos* of the indeclinable participle (see 555. *a*) is the instrumental case, and of which other cases are used as infinitives in the Veda.

459. Rule for forming the base in verbs of the ten classes. The base of the infinitive is identical with the base of the first future, and where one inserts इ *i*, the other does also: thus, *budh*, 1st c., 'to know,' makes बोधितुम् *bodhitum*; क्षिप् *kship*, 6th c., 'to throw,' makes क्षेप्तुम् *ksheptum*. Moreover, all the rules for the change of the root before the *t* of the future terminations apply equally before the *t* of the infinitive. Hence, by substituting *um* for the final *á* of the 3d pers. sing. of the 1st future, the infinitive is at once obtained: thus, ज्ञाता, शक्ता; ज्ञातुम्, शक्तुम्; सोता, सोतुम्; कथयिता, कथयितुम्. So also, दुह् makes दोग्धुम्; दुह्, द्रोढुम् or द्रोग्धुम् or द्रोह्निटुम्; कृप्, कल्पितुम्. See 388—415.

a. In the Veda, infinitives may be formed by any of the affixes, तवे, तवै, तोस्, से, से, धौ, अध्यै, अस्, ए, ए, अस्.

b. The following examples will show how remarkably the Sanskrit infinitive answers to the Latin *supine*. S. स्थातुम् 'to stand,' L. *statum*; S. दातुम् 'to give,' L. *datum*; S. पातुम् 'to drink,' L. *potum*; S. एतुम् 'to go,' L. *itum*; S. स्तरितुम् 'to strew,' L. *stratum*; S. अङ्क्तुम् 'to anoint,' L. *unctum*; S. जनितुम् 'to beget,' L. *genitum*; S. खनितुम् 'to sound,' L. *sonitum*; S. सर्तुम् 'to go,' L. *serptum*; S. वमितुम् 'to vomit,' L. *vomitum*.

DERIVATIVE VERBS.

460. Having explained the formation of the verbal base in the ten classes of primitive verbs, we come next to the four kinds of derivative verbs, viz. passives, causals, desideratives, and frequentatives.

PASSIVE VERBS.

461. Every root in every one of the ten classes may take a passive form (see 253, and 253. *a*, *b*), which is conjugated as an Átmane-pada verb of the 4th class, the only difference being in the accent *.

a. There will be three kinds of passive verbs: 1st, The passive, properly so called; as, from हुद्, हुद्यते 'he is struck' (i. e. 'by another'), where the verb

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* The accent in passives is on the characteristic *ya*, whereas in the Átmane-pada of primitive verbs of the 4th class, it falls on the radical syllable. There are occasional instances in the Mahá-bhárata of passive verbs conjugated in the Parasmai.

implies that the person or thing spoken of suffers some action from another person or thing.

b. 2dly, An impersonal passive, generally formed from a neuter verb, and only occurring in the 3d singular; as, from गम् 'to go,' गम्यते 'it is gone;' from नृत् 'to dance,' नृत्यते 'it is danced,' where the verb itself implies neither person nor thing as either acting or suffering, but simply expresses a state or condition. This impersonal form is commonly used in classical Sanskrit, with an instrumental case, in place of the active verb: thus गम्यते मया 'it is gone by me' is equivalent to गच्छामि 'I go;' and तेन गम्यताम् 'let it be gone by him' is idiomatically used for स गच्छतु 'let him go.'

c. 3dly, A reflexive passive, where there is no object as distinct from the subject of the verb, or, in other words, where the subject is both agent and sufferer, as in पच्यते 'it is ripened' (i. e. 'becomes ripe of itself'); जायते 'he is born,' &c. In these latter, if a vowel immediately precedes the characteristic *y*, the accent may fall on the radical syllable, as in the 4th class. They may also, in some cases, make use of the Átmane-pada of the active, and drop the *y* altogether: thus to express 'he is adorned by himself,' it would be right to use भूषते 'he adorns himself.'

462. *Observe*—Passive verbs take the regular Átmane-pada terminations at 247, making use of the substitutions required in the 4th class. In the aorist (or 3d preterite) they take either the A or B terminations of form I at 418, according as the root may admit the inserted इ *i* or not; but they require that in the 3d singular of both forms the termination be इ *i* in place of *sta* and *ishta*.

Conjugational tenses.

463. Rule for the formation of the base in the four conjugational tenses, Átmane-pada, of roots of the first nine classes. The rule is the same as in the 4th class at 272, viz. affix य *ya*—lengthened to या *yá* before initial *m* and *v*—to the root, the vowel of which is not gunated, and often remains unchanged.

Observe—This *ya* is probably derived from *yá,* 'to go,' just as the causal *aya* is derived from *i,* 'to go.' It is certain that in Bengálí and Hindí the passive is formed with the root *yá.* Compare the Latin *amatum iri,* &c. See 481.

464. Thus, from भू 1st c., 'to be,' comes the base भूय *bhúya* (Pres. *bhúya* + *i* = भूये, *bhúya* + *se* = भूयसे, &c.; Impf. *abhúya* + *i* = अभूये, &c.; Pot. *bhúya* + *íya* = भूयीय, &c.; Impv. *bhúya* + *ai* = भूयै, &c.); from तुद् 6th c., 'to strike,' comes *tudya* (Pres. *tudya* + *i* = तुद्ये, &c.).

465. The root, however, often undergoes changes, which are generally analogous to those of the 4th class and the precative Parasmai-pada (see 275 and 445); but a final *á* is not changed to *e* as in the precative.

Six roots in आ *á*, and one or two in ए *e*, ऐ *ai*, and ओ *o*, change their final
vowels to ई *í*: thus, दा 'to give,' दे 'to protect,' and दो 'to cut,' make Pres. दीये,
दीयसे, दीयते, &c. So also, पा 'to place,' स्था 'to stand,' मा 'to measure,' पा 'to
drink,' and हा 'to quit' (धीये); धे 'to drink' (3d sing. धीयते, &c.); गै 'to sing'
(गीयते); सो 'to destroy' (सीयते).

a. But other roots in आ *á* remain unchanged; and most others in *ai* and *e* are
changed to *á*: thus, ख्या 'to tell' makes 3d sing. ख्यायते; and ज्ञा 'to know,'
ज्ञायते; 'to protect,' त्रायते; ध्यै 'to meditate,' ध्यायते; सो 'to sharpen,' शायते.

b. दरिद्रा, दीधी, and वेवी, drop their finals as at 390. *e* (दरिद्रा, दीधी, &c.); and
ज्या 'to become old' makes 1. जीये 446. *a.*

c. ह्वे 'to call,' वे 'to weave,' make their bases *húya*, *víya*, and *úya*
(3d sing. हूयते). Compare 450. *a.*

466. Final ई *í* or ऊ *u* are lengthened, as also a medial *i* or *u* before व *v* or र *r* : thus,
from क्षि, मु, दिव, कृ, come क्षीय, मूय, दीव्य, क्रिय. See 447 and 453. *b.*

a. But स्वि 'to swell' makes 3d sing. शूयते; and शी 'to sleep,' शय्यते.

467. Final ऋ *ṛi* becomes रि *ri*, but if preceded by a double consonant is gunated : thus, कृ makes 3. क्रिय; पृ, प्रिय; हृ, ह्रिय; but स्मृ, स्मर्य्यते.

a. The roots ऋ and ॠ are also gunated (अर्य, &c.). See 448 and 448. *a.*

468. Final ॠ *ṛí* becomes ईर् *ír* : thus, कृ 'to scatter' makes 3. कीर्य्यते; but पृ 'to
fill,' पूर्य्यते. See 449 and 449. *a.*

469. Roots ending in a double consonant, of which the first is a nasal, usually
reject the nasal; as, from बन्ध, सम्ज, सज्ज, come the bases *badhya*, &c. (बध्ये, &c.).

a. The roots at 390. l. carry their peculiarities into the passive (कम्ये or काम्ये,
गुप्ये or गोपाय्ये, विक्ये or विच्छाय्ये, चूल्ये or चूलीय्ये).

470. सन् 'to produce,' खन् 'to dig,' तन् 'to stretch,' सन् 'to give,' optionally
reject the final nasal, and lengthen the preceding *a*: thus, जायते or जन्यते, &c.

471. वच् 'to speak,' वह् 'to say,' वप् 'to sow,' वस् 'to dwell,' वह् 'to dwell,' वह्
'to bear,' खप् 'to sleep,' यज् 'to sacrifice,' make their bases उच्य, उह्य, उप्य, उष्य,
उह्य, उद्य, सुप्य, इज्य respectively, (उच्यते, &c.).

472. ग्रह् 'to take,' प्रछ् 'to ask,' भ्रस्ज् 'to fry,' वंच् 'to deceive,' व्यध् 'to pierce,'
वश्च् 'to cut,' शास् 'to rule,' make their bases गृह्य, पृच्छ, भृज्ज, विच्य, विध्य, वृश्च,
शिष्य respectively, (गृह्यते, &c.).

a. ऊह् 'to reason' shortens its vowel after prepositions (उह्ये; otherwise ऊह्ये).

b. वस् forms its passive from वौ; यस् from सर्; सस् from भू; मृ from वद्; and
सद् from सद्.

Non-conjugational tenses.—*Perfect* (or *second preterite*) *of passives.*

473. The base of this tense in the passive verb is identical with that of all primi-
tive verbs, in all ten conjugations. The bases, therefore, as formed at 364–384,
will serve equally well for the perfect of the passive, provided only that they
be restricted to the Ātmane-pada inflection : thus, मुमुधे, पेचे, &c.

a. When the periphrastic perfect has to be employed (see 385) the auxiliaries
चास and भू may be used in the Ātmane, as well as कृ. Compare 385. *b.*

First and second future of passives.

474. In these and the remaining tenses no variation generally occurs from the bases of the same tenses in the primitive, Átmane-pada, unless the root end in a vowel. In that case the insertion of इ *i* may take place in the passive, although prohibited in the primitive, provided the final vowel of the root be first vṛiddhied : thus, from चि *ći,* 5th c., 'to gather,' may come the base of the 1st and 2d fut. pass. *ćáyi* (*ćáyitáhe* &c., *ćáyishye* &c.), although the base of the same tenses in the primitive is चे *će* (*ćetáhe* &c., *ćeshye* &c.). Similarly, from हु *hu* and कृ *kṛi* may come *hávi* and *kári* (*háritáhe, káritáhe*), although the bases in the primitive are *ho* and *kar.*

a. In like manner इ *i* may be inserted when the root ends in long आ *á,* or in ए *e,* ऐ *ai,* ओ *o,* changeable to आद्, provided that, instead of Vṛiddhi (which is impossible), *y* be interposed between the final *d* and inserted *i* : thus, from दा *dá,* 'to give,' may come the base of the fut. pass. *dáyi* (*dáyitáhe* &c.), although the base of the same tenses in the primitive is *dá* (*dátáhe* &c.) ; from हे *hve,* 'to call,' may come *hváyi* (*ह्वायिताहे* &c.), although the base in the primitive is *hvá.* But in all these cases it is permitted to take the base of the primitive for that of the passive, so that *ćetáhe* or *ćáyitáhe* may equally stand for the 1st fut. pass. ; and similarly with the others.

b. In the case of roots ending in consonants, the base of the two futures in the passive will be identical with that of the same tenses in the primitive verb, the inflection being that of the Átmane. दृश् *dṛiś,* 'to see,' however, in the passive, may be दर्शिताहे, दर्शिमे, as well as द्रष्टाहे, द्रक्ष्मे ; and हन् *han,* 'to kill' may be वानिताहे, वानिमे, as well as हन्ताहे, हनिप्ये ; and वह् *vah,* 'to take' may be वार्हिताहे, वार्हिमे, as well as वोहिताहे, वोहिमे.

c. In verbs of the 10th class and causals, deviation from the Átmane form of the primitive may take place in these and the succeeding tenses.   See 496.

Aorist (or third preterite) of passives.

475. In this tense, also, variation from the primitive may occur when the root ends in a vowel. For in that case the insertion of इ *i* may take place, although forbidden in the primitive verb, provided the final of the root be vṛiddhied : thus, from चि *ći* may come the base of the aorist pass. *ćáyi* (*aćáyishi* &c., 427), although the base in the Átmane of the primitive is *aće* (*aćeshi* &c., 420). So also, from हु *hu* and कृ *kṛi* may come *ahári* and *akári* (*ahávishi, akárishi*, 427), although the bases in the Átmane of the primitive are *aho* and *akṛi* (*ahoshi, akṛishi*, 420). Again, *i* may be inserted when the root ends in long आ *á,* or in ए *e,* ऐ *ai,* ओ *o,* changeable to आ *á,* provided that *y* be interposed between final *d* and inserted *i* : thus, from दा 'to give,' दे 'to protect,' दे 'to purify,' दो 'to cut,' may come *adáyi* (*adáyishi* &c.), although the bases in the Átmane of the primitives are different (sa *adishi* &c.). But in all these cases it is permitted to take the base of the primitive for that of the passive (so that the passive of *ći* may be either *adáyishi* or *aćeshi*), except in the

c c

3d pers. sing., where the terminations *ishṭa* and *sta* being rejected, the base, as formed by Vṛiddhi and the inserted *i*, must stand alone: thus, *adáyi*, 'it was gathered;' *aháçi*, 'it was sacrificed;' *akári*, 'it was done;' *adáyi*, 'it was given,' 'protected,' 'purified,' 'cut.'

a. Sometimes the usual form of the aorist Ātmane is employed throughout (see 461. c). This is the case whenever the sense is that of a reflexive passive, not of the real passive: thus, ख्या 'to tell' in the aorist passive 3d sing. is अख्यायि. but in the sense of a reflexive passive अख्यास्त; चि 'to have recourse' makes passive aorist 1st sing. चयायिषि, but reflexive चयेष्रिये; and कम् 'to love' makes 3d sing. passive अकामि or अचामि, but reflexive सचकमे.

b. If the root end in a *consonant*, the base of the aorist pass. will always be identical with that of the Ātmane of the primitive, except in the 3d sing., where इ being substituted for the terminations *ishṭa* and *sta* of form I at p. 179, generally requires before it the lengthening of a medial *a* (if not already long by position), and the *Guṇa* of any other short medial vowel *. Hence, from *tan*, 'to stretch,' 1st, 2d, and 3d sing. *atanishi, atanishṭhās, atáni*; from *kshíp*, 'to throw,' *akshipsi, akshipṭhās, akshépi*; from *vid*, 'to know,' *avedishi, avedishṭhās, avedi*, &c.

c. The lengthening of a medial *a*, however, is by no means universal; and there are other exceptions in the 3d sing., as follows:—Nearly all roots in *am* forbid the lengthening of the vowel in the 3d sing.: thus, अचामि from क्रम् 'to walk;' अचामि from भ्रम् 'to bear;' अशमि from शम् 'to be calm' (but in the sense of 'to observe,' अशामि).

d. Similarly, अचापि from वप् and अजनि from जन्. The former may optionally substitute अवापि from वप्.

e. मृज् and गुह lengthen their vowels (अमार्जि, अगूहि).

f. The roots at 390. *l.* will have two forms, अकामि or अचामि, अगोपि or अगोपायि, अचीचि or अचीचायि, &c.

g. रष् 'to perish,' जम् 'to yawn,' रम् 'to desire,' insert nasals (अरष्षि, अजम्भि, अरम्भि). Similarly, लम् 'to receive,' when it has a preposition (e. g. प्रालम्भि), and optionally when it has none (अलम्भि or अलाभि, Pāṇ. VII. 1, 69).

h. म्रज् 'to break' may drop its nasal, in which case the medial *a* is lengthened (अम्राजि or अम्राजि).

i. इंद् 'to clothe' may either retain the *e* or change it to *i* or *ī* (अवेंडि or अवेंडि or अवींडि).

j. इ 'to go' substitutes गा, and optionally does so when *adhi* is prefixed in the sense of 'to read' (अध्यागामि or अध्यायि).

k. ख्यत् 'to blame' makes आतायि or अचायि.

Precative (or benedictive) and conditional of passives.

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the last; that is, the insertion of इ *i* is allowed, provided that,

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* A medial vowel, long by nature or position, remains unchanged (by 28. *b*), and in one or two cases a short; as, *asami* for *asámi*.

before it, Vriddhi take place in a final vowel capable of such a change, and *y* be interposed after final *á*: thus, from चि *chi* may come the bases *cháyi* and *acháyi* (*cháyishya, acháyishye*); from हु *hu, háví* and *ahári*; from कृ *kṛi, kári* and *akári*; from दा *dá, dáyi* and *adáyi.* But *ćeshíya, ačeshye, hoshíya, ahoshye,* &c., the forms belonging to the Átmane of the primitive verb, are equally admissible in the passive.

Passive infinitive mood.

477. There is no passive infinitive mood in Sanskrit distinct in form from the active. The affix *tum,* however, is capable of a passive sense, when joined with certain verbs, especially with the passive of शक् *sak,* ' to be able.'   It is also used passively, in connection with the participles *árabdha, nirúpita, yukta,* &c.   See Syntax, 869.

Passive verbs from roots of the 10th class.

478. In forming a passive verb from roots of the 10th class, although the conjugational अय is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the affix *ya*: thus, from चुर् 10th c., ' to steal,' comes the base *ćorya* (चोर्यते). In the perfect अय is retained (see 473.*a*), and in the other non-conjugational tenses the base may deviate from the Átmane form of the primitive by the optional rejection or assumption of अय, especially in the aorist. See Causal Passives at 496.

CAUSAL VERBS.

479. Every root in every one of the ten classes may take a causal form, which is conjugated as a verb of the 10th class ; and which is not only employed to give a causal sense to a primitive verb, but also an active sense to a neuter verb; see 289, 254: thus the primitive verb *bodhati,* ' he knows' (from the root *budh,* 1st c.), becomes in the causal बोधयति *bodhayati,* ' he causes to know,' ' he informs ;' and the neuter verb *kshubhyati,* ' he shakes,' ' is shaken' (from *kshubh,* 4th c.), becomes क्षोभयति ' he shakes' (actively).

a. This form may rarely imply other analogous senses: thus, *hárayati,* ' he allows to take ;' *násayati,* ' he suffers to perish ;' *abhishéćayati,* ' he permits himself to be inaugurated ;' *kshamayati,* ' he asks to be forgiven ;' अभिषेचयम् आत्मानम् 'allow yourself to be inaugurated.'

480. As to the terminations of causal verbs, they are the same as those of the scheme at 247, p. 126 ; and the same substitutions are required in the first four tenses as in the 1st, 4th, 6th, and 10th classes.

Conjugational tenses.

481. General rule for forming the base in the four conjugational tenses of roots of the ten classes. If a root end in a vowel, vriddhi that vowel; if in a consonant, gunate the radical vowel before *all* the terminations, and affix चय *aya* * (changeable to *ayá* before initial *m* and *v*, but not before simple *m*) to the root so vriddhied or gunated.

482. Thus, from नी 'to lead' comes the base नायय by 37 (Pres. *náyayá* + *mi* = नाययामि, *náyaya* + *si* = नाययसि &c.; Impf. *anáyaya* + *m* = अनाययं &c.; Pot. *náyaya* + *iyam* = नाययेयं &c.; Impv. *náyaya* + *áni* = नाययानि &c. Átm. Pres. *náyaya* + *i* = नायये &c. In Epic poetry a doubtful form नाययामि is found). Similarly, from श्री 'to lie down' comes श्राय *sáyaya* (श्राययामि &c.); from भू *bhú*, 'to be,' comes भाव *bhávaya* (भावयामि &c.); and from कृ 'to do' and स्तृ 'to scatter' the base कारय *káraya*.

But from बुध् 'to know' comes the gunated बोधय *bodhaya* (बोधयामि &c.); and from सृप् 1st c., 'to creep,' the gunated सर्पय *sarpaya*.

Observe—कॄ 'to celebrate,' and other verbs of the 10th class, will take the changes already explained at 285–289.

483. Roots ending in आ *á*, or in ए *e*, ऐ *ái*, ओ *o*, changeable to आ *á*, cannot be vriddhied; but frequently insert य *p* between the root and the affix *aya*. Thus दा 'to give,' दे 'to love,' and दो 'to cut,' all make दापयामि *dápayámi*, &c.; धे 'to drink,' धापयामि *dhápayámi*, &c.; गै 'to sing,' गापयामि *gápayámi*, &c. See 484.

a. So also other roots in *á* insert प, except पा 1st c., 'to drink,' which inserts य *y* (पाययामि &c.); and पा 2d c., 'to preserve,' which inserts ल l (पालयामि &c.); and त्रा 2d c., in the sense of 'to agitate,' which inserts ज (त्राजयामि &c.).

b. So also other roots in *ái* insert प, but most others in *e* and *o* insert य. Thus, ह्वे 'to call' makes ह्वाययामि &c. Similarly, वे 'to weave,' to put on.' शो 'to sharpen' makes शाययामि &c. Similarly, सो 'to cut,' सो 'to destroy.'

484. ज्ञा 'to know,' ग्ला or म्ला 'to stew,' स्ना 'to bathe,' and स्ना 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions: thus, ज्ञापयामि &c., or ज्ञपयामि &c.; ग्लापयामि &c., or ग्लपयामि &c. (but with वरि only, परिग्लापयामि). घे 'to waste away' only makes घापयामि.

485. Some roots in *i*, *í*, *ri*, also insert प, after changing the final vowel to *á*: thus, जि 'to conquer' makes जापयामि &c. Similarly, री 'to throw,' मौ 'to perish,' क्षि 'to hurt' (क्षापयामि, क्षाययामि, &c.).

a. स्मि 'to smile' makes स्मापयामि &c., and स्माप्ये &c.

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* This may be derived from the root इ *i*, 'to go,' just as the passive *ya* is supposed to be derived from *yá*. See 463.

b. चि 'to collect' has four forms; 1. चाययामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चपयामि &c.

c. मी 3d c., 'to fear,' has three forms; 1. मापयामि &c., 2. मापये &c., Átm. only, 3. मीषये &c., Átm. only.

d. इ 2d c., 'to go,' makes चाययामि &c., especially with the preposition अधि 'over,' अध्यापयामि 'I cause to go over,' 'I teach.'

e. Three roots insert न: ली 4th c., 'to embrace,' 'to adhere,' making (with prep. वि in the sense of 'to dissolve') लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; in some senses, however, लापयामि only can be used: श्री 9th c., 'to please,' makes प्रीणयामि (also श्रापयामि): and धू 5th and 9th c., 'to shake,' धूनयामि.

486. इ 3d c., 'to be ashamed,' री 'to flow,' भी 'to choose,' and चि 1st c., 'to go,' insert प after guṇation: thus, ह्रेपयामि &c., चाययामि &c.

a. दीप् and वेप् and हरिद्रा (see 390. c) drop their finals (दीपयामि, वेपयामि, हरिद्रयामि, &c.).

b. जाग् 'to awake,' ऋ in sense of 'to long for,' जृ 4th c., 'to grow old,' दृ in sense of 'to fear,' नृ 'to lead,' take Guṇa (जागरयामि &c.). But दृ 'to tear,' दारयामि.

c. गृ 'to swallow' makes गारयामि or गालयामि.

487. Roots ending in single consonants, enclosing a medial अ a, generally lengthen the अ: thus, पच् 1st c., 'to cook,' makes पाचयामि &c. There are, however, many exceptions: thus, ज्वर् 'to be sick,' त्वर् 'to hasten,' &c., do not lengthen the vowel. In ज्वल् 'to blaze,' and some others, the lengthening is optional.

a. Few roots in म lengthen the अ: thus, गम् 1st c., 'to go,' makes गमयामि &c.; क्रम् 'to be weary,' क्रामयामि or क्रमयामि. Some, however, optionally do so; as, नम् 'to bend,' &c. One or two always lengthen the अ; as, शम् 'to love' makes कामयामि.

b. The roots रभ्, जम्, रम्, and लम् (see 475. e) insert nasals (रम्भयामि &c.).

488. Other anomalies.—रुह् 'to grow' makes रोहयामि or रोपयामि; क्रुश् or क्रू 'to sound,' क्रोशयामि, &c.; दुष् 'to be corrupt,' दूषयामि; हन् 'to kill,' घातयामि; शद् 'to fall,' 'to perish,' शातयामि; स्फुर् 'to quiver,' स्फारयामि or स्फोरयामि; स्फाय् 'to increase,' स्फावयामि; श्लाघ् 'to shake' as the earth, श्लाघयामि &c.; मृज् 'to rub,' मार्जयामि (390. i); गुह् 'to conceal,' गूहयामि (390. m).

a. The roots गुप्, विछ्, धूप्, पण्, पन्, कमत्, at 390. l, will have two forms (गोपयामि or गोपाययामि &c., see 390. l).

b. सिध् 'to be finished' makes its causal either साधयामि or, with reference to sacred rites, सेधयामि; भ्रस्ज् 'to fry' either भज्र्जयामि or भर्जयामि; but the last form may be from भृज्.

c. ह्रे 'to clothe' makes ह्रेडयामि; रम् in the sense of 'to hunt,' रमयामि.

Observe.—The causal of verbs of the 10th class will be identical with the primitive; see 289. The causals of causals will also be identical with the causals themselves.

Non-conjugational tenses.

489. The changes of the root required to form the base of the conjugational tenses are continued in the non-conjugational. Moreover, *aya* is retained in all these tenses, except the aorist and except the benedictive, Parasmai; but the last *a* of *aya* is dropped before the inserted इ *i*, which is invariably assumed in all other conjugational tenses.

Perfect (second preterite) of causals.

490. This tense must be of the periphrastic form, as explained at 385; that is, आम् *ám* added to the causal base is prefixed to the perfect of one of the three auxiliary verbs, अस् 'to be,' भू 'to be,' or कृ 'to do:' thus, बुध 'to know' makes in causal perfect बोधयाञ्चकार or बोधयामास or बोधयाम्बभूव*.

First and second future of causals.

491. In these tenses the inserted इ *i* is invariably assumed between the base, as formed in the conjugational tenses, and the usual terminations: thus, बुध makes बोधयिता &c., बोधयिष्यामि &c.

Aorist (third preterite) of causals and verbs of the 10th class.

492. The terminations are those of form II at 435. In the formation of the base of this tense, the affix *ay* is rejected; but any other change that may take place in the conjugational tenses, such as the insertion of *p* or *y*, is preserved. The base is a reduplicated form of this change, and to this reduplication the augment अ *a* is prefixed: thus, taking the bases *bodhay* and *jápay* (causal bases of *budh*, 'to know,' and *ji*, 'to conquer'), and rejecting *ay*, we have *bodh* and *jáp;* and from these are formed the bases of the aorist *abúbudh* and *ajíjap* (अबूबुधम् *abúbudham* &c., अबूबुधे *abúbudhe* &c., अजीजपम् *ajíjapam* &c., अजीजपे *ajíjape* &c., cf. the Greek pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 331; but the reduplication of the vowel is peculiar.

Reduplication of the vowel of the initial consonant in the causal aorist.

a. Causal bases, after rejecting *ay*, will generally end in *áy, ár, ír,* or a consonant

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* It may be questioned whether बभूव is found added to causals.

preceded by *a*, *á*, *e*, *o*, or *ar*. The usual reduplicated vowel for all these, except *a*, is इ i. But उ u is reduplicated for *o*, and sometimes also for *áo*. The rule is, that either the reduplicated or base syllable must be long either by nature or position; and in general the reduplicated vowel *i* or *u* is made long, and, to compensate for this, the long vowel of the causal base shortened, or, if it be Guṇa, changed to its cognate short vowel: thus, the causal base *náy* (from नी, rejecting *ay*) makes the base of the aorist *anínay* (अनीनयम् *anínayam* &c.); the causal base *bháv* (from भू) makes *abíbhav* (अबीभवम् &c.); the causal base *kár* (from कृ), *acíkar*; *gam* (from गम्), *ajígam*; *péd* (from पद्), *apípad*; *púl* (from पा), *apípal*; *ved* (from विद्), *avívid*. But *bodh* (from बुध्), *abúbudh*; and *sác* (from सु), *asúshav*.

b. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, *áráe* (from द्रु) makes *asíáraв* or *asúáraв*; *dráv* (from द्रु), *adudrav* or *adídrav*; द्राघ्, *abíbhráj* (also *abubhráj*).

c. Sometimes the reduplicated vowel remains short, whilst the vowel of the causal base, which must be long either by nature or position, remains unchanged: thus, the causal base *jív* (from जीव्) may make जिजीवेत् *jijivet*; *cint*, *acícint*; *kalp*, *acíkalp*. In such cases *a* is generally reduplicated for *a* or *á*; as, *laksh* makes *alalaksh*; *yád*, *ayayád*; *vart* (from वृत्), *avavart*, &c.

d. Observe—If the base has *ar*, *ár*, *ír*, *al* (from radical *ri*, *rí*, or *lṛi*), these are either left unchanged or *ar*, *ár*, *ír* may be changed to ऋ *ṛi*, and *al* to ऌ *lṛi*: thus, *vart* (from वृत्) may make *avívṛit* as well as *avavart*; *kírt* (from कृत्) either *acíkírt* or *acíkṛit*, &c.

e. The following are other examples, some of which are anomalous: from *páy* (causal of *pá*, 'to drink'), *apípáй* &c.; from *stháp* (caus. of *sthá*, 'to stand'), *atíṣṭhipй* &c.; from *ghráp* (caus. of *ghrá*, 'to smell'), *ajíghripй* &c., and जिघ्रिपम् &c.; from *adhyáp* (caus. of *i*, 'to go,' with *adhi*), अध्यापीपम् &c.; from *éeshţ* (caus. of *éeshţ*, 'to make effort'), अचिचेष्ट or अचिचेष्टम्; from *hvéy* (caus. of *hve*, 'to call'), जुहावत् or जुहुवत्; from *tvar* (caus. of *tvar*, 'to hasten'), *atatvar*; from *stár* (caus. of *stṛi* or *stṛí*, 'to spread'), *atastar* or *atistar*; from *dár* (caus. of *dṛi*, 'to tear'), *adidar*; from *dyot* (caus. of *dyut*, 'to shine'), *adídyut*; from *évay* (caus. of *śri*, 'to swell'), अशिश्रय or अशूश्रव; from *smár* (caus. of *smṛi*, 'to remember'), *asasmar*; from *svấp* (caus. of स्वप् 'to sleep'), असूषुपत्; from *kath* (10th c. 'to tell'), अचकथ or अचीकथ; from *gaṇ* (10th c. 'to count'), अजगण or अजीगण; from *prath* (caus. of प्रथ् 'to spread'), अपप्रथ.

Reduplication of an initial vowel in the causal aorist.

494. Roots beginning with vowels, and ending with single consonants, form their causal aorists by a peculiar reduplication of the root (after rejecting अय् *ya*). The rule is that not only the initial vowel, as in the perfect (2d pret.) at 364. *a*, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; the consonant is reduplicated according to the rules at 331, but the second vowel is generally इ *i*. This *i* (which probably results from a weakening of *a*) takes the place of the base

vowel, which then becomes the initial of the reduplicated syllable, and combines with the augment अ *a*, according to 260. *a* : thus, उह् 'to infer' makes the base of its causal aorist अजीहत् *ajīhat* ; and with अ prefixed, औजीहत् (औजीहत् 'I caused to infer'). So also, आप् 5th c., 'to obtain,' makes आपिपम् 'I caused to obtain ;' ईहे 2d c., 'to praise,' makes रीरिहे 'I caused to praise.' Compare the Greek 2d aorist ἤγαγον from ἄγω, and ἄρορον from ὄρνυμι.

a. If a root end in a compound consonant, the first member of which is a nasal or *r*, this nasal or *r* is rejected from the final, but not from the reduplicated letter: thus, अर्ह् 'to be worthy' makes आर्जिहत् 'I caused to be worthy;' 'I honoured;' so वर्ध्, causal base from वृध् 'to prosper,' makes आविधत् 'I caused to prosper;' and उन्द् 'to moisten' makes औदिदत् 'I caused to moisten.'

b. But when the first member of the compound is any other letter, then the corresponding consonant to this first member of the compound is reduplicated by 331. *c* : thus, दृश् 'to see' makes दीदृशम् *adīdṛisham*, 'I caused to see ;' गम् 'to go' makes अजीगमम् 'I caused to go.'

c. Roots consisting of a single vowel, form their causal aorists from the causal base (after rejecting *aya*): thus, the root ऋ 'to go' makes its causal base *arp*, 'to deliver over;' and its causal aorist आर्पिपम् 'I caused to deliver.'

d. जॄ 'to cover' makes its causal aorist अजीजुवम् ; अन्ध् 10th c. 'to be blind,' आन्धम् ; and ऊन् 10th c. 'to diminish,' औनेत्.

e. When the consonant which follows the initial vowel has another vowel after it, this vowel must appear in the reduplication : thus, from अवधीर् 10th c., 'to despise,' comes the aorist आवधीरत्.

Benedictive and conditional of causals.

495. The base of the causal benedictive Ātmane, and of the causal conditional in both voices, does not differ from that of the non-conjugational tenses ; but the last *a* of *aya* is dropped before the inserted इ *i*, which is always assumed. In the benedictive Parasmai both *aya* and *i* are rejected, but any other change of the root is retained : thus, बुध् 'to know' makes in causal benedictive *bodhyāsam* &c., *bodhayishīya* &c.; in conditional, *abodhayishyam* &c., *abodhayishye* &c.

Infinitive of causals.

a. The infinitive is formed regularly from the 3d sing. 1st future, as explained at 459: thus, from बुध् comes बोधयिता 'he will cause to know,' बोधयितुं 'to cause to know.'

Passive of causals.

496. In forming a passive verb from a causal base, the causal

affix चय is rejected, but the other causal changes of the root are retained before the passive affix ya: thus, from the causal base पातय *pátaya* (from पत् 'to fall') comes the passive पात्य *pátya*, making 1st sing. पात्ये 'I am made to fall,' 3d sing. पात्यते 'he is made to fall.' Similarly, स्था 'to stand' makes स्थापयामि 'he causes to stand,' स्थाप्यते 'he is caused to stand;' and ज्ञा 'to know' makes ज्ञपयामि 'he causes to know,' and ज्ञप्यते 'he is caused to know,' 'he is informed.'

a. In the non-conjugational tenses, the base of all the tenses, excepting the perfect, may vary from the Átmane form by the optional rejection of the conjugational चय. But in the perfect (2d preterite), the Átmane of the usual form with *ám* and the auxiliaries (490, 385) is admitted for the passive. In the aorist (3d preterite), the usual reduplicated form (492) gives place to the Átmane form which belongs to those verbs of the first nine classes which assume *i*: thus, from भावय, the causal base of भू 'to be,' come the passive perfect भावयाञ्चक्रे or भावयामासे or भावयाम्बभूवे; 1st fut. भावयिताहे or भाविताहे; 2d fut. भावयिष्ये or भाविष्ये; aorist अभावयिषि or अभाविषि, 3d sing. अभावि; bened. भावयिषीय or भाविषीय; cond. अभावयिष्ये or अभाविष्ये. Similarly, from बोधय, causal base of बुध् 'to know,' come passive perfect बोधयाञ्चक्रे &c. 'I have been caused to know;' 1st fut. बोधयिताहे or बोधिताहे; 2d fut. बोधयिष्ये or बोधिष्ये &c.; aorist अबोधयिषि or अबोधिषि, 2. अबोधयिष्ठास् or अबोधिष्ठास्, 3. अबोधि 'I have been caused to know,' &c. So also, from ज्ञपय, causal base of ज्ञप 'to cease,' come the passive perfect ज्ञमयाञ्चक्रे or ज्ञमयामासे &c. 'I have been caused to cease,' &c.; 1st fut. ज्ञमयिताहे or ज्ञमिताहे; 2d fut. ज्ञमयिष्ये or ज्ञमिष्ये; aorist अज्ञमयिषि or अज्ञमिषि, 3d sing. अज्ञमि; bened. ज्ञमयिषीय &c.: and the radical *a* may be optionally lengthened; thus, 1st fut. ज्ञामयिताहे or ज्ञामिताहे &c.

b. So also, अज्ञपि or अज्ञापि, 3d sing. aorist, from causal of ज्ञा.

Even रच्, कथ्, रन्ध्, and some other roots which end in a double consonant, may optionally lengthen the medial *a*: thus, aorist 3d sing. अरचि or अराचि.

Desiderative of causals.

497. When causals and verbs of the 10th class take a desiderative form (see 498), they retain *ay*, and are all formed with *isha*: thus, चुर् makes चुचोरयिषामि, 'I desire to cause to steal,' &c.; पातयामि

'I cause to fall' makes पिपातयिषामि 'I desire to cause to fall;' स्वापयामि 'I cause to sleep' makes सुष्वापयिषामि 'I desire to cause to sleep.'

a. The desiderative base of the causal of चरी, 'to go over,' is either चचारयिषम or चरिजिगारयिषम; of the causal of हे 'to call,' जुहावयिषम (as if from हावय); of the causal of ज्ञा 'to know,' जीप्सम (or regularly जिज्ञापयिषम or जिज्ञपयिषम); of the causal of घि 'to swell,' शुशावयिषम (or regularly शिशावयिषम).

DESIDERATIVE VERBS.

498. Every root in the ten classes may take a desiderative form.

a. Although this form of the root is not often used, in classical composition, in its character of a verb, yet nouns and participles derived from the desiderative base are not uncommon (see 80. XXII, and 82. III). Moreover, there are certain primitive roots which take a desiderative form, without yielding a desiderative sense; and these, as equivalent to primitive verbs (amongst which they are generally classed), may occur in classical Sanskrit. For example, *jugups,* 'to blame,' from गुप् *gup; čikits,* 'to cure,' from कित् *kit; titiksh,* 'to bear,' from तिज् *tij; mīmāṅs mīmāṅs,* 'to reason,' from मन् *man; bībhats,* 'to abhor,' from बाध् or बध्.

499. Desideratives take the terminations of the scheme at 247, with the substitutions required in the 1st, 4th, 6th, and 10th classes; and their inflection, either in the Parasmai or Átmane, is generally, though not invariably, determined by the practice of the primitive verb : thus, the root बुध् *budh,* 1st c., 'to know,' taking both inflections in the primitive, may take both in the desiderative (*bubodhishāmi* &c., or *bubodhishe* &c., 'I desire to know'); and लभ् *labh,* 'to obtain,' taking only the Átmane in the primitive, may take only the Átmane in the desiderative (*lipse* &c., 'I desire to obtain').

500. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the root, and generally, though not invariably, if the primitive verb inserts इ *i* (see 392—415), affix इष् *ish* or in a few roots ईष् *īsh* (see 393); if it rejects *i,* then simply स *s,* changeable to ष *sh* (by 70)*, to the root so reduplicated. The vowel *a* is then added, as in the 1st, 4th, 6th, and 10th classes ; and, agreeably to the rule in those classes, this *a* becomes इ before terminations beginning with *m* and *v* (but not before simple *m*).

* See, however, 500. *f.*

a. Thus, from क्षिप् *kship,* 'to throw,' comes the base *chikshipsa* (*chikshipsá + mi =* चिक्षिप्सामि *chikshipsámi* &c., 'I desire to throw'); but from विद् *vid,* 'to know,' taking inserted *i,* comes *vividishá* (*vividishá + mi =* विविदिषामि *vividishámi* &c.   In Átm. *vivitsa*).

b. Some roots, however, which reject the inserted *i* in other forms, assume it in the desiderative, and *vice versa.* Some, again, allow an option: thus, भू *bhú* 'to be' makes विभविषि &c. or बुभूत्सामि &c.   See the lists at 392–415.

c. The reduplication of the consonant is in conformity with the rules at 331: that of the vowel belonging to the initial consonant follows the analogy of causal aorists at 493; that is, the vowel इ is reduplicated for *a, á, i, í, ri, rí, lri, e,* or *ai;* but the vowel उ is for *u, ú,* and *o;* and also for the *a* of *av* or *áv* preceded by any consonant except *j,* a labial or a semivowel: thus, from पच् 'to cook' comes the base *pipaksha* by 296; from याच् 'to ask' comes *yiyáksha;* from जीव् 'to live,' *jijívisha;* from दृश् 'to see,' *didriksha;* from सेव् 'to serve,' *sisevisha;* from गै 'to sing,' *jigása;* from ज्ञा 'to know,' *jijñása* (ग्यग्य॑ग्॑क॑); but from युज् 'to join' comes *yuyuksha;* from पू 'to purify,' *pupúsha;* from बुध् 4th c., 'to know,' *bubhutsa,* see 299. *a:* from नाथय, causal base of नु 'to praise,' *nundrayisha;* from पावय, causal base of पू 'to purify,' *pipárayisha.*

d. And if the root begin with a vowel the reduplication still follows the analogy of the same tense at 494: thus, from अद् comes जिघत्स; and with *isha* added, अर्जिहिष. Similarly, from अर्ह् comes *arjihisha;* from अह्, *újihisha;* from ईक्ष्, *chikshisha;* from उन्द्, *undidisha:* see 494.

e. In desiderative bases formed from the causals of पत् 'to fall,' हु 'to run,' गु 'to go,' प्लु 'to leap,' शु 'to hear,' चु 'to distil,' and स्रु 'to flow,' *a* or *i* may be represented by either *u* or *i:* thus, the causal of पत् makes पिपातयिष or पुप्पातयिष.

f. Observe.—When the inserted इ becomes *sh* by r. 70, the initial स of a root will not be affected by the vowel of the reduplicated syllable: thus, सद् makes *sisiksha,* not *sisiksha;* and सृप् makes *sisevisha.* Except, however, स्त्यु, which makes तुष्टूष; and except the desid. of causals, from सिसेवयिष from causal of सिव्.

501. When a root takes the inserted *i* (393), and forms its desiderative with *isha* or *isha,* then final ऋ *ri* is gunated: thus, तृ 'to cross' makes *titarisha* or *titarisha* (also *titirsha,* see 502).

a. Moreover, initial and medial *i, u, ri* are often, but not always, gunated if followed by a single consonant: thus, व्रज् 'to go' makes *ochikisha;* इष् 'to wish,' *eshishisha;* दिव् 'to play,' *dideviksha;* नृत् 'to dance,' *ninartisha:* but विद् 'to know,' *vividisha.*

b. An option, as to Guṇa, is however generally allowed to medial *i* and *u*; thus, मुद् 'to rejoice' makes either *mumodisha* or *mumudisha*; उर्द 'to become moist' either *üklidisha* or *ükledisha*; but roots in *ir* (e. g. *śīr*) are peculiar, see 502. *b.*

c. इ 'to go' and ऋ 'to sound,' having no consonant, reduplicate the characteristic letter of the desiderative with *i*: thus, ईषिष (used with the prepositions *adhi* and *prati*), so अरिष.

502. When a root rejects *i* and forms its desiderative with स *sa*, this *sa* if affixed to roots ending in vowels, has the effect of lengthening a final इ *i* or उ *u*; of changing ए *e*, ऐ *ai*, ओ *o*, ओ *au* ā; ऋ *ṛi* or ॠ *ṝi* to ईर् *īr*, or after a labial to ऊर् *ūr*: thus, from चि comes *cicīsha*; from चु, *śuśrūsha*; from कृ, *cikīrsha*; from गॄ, *jigāsa*; from तृ, *titīrsha*; from पृ, *pupūrsha*; from भृ, *bubhūrsha*; from मृ, *mumūrsha*.

a. When it is affixed to roots ending in consonants, the radical vowel generally remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules laid down at 296; as, from युध् comes *yuyutsa* (299); from दह् comes *didhaksha* (306. *a*); from दुह्, *dudhuksha*; from भुज्, *bubhuksha*.

b. A medial long *ṛi* becomes *īr*, and final *ir* becomes *yū* or is gupated: thus, from कृत् comes *cikīrtayisha*; from सिव्, *susyūtsha* or *siseisha*.

c. Many of the special rules for forming the base in the last five tenses at 390. *a*—*o* apply to the desiderative: thus the roots at 390. *a.* generally forbid Guṇa (*śukūdisha* &c.).

d. So भ्रस्ज makes *bibhrakṣa* or *bibharksha* or *bibhrajjisha* or *bibharjisha* (390. *g*); स्रस्ज and स्रज, *miman-ksha* and *ninan-ksha* (390. *k*); नह्, *ninatsa* (390. *o*); हरिद्रा, *didaridrisha* (390. *c*, but makes also *didaridrāsa*); कम्, *cikamisha* or *cikāmayisha*; गुप्, *jugopisha* or *jugupsha* or *jugupsa* (390. *l*).

503. The following is an alphabetical list of other desiderative bases, some of them anomalous: वाटिटिष from अट् 'to wander;' वाटिटिष from चट् 'to transgress;' चरिरिष from चर् 'to go;' ईप्स from आप् 'to obtain;' इनिष (or regularly अर्दिदिष) from ऋध् 'to prosper;' ईर्विविष or ईर्विविष from ईव् 'to envy;' अर्जुनुष or अर्जुनविष or अर्जुनुविष (390. *b*) from अर्ज् 'to cover;' चिकीष (or regularly चिचीष) from चि 'to collect;' जिगांष (or regularly जिगमिष) from गम् 'to go;' जिगांष (or regularly जिगमिष) from गृ 'to swallow' (cf. 375. *g*); जिगीष from जि 'to conquer;' जिघत्स from घस् 'to eat' (used as desid. of अद्); जिघांस from हन् 'to kill;' जिघीष from हि 'to send;' जिगृक्ष from ग्रह् 'to take;' जुहूष from ह्वे 'to call;' तितांस (or regularly तितंसिष) from तन् 'to stretch;' तुतूर्ष from तुर् 'to kill;' दित्स from दा 'to give,' दे 'to love,' and दो 'to cut;' दिदरिष from दृ 'to respect;' दिदरिष or दिदरीष or दिदीर्ष from दृ 'to tear;' दिद्युतिष or दिद्योतिष from

'to shine;' दिधरिष from धृ 'to hold;' दुद्यूष (or regularly दिदेविष) from दिव् 'to play;' पिप्स from धा 'to place' and भे 'to drink;' पिप्स or (दिपिप्स) from दम्भ् 'to deceive;' पिप्स (or पिपतिष) from पत् 'to fall' and पद् 'to go;' पिपविष or पुप्रूष from पू 'to purify;' पिपृच्छिष from प्रच्छ् 'to ask;' बिभरिष or बुभूर from भृ 'to bear;' पित्स from मा 'to measure,' मि 'to throw,' मी 'to perish,' and मे 'to change;' मिमासिष or मिमृष from मृज् 'to rub;' मोक्ष from मुच् (in the sense of 'desiring release from mundane existence,' otherwise मुमुक्ष;) पियविष or युयूष from यु 'to join;' रिप्स from रभ् 'to accomplish;' रिरत्स from रम् 'to begin;' लिप्स from लभ् 'to obtain;' विवरिष or विवरिष or वुवूर from वृ 'to choose;' विव्रश्च from व्रश्च् 'to cut;' शिश्चास from शक् 'to be able;' शिश्रीष (or शिश्रेष) from श्रि 'to have recourse;' सिषास (or सिसासिष) from सन् 'to obtain;' 'to give;' सिस्मयिष from स्मि 'to smile;' सिस्वरिष (or सुस्वूर्ष) from स्वृ 'to sound;' सुषुप्स from स्वप् 'to sleep.'

Non-conjugational tenses of desideratives.

504. The perfect must be of the periphrastic form as explained at 385; that is, कार् *ám* added to the desiderative base, as already formed, with *sa, isha,* or *isha* (500), is prefixed to the perfect of one of the auxiliaries *kri, as,* or *bhú* (see 385): thus, from *pipaksha* (root *pač*, 'to cook') comes the perfect *pipaksháñcakára,* 'I wished to cook;' from *bubodhisha* (root *budh*, 'to know') comes *bubodhisháñcakára, bubodhisháṃdása, bubodhisháṃbabhúva,* 'he wished to know.'

a. In all the remaining tenses it is an universal rule, that inserted *i* be assumed after the desiderative base, whether formed by *sa* or *isha,* except in the precative (bened.) Parasmai : thus, from *pač* comes 1st fut. 1st sing. *pipakshitásmi* &c.; 2d fut. *pipakshiṣyámi* &c.; aorist *apipakshiṣham* &c. (form I, B, at 418); precative Parasmai *pipakshyásam* &c.; Átmane *pipakshiṣíya* &c.; cond. *apipakshiṣyam* &c. So also, taking *viridish* (formed with *isha* from *vid,* 'to know'), the 1st fut. is *viridishitásmi;* 2d fut. *viridishiṣyámi;* aorist *aviridishisham* &c. Similarly, from *bubodhisha,* 1st fut. *bubodhishitásmi* &c.; 2d fut. *bubodhishiṣyámi;* aorist *ababodhishisham* &c.

b. The infinitive is formed regularly from the 1st future : thus, from *bubodhishitá,* 'he will wish to know,' comes *bubodhishitum,* 'to wish to know.'

Passive of desideratives.

505. Desideratives may take a passive form by adding *ya* to the desiderative base after rejecting final *a* : thus, from *bubodhisha* comes *bubodhishye,* 'I am wished to know,' &c. The non-conjugational tenses will not vary from the active Átmane-pada form of desiderative except in the aorist 3d sing., which will be *ababodhishi* instead of *ababodhishita.*

Causal of desideratives.

506. Desiderative verbs may take a causal form : thus, *dudyúshámi,* 'I desire to play' (from *div,* 'to play'), makes in causal *dudyúshayámi,* 'I cause to desire to play,' &c.

FREQUENTATIVE OR INTENSIVE VERBS.

507. Every one of the roots in nine of the classes may take a frequentative form.

a. Nevertheless this form is even less common in classical composition than the desiderative. In the present participle, however, and in nouns, it not unfrequently appears (see 80. XXII). It either expresses repetition or gives intensity to the radical idea: thus, from दीप् 'to shine' comes the frequentative base *dedīpya* (Pres. 3d sing. *dedīpyate*, 'it shines brightly'), and the present participle *dedīpyamāna*, 'shining brightly:' so also, from शुभ् 'to be beautiful' comes *śośubhya* and *śośubhyamāna*; from रुद् 'to weep,' *rorudya* and *rorudyamāna*.

b. Observe—There is no frequentative form for roots of the 10th class, or for polysyllabic roots (कुट् 'to cover' excepted), which has for its first frequentative form *choṛīya*, and for its second *choṛīṇu*, or for most roots beginning with vowels. Some few roots, however, beginning with vowels take the Ātmane form of frequentative; see examples at 511. *a, b,* 681. *a.*

508. There are two kinds of frequentative verb, the one a reduplicated Ātmane-pada verb, with *ya* affixed, conforming, like neuter and passive verbs, to the conjugation of the 4th class, and usually, though not always, yielding a neuter signification; the other a reduplicated Parasmai-pada verb, following the conjugation of the 3d class of verbs. The latter is less common in classical Sanskrit than the former, and will therefore be considered last*.

a. The terminations for the first form of frequentative will be those of the Ātmane at 247, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular Parasmai-pada terminations of the memorial scheme at 246.

ĀTMANE-PADA FREQUENTATIVES, FORMED BY REDUPLICATION AND AFFIX *ya*.

509. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the passive base according to the rules for reduplicating consonants at 331, and guṇate the reduplicated vowel (if capable of Guṇa), *whether it be a long or short vowel* : thus, from the passive base दीय of *dā́,* 'to give' comes

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* Intensive or frequentative forms are found in Greek, such as παιπάλλω, δαιδάλλω, μαιμάζω or μαιμάω, παμφαίνω, ἀλαλάζω.

the frequentative base dedíya (Pres. 1. dedíya + i = देदीये, 2. dedíya + se = देदीयसे &c.); from होय (passive of हा, 'to quit') comes jehíya (jehíye &c.); from सीय (of सृ 'to spread') comes testírya (also tá-starya); from पूय (of पू 'to purify'), popúya ; from विद्य (of विद् 'to know'), vevídya; from चुय (of चुर् 'to know'), bobudhya (Pres. बोभुय्ये, बोभुय्यसे, बोभुय्यते, &c.). The conjugation of all four tenses corresponds exactly with that of the passive. जेलिखेम्

510. As to the reduplication of the vowel, if the passive base contain a medial आ a, long á is substituted : thus, pápachya from pachya ; sásmarya from smarya.

a. If it contain a medial आ á, ए e, or ओ o, the same are reduplicated ; as, yádya from yádya; seshérya from serya ; lolóya from lóya.

b. If it contain a medial आ ri, then चरि ari * is substituted in the reduplication ; as, दरीदृश्य from dríya ; परीस्मृश्य from spríya, &c. ; परीवृझ्य from वृझ्य ; परीभ्रझ्य from भ्रझ्य. Similarly, ali is substituted for ऌ lri, in कृप making चलरीकृप्य.

511. If a passive base has रि ri before ya, this रि ri becomes री rí in the frequentative base ; as, चेकीय from क्रिय (passive of कृ 'to do').

a. If the base begin with व a, as in वच्य aṭya (from वट् 'to wander'), the initial अट् is repeated, and the radical ṭ lengthened : thus, चराट्य aṭáṭya (3d sing. अराट्यते). Similarly, पझाझ्य from pझ्य 'to pervade'.

b. ऋ ri, 'to go,' makes its base चराॅ ardrya.

512. If the passive base contain a nasal after short a, this nasal generally appears in the reduplicated syllable, and is treated as final म m : thus, from गम् 'to go' comes जङ्गम्य 'to walk crookedly ;' from वम् 'to wander,' वमम्य ; from चल् 'to kill,' चङ्कझ्य.

a. The passive bases गम्य, जम्य, रम्य, and some others formed from roots containing nasals (as रझ्य, मझ्य), may insert nasals, instead of lengthening the vowel in the reduplication : thus, जझ्गम्य, रझ्रम्य, रन्रझ्य, &c.

b. Anomalous forms.—पट् 'to go' (making पद्य) inserts नी ní: thus, पनीपद्य. Similarly, पत् 'to fall,' कम् or कझ् 'to go,' भ्रझ् 'to fall,' दझ् 'to drop,' दाझ् to fall,' स्कन्द् 'to go,' वझ् 'to deceive' (बनीभ्रझ्य, पनीपत्य, पनीकम्य, सनीदझ्य, दनीधाझ्य, चनीस्कझ्य, &c.). भर् 'to go' makes चबूर्य.

c. हन् 'to kill' makes जेघीये; घ्रा 'to smell,' जेघीये; घ्रा 'to blow,' देघीये (देधीये &c.) ; गृ 'to swallow,' जेगिल्य.

Non-conjugational tenses of Átmane-pada frequentatives.

513. In these tenses frequentatives follow the analogy of passives, and reject the affix य ya. Since, however, the base of the perfect is formed by affixing आम् ám (as usual in all polysyllabic forms, see 385), and since, in all the other tenses, inserted i is assumed, a coalition of vowels might arise were it not allowed to retain y in all

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* This seems to support the idea that the original Guṇa of ṛi is ar i. See 29. b.

cases in which a vowel immediately precedes that letter *: thus, from देदीय is formed the perfect (or 3d pret.) 1st sing. देदीयाञ्चक्रे &c., rejecting *ya*; but from देदीय comes देदीयाञ्च &c., retaining *y*. Similarly in the other tenses: 1st fut. *dedīpitāhe*, *dedīyitāhe*, &c.; 2d fut. *dedīpishye*, *dedīyishye*, &c.; aorist *adedīpishi*, *adedīyishi*, &c.; precative (or bened.) *dedīpishīya*, *dedīyishīya*, &c.; cond. *adedīpishye*, *adedīyishye*, &c. In the 3d sing. of the aorist (or 3d preterite) इ is not allowed to take the place of the regular terminations, as in the passive form.

a. The infinitive, as formed in the usual manner from the 3d sing. 1st future, will be *dedīpitum* &c.

PARASMAI-PADA FREQUENTATIVES.

514. Rule for forming the base in the four conjugational tenses. The base is here also formed by a reduplication similar to that of Ātmane-pada frequentatives; not, however, from the passive, but from the root: thus, from the root पच् *pach* comes *pāpach*; from विद् *vid* comes *vevid*; from दृश् comes *darīdris̱*; from कृ comes *charīkri*.

a. But in the Parasmai form of frequentative, अरि *ari* and अर् *ar* as well as अर् *arī* may be reduplicated for the vowel ऋ *ri*; so that दृश् may make दरीदृश् or दरिदृश् or दर्दृश्; and कृ, चरीकृ or चरिकृ or चर्कृ. Similarly, कुप् may make चलोकुप् or चलिकुप् or चल्कुप्.

b. Again, in roots ending in long ऋ *rī*, *d* is reduplicated for ऋ *rī*, and this *d* is retained even when *rī* becomes *ir*: thus, कृ 'to scatter' makes 1. *dākarmi*; Pl. 3. *dākirati*. Similarly, from तृ 'to cross' come *tātarmi* and *tātirati*.

c. In accordance with the rules for the 2d and 3d class (307, 332), the radical vowel is guṇated before the P terminations of the scheme at 246. Hence, from *vid* come the two bases *veved* and *vevid* (Pres. *vevedmi*, *vevetsi*, *vevetti*; Du. *vevidvas*, &c.; Impf. *avevedam*, *avevet*, *avevet*, *avevidva*, &c.; Pot. *vevidyām*, &c.; Impv. *vevedāni*, *veviddhi*, *vevettu*, *vevedīva*, *vevittam*, &c.).

d. Again, the base will vary in accordance with the rules of combination at 296–306, as in बुध् *budh* (Pres. *bobudhmi*, *bobhotsi*, *boboddhi*, *bobudhvas*, &c.; see 298). So also, रह् *rah* makes in 3d sing. बाबोद्धि *vāvoḍhi* (see 305. *a*); दृह् makes दोद्रीढि or दोद्रीढिः (305); मह् makes माबाढि (305 note); दृह् makes दोद्रोढि or दोद्रोढिः; and लिह्, लेलेढि or लेलाढि (305. *b*).

e. And in further analogy to the 3d class (313, 314) long *ī* is often optionally inserted before the consonantal P terminations (Pres. *vevedīmi*, *vevedishi*, *vevedīti*; Du. *vevedīvas*, &c.; Impf. *avevedam*, *avevedīs*, *avevedīt*, *avevidīva*, &c.; Impv. *vevedīni*, *veviddhi*, *vevedītu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *ī* to *y* or *iy*; of *u* and *ū* to *uv*; and of *ṛi* to *r* (see 312): as in the roots भी *bhī*,

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* In passives this coalition of vowels is avoided by the change of a final vowel to Vriddhi, as of *chi* to *chāy*, of *hu* to *hāv*, and of *kṛi* to *kār*; and by the change of final *ā* to *āy*, as of *dā* to *dāy*; see 474.

भूभेमि, कृकरि (Pres. 1st sing. bebhemi, bobhomi, čarkarmi ; 3d plur. bebhyati, bobhu-vati, čarkrati).

a. Observe—Many of the anomalous formations explained under Ātmane-pada frequentatives must be understood as belonging also to the Parasmai-pada : thus, पनी (512. *b*) makes in Parasmai पनीपमि, पनीपसि, पनीपत्ति, &c.; and so with the other roots at 512. *b*.

b. हन् ' to kill,' गृ ' to swallow' (512. *c*), and some others have a separate Parasmai-pada form (जङ्घन्मि, जागर्मि ; the last identical with pres. of जाग्).

Non-conjugational tenses of Parasmai-pada frequentatives.

516. The perfect (or second preterite) follows the usual rule for polysyllabic bases (385), and affixes आम् *ām* with the auxiliaries : thus, from बुध् *budh*, ' to know,' comes bobudhāmāsa, bobudhāmbabhūva, bobudhāṅčakāra ; from विद् *vid*, ' to know,' comes vevidāmāsa. Guṇa of a final and sometimes of a penultimate vowel is required before *ām* : thus, bobhū (from भू) becomes bobharāmāsa. So also, वृत makes vāvartāmāsa. In the other tenses, excepting the benedictive, inserted *i* is invariably assumed ; and before this inserted *i* some roots are said to forbid the usual Guṇa change of the radical vowel in the 1st future &c.: thus, *budh* is said to make bobudhitāsmi ; *bhī*, ' to fear,' bebhiyitāsmi, &c. (374) ; 2d fut. bobudhi-shyāmi, bebhiyishyāmi, &c.; aorist abobudhisham, abebhāyisham, &c.; prec. or bened. bobudhyāsam, bebhīyāsam, &c.; cond. abobudhishyam, abebhīyishyam, &c. The rejection of Guṇa from the radical syllable, however, admits of question : thus, *bhū*, ' to be,' makes, according to the best authorities, bhobharitāsmi, &c. The infinitive will be formed in the usual way from the 1st future, see 513. *a*.

Passive, causal, desiderative, and desiderative causal form of frequentatives.

517. Frequentatives are capable of all these forms. The passive, when the root ends in a consonant, will be identical with the Ātmane-pada frequentative formed by reduplication and the affix *ya* : thus, from the frequentative base *totud*, ' to strike often,' comes totudye, ' I am struck often ;' but from lolūya (*lū*, ' to cut'), lolūyye, &c. Again, from *totud* comes totudayāmi, ' I cause to strike often ;' totudishāmi, ' I desire to strike often ;' totudishyāmi, ' I desire to cause to strike often.'

a. The *ya* of the Ātmane-pada frequentative if preceded by a consonant is rejected ; but not if preceded by a vowel : thus, lolūya, frequentative base of *lū*, ' to cut,' makes lolūyishāmi, ' I desire to cut often.' See 331. *g*.

NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain affixes to the crude base of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed according to their meaning ; viz. 1st, transitive nominals, yielding the

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sense of performing, practising, making or using the thing or quality
expressed by the noun ; 2d, intransitive nominals, giving a sense
of behaving like, becoming like, acting like the person or thing
expressed by the noun ; 3d, desiderative nominals, yielding the sense
of wishing for the thing expressed by the noun. It will be more
convenient, however, to arrange them under five heads, according to
the affixes by which they are formed, as follows :—

519. 1st, Those formed by affixing य *a* (changeable to á before a
syllable beginning with m and r) to a nominal base, after Guṇa of
its final vowel (if capable of Guṇa).   When the base ends in *a*, this
vowel takes the place of the affix *a*.   A final á absorbs the affix.

Observe—The terminations of nominals will be those of the scheme at 247,
making use of the substitutions required by the 1st, 4th, 6th, and 10th classes.

a. Thus, from कृष्ण 'Krishṇa,' Pres. 1. कृष्णामि 'I act like Krishṇa,' 2. कृष्णासि,
3. कृष्णति, &c. So, from कवि 'a poet,' Pres. 1. कवयामि 'I act like the poet,' 2. कवयसि,
&c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि,
3. पितरति ; Atm, Pres. 1. पितरे, &c. ; from माला 'a garland,' Pres. 1. मालामि,
2. मालासि, 3. मालति ; Impf. 1. अमालां, 2. अमालास, &c. ; Pot. मालयं, &c. :
from स्व 'own,' Pres. 3. स्वति 'he acts like himself.'   Sometimes a final *i* or *u* is
not guṇated ; as, from बभ्रु 'a beak,' Pres. चञ्चूमि, चञ्चूसि, चञ्चूति, 'he uses his
beak,' 'he pecks'; from कवि 'a poet,' कवयामि, कवयसि, &c.   Words ending in nasals
preserve the nasals, and lengthen the preceding vowels ; as, राजानति 'he acts like
a king,' पथीयति 'it serves as a road,' इरामति 'he acts like this.'

520. 2dly, Those formed by affixing य *ya* to a nominal base.

a. If a word end in a consonant, *ya* is generally affixed without change ; as, from
वाच् 'a word,' वाच्यामि 'he wishes for words'; from दिव् 'heaven,' दिव्यामि 'he
wishes for heaven' (or, according to some, दीव्यति) ; from तपस् 'penance,' तपस्यामि
'he does penance'; from नमस् 'reverence,' नमस्यामि 'he does reverence.'   Final
स is dropped, and the next rule then applied : thus, from राजन् 'a king,' Pres.
राजीयामि, Pot. राजीयेयं ; from धनिन् 'rich,' धनीयामि, &c.

b. A final ख *a* or ख़ *á* is generally changed to ई *í*; final इ *i* or उ *u*
lengthened ; final ऋ *ri* changed to री *rí*; ओ *o* to अर *ar*; ओ *au* to आव *áv.*

Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.;
from पति 'a husband,' Pres. 1. पतीयामि 'I desire a husband,' &c.   So also, from
मातृ 'a mother' comes मातरीयामि, &c.

c. This form of nominal has not always a desiderative meaning.   The following
are examples of other meanings, some of which properly belong to the next form :
प्रासादीयति 'he fancies himself in a palace'; कवीयति 'he acts like a poet,'; कण्डूयति
or -ते 'he scratches'; मन्युयति or -ते 'he sins' or 'he is angry'; मित्रीयते 'he acts
the part of a friend'; पुत्रीयति छात्रं 'he treats the pupil as a son'; विकर्णीयति 'he

'he treats the Brahman as if he were Vishṇu;' तिरस्यति 'he vanishes;' गव्यति 'he seeks cows' (from गो 'a cow').

d. In the sense of 'behaving like,' 'acting like,' 'doing like,' a final प *a* is generally lengthened, a final श्र *d* retained, and a final न *n*, स *s*, or त *t*, dropped: thus, from पण्डित 'a wise man,' Pres. 1. पण्डितायते 'I act the part of a wise man,' 2. पण्डितायसे, 3. पण्डितायते, &c.; from द्रु 'a tree,' Pres. 1. द्रुमाये, &c.; from श्राद्द 'a noise,' पण्डित 'I am noisy;' from राजन् 'a king,' Pres. 1. राजाये, &c.; from उन्मनस् 'sorrowful,' Pres. उन्मनाये, &c.; from बृहत् 'great,' Pres. बृहाये, &c.

e. This nominal is sometimes found with an active sense, especially when derived from nouns expressive of colour; as, from कृष्ण 'black,' कृष्णायते 'he blackens;' and sometimes in the Parasmai with a neuter sense; as, from जिह्म 'crooked,' जिह्मायति 'it is crooked;' from दास 'a slave,' दासायते 'he is a slave.' It corresponds to Greek desiderative denominatives in ιάω, θανατιάω &c.

521. 3dly, Those formed by affixing प्रय *aya* to a nominal base. This form is similar to that of causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an active sense. A final vowel must be dropped before *aya*; and if the nominal base have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from वस्त्र 'cloth,' Pres. 1. वस्त्रयामि 'I clothe,' 3. वस्त्रयति, &c.; from वर्मन् 'armour,' Pres. 1. वर्मयामि 'I put on armour,' &c.; from प्रमाण 'authority,' प्रमाणयामि 'I propose as authority;' from स्रज् 'a garland,' स्रजयामि 'I crown;' from घट 'a jar,' घटयामि 'I make a jar' or 'I call it a jar,' &c.

b. In further analogy to causals, a प *p* is sometimes inserted between the base and *aya*, especially if the noun be monosyllabic, and end in *a*. Before this प *p*, Vṛiddhi is required: thus, from स्व 'own,' Pres. स्वापयामि 'I make my own.' There are one or two examples of dissyllabic nouns: thus, from सत्य 'true,' सत्यापयामि, &c.; and from श्रपि 'substance,' श्रपीपयामि, &c.

c. If the base be monosyllabic, and end in a consonant, Guṇa may take place; as, from बुभु 'hunger,' बोभयामि.

d. Whatever modifications adjectives undergo before the affixes *iyas* and *ishṭha* at 194, the same generally take place before *aya:* thus, from दीर्घ 'long,' द्राघयामि 'I lengthen;' from समिक 'near,' नेदयामि 'I make near,' &c.

e. This form of nominal is sometimes neuter, as चिरायति 'he delays' (from चिर 'long'). According to Prof. Bopp, Greek denominatives in αω, εω, οω, ιζω, correspond to this form; as, πολεμ-όω, γυναικ-ιζω.

522. 4thly, Those formed by affixing स्य *sya* or स्य *asya* to a nominal base, giving it the form of a future tense, generally with the sense of 'desiring,' 'longing for.'

a. Thus, from क्षीर 'milk,' Pres. 1. क्षीरस्यामि 'I desire milk,' 2. क्षीरस्यसि, &c.;

from पुष 'a bull,' पुष्यति '(the cow) desires the bull;' from दधि 'curds,' दध्यस्यामि 'I desire curds,' &c.   Compare Greek desideratives in σείω.

523. 5thly, Those formed by affixing काम्य *kámya* (derived from *kam*, 'to desire') to a nominal base; as, from पुत्र 'a son,' Pres. 1. पुत्रकाम्यामि 'I desire a son,' 2. पुत्रकाम्यसि, 3. पुत्रकाम्यति, &c.; from यशस् 'fame,' यशस्काम्यामि 'I desire fame.'

a. The non-conjugational tenses of these nominals will generally be formed analogously to those of other verbs: thus, from बलागि 'I act like self' comes the perfect बलौ; from कुमारायामि 'I play like a boy' comes the aorist अचुकुमारे, &c.   A long vowel in the base generally remains unchanged, and is not shortened: thus, मालायामि (from माला 'a garland') makes यदमाले.   So also, समिधिता 'he will wish for fuel' (Guṇa being omitted), पुत्रकाम्यिता 'he will wish for a son.'

b. Nominal verbs may take passive, causal, desiderative, and frequentative forms. The causal of those formed with *aya* will be identical with the primitive nominal: thus, वर्मयामि 'I put on armour' or 'I cause to put on armour.'   In reduplicating for the desiderative or frequentative, sometimes the last syllable is repeated, sometimes the first: thus, कण्डूय 'to scratch' makes its desiderative base कण्डूयि-षिष, and पुत्रीय 'to treat as a son' makes पुपुत्रीयिष or पुत्रीयियिष.   According to some, the middle syllable may be reduplicated: thus, पुतितियिष.

PARTICIPLES.

PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF THE BASE.

524. These are the only participles the formation of which is connected with the conjugational class of the verb. The base in the Parasmai is formed by substituting त् *t* for *nti*, and अत् *at* for *anti* and *ati*, the terminations of the 3d plural present: thus, from पचन्ति *paćánti*, 'they cook' (3d pl. pres. of पच्, 1st c.), comes पचत् *paćat*, 'cooking;' from घ्नन्ति *ghnánti*, 'they kill' (3d pl. of *han*, 2d c.), comes घ्नत् *ghnat*, 'killing;' from सन्ति *santi*, 'they are' (3d pl. of *as*, 2d c., 'to be'), comes सत् *sat*, 'being;' from यान्ति *yanti*, 'they go' (3d pl. of इ, 2d c.), comes यत् *yat*, 'going;' from यान्ति *yánti*, 'they go' (3d pl. of या, 2d c.), यात् *yát*; from जुह्वति *juhvati*, 'they sacrifice' (3d pl. of *hu*, 3d c.), जुह्वत् *juhvat*; from नृत्यन्ति *nrityanti*, 'they dance,' 4th c., नृत्यत् *nrityat*; from चिन्वन्ति *ćinvanti*, 'they gather,' 5th c., चिन्वत् *ćinvat*,

from आप्नुवन्ति *ápnuvanti*, 'they obtain,' 5th e.; आप्नुवत् *ápnuvat*; from तुदन्ति *tudanti*, 'they strike,' 6th e., *tudat*; from रुन्धन्ति *rundhanti*, 'they hinder,' 7th e., *rundhat*; from कुर्वन्ति *kurvanti*, 'they do,' 8th e., *kurvat*; from पुनन्ति *punanti*, 'they purify,' 9th e., *punat*.

525. The same holds good in derivative verbs: thus, from the causal बोधयन्ति, 'they cause to know' (479), comes बोधयत् 'causing to know;' from the desiderative बुबोधयिषन्ति, 'they desire to know' (499), comes बुबोधयिषत् 'desiring to know;' from दित्सन्ति, 'they desire to give' (503), comes दित्सत् 'desiring to give;' from the frequentative बोबोधयन्ति, 'they throw frequently,' comes बोबोधयत् 'throwing frequently.'

a. Nominals form their present participles in the same way: thus, from कृष्णायन्ति 'they act like Krishṇa,' कृष्णायत् 'acting like Krishṇa;' from तपस्यन्ति 'they do penance,' तपस्यत् 'doing penance.'

b. In corroboration of the remark made at 253. b, that the passive verb appears in a few rare instances to assume a Parasmai-pada inflection, and that many of the neuter verbs placed under the 4th conjugation might be regarded (except for the accent) as examples of this form of the passive, it is certain that a Parasmai-pada present participle derivable from a passive base is occasionally found: thus, दृश्यत् 'being seen,' from the passive base दृश्य *driśya*; चीयत् 'being gathered,' from चीय *chíya* (passive base of *chi*).

c. The inflection of Parasmai-pada present participles is explained at 141. The first five inflections of this participle in nine conjugational classes insert a nasal, proving that the base in all the classes, except the third, and a few other verbs (141. a), properly ends in *ant*. The Parasmai-pada frequentative, as conforming to the conjugational rule for the 3d class, also rejects the nasal. In the cognate languages the *n* is preserved throughout.

d. Thus, compare Sanskrit *bharan*, *bharantam* (from *bhṛi*), with φέρων, φέροντα, *ferentem*; also, *bharantau* (Ved. *bharantā*) with φέροντε; *bharantas* with φέροντες, *ferentes*; *bharatas* with φέροντας; gen. sing. *bharatas* with φέροντος, *ferentis*. So also, Sanskrit *vahan*, *vahantam*, with *vehens*, *vehentem*; and *san*, *santam* (from *as*, 'to be'), with the *sens* of *ab-sens*, *prœ-sens*. Compare also the base *striṇvant* with στορνυντ.

PRESENT PARTICIPLES; ÁTMANE-PADA.—FORMATION OF THE BASE.

526. The base is formed by substituting मान *mána* for ने *nte*, the termination of the 3d plur. pres. of verbs of the 1st, 4th, and 6th

classes, and passives; and by substituting आन *ána* for अते *ate*, the termination of the 3d plur. pres. of verbs of the other classes; see 247, p. 126 thus, from पचन्ते (*paćante* 1st c.) comes पचमान *paćamána*, 'cooking;' from तिष्ठन्ते (*sthá*, 1st c.), तिष्ठमान 'standing;' from नुह्यन्ते (4th c.), नुह्यमान; from लिम्पन्ते (*lip*, 6th c.), लिम्पमान.

a. But from ब्रुवते *bruvate* (ब्रू 2d c.), ब्रुवाण *bruváņa* (see 58); from निन्दते (हन् with नि 2d c.), निन्दान, (*dhá*, 3d c.), दधान; from चिन्वते (5th c.), चिन्वान; from युङ्क्ते (7th c.), युञ्जान; from कुर्वते (8th c.), कुर्वाण; from पुनते (9th c.), पुनान. The root आस् *ás* 2d c., 'to sit,' makes आसीन for आसान; and इते 2d c. is इरते in 3d pl. (see 315), but इयान in the pres. participle.

b. Observe—The real affix for the Ātmane-pada pres. participle is *mána*, of which *ána* is probably an abbreviation. Compare the Greek μενος: भरमाण (58) =φερόμενος.

527. Verbs of the 10th class and causals may substitute either मान *mána* or आन *ána*: thus, from चोप्यते *bodhayante* comes चोधमान *bodhayamána* and चोधयान *bodhayána*; from दृश्यते, दर्शयान; from वेद्यते, वेद्यान, &c.

528. Passives and all derivative verbs substitute मान *mána* for the Ātmane: thus, from क्रियन्ते 'they are made' comes क्रियमाण 'being made' (58); from दीयन्ते 'they are given,' दीयमान 'being given;' from the desiderative दित्सन्ते 'they desire to give,' दित्समान 'desiring to give;' from चिघांसन्ते 'they desire to kill,' जिघांसमान 'desiring to kill;' from the frequentative चोबुध्यन्ते 'they know repeatedly,' चोबुध्यमान 'knowing repeatedly.'

529. The inflection of Ātmane-pada pres. participles follows that of the 1st class of nouns at 103: thus, N. masc. sing. पचमानस्; fem. पचमाना; neut. पचमानम्.

PAST PARTICIPLES.

PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

530. This is the most common and useful of all participles. In general the base is formed by adding त *ta* directly to roots ending in vowels, and to most roots ending in consonants; as, from या *yá*, 'to go,' यात *yáta*, 'gone;' from जि 'to conquer,' जित 'conquered;'

from नी 'to lead,' नीत 'led ;' from क्षिप् kship, 'to throw,' क्षिप्त kshipta, 'thrown.'

a. But if the root end in ॠ ṛí, by adding न na, changeable to ण ṇa by 58; as, from कॄ kṛí, 'to scatter,' कीर्ण kírṇa, 'scattered,' see 534.

531. Some roots in आ á, ई í, and ऊ ú, some in ऋ ṛi preceded by two consonants, with some of those in इ d, ऋ r, म् j, one in म् g (लग्), and one or two in च् ć, छ् ćh (see 541, 544), also take na instead of ta ; see 532, 536, 540, &c.

532. Roots ending in vowels do not generally admit inserted इ i in this participle, even when they admit it in the futures (392, 395, &c.), but attach ta or na directly to the root; as, from पा 'to protect,' पात ; from श्रि 'to have recourse,' श्रित ; from श्रु 'to hear,' श्रुत ; भू 'to do,' भूत ; घ्रा 'to smell,' घ्रात (58) ; डी 'to fly,' डीन ; री 'to decay,' रीन ; मी 'to perish,' मीन ; ली 'to embrace,' लीन ; ह्री 'to be ashamed,' ह्रीण ; लू 'to cut,' लून ; पू 'to be afflicted,' तून ; श्वि 'to swell,' शून.

a. But when they do retain i, gunation of the final vowel is required as in the future: thus, शी 'to lie down' makes शयित ; and पू 'to purify,' पवित (also पूत) ; and जागृ 'to awake,' जागरित.

533. In certain cases the final vowel of the root is changed : thus, some roots in आ change á to i before ta : as, from स्था sthá, 'to stand,' स्थित sthita ; from मा 'to measure,' मित ; from दरिद्रा 'to be poor,' दरिद्रित.

a. धा 'to place' becomes हित ; दा 'to give,' दत्त.

Observe—When prepositions are prefixed to datta, the initial da may be rejected : thus, *ditta* for *ádatta*, 'taken ;' *pratta* for *pradatta*, 'bestowed ;' *vyditta* for *vyádatta*, 'expanded ;' *nitta* for *nidatta*, 'given away ;' *paritta* for *paridatta*, 'delivered over ;' *sútta* for *sudatta*, 'well given,' the *s* and *u* being lengthened.

b. पा 'to drink' makes पीत ; but हा 'to quit,' हीन ; and ज्या 'to grow old,' जीन ; गा 'to go,' गीन.

c. Some roots in आ take both na and ta ; as, from घ्रा 'to smell,' घ्राण and घ्रात ; from ध्मा 'to blow,' with the preposition निर्, निर्ध्माण and निर्ध्मात ; from ग्लै (or वै) 'to cook,' ग्लान or ग्लात.

534. Roots in च् ri change rí to ír before na, which passes into ण na by 58; as, from तॄ 'to pass,' तीर्ण 'passed.' But when a labial precedes, rí becomes úr ; as, from पॄ or पूॄ, पूर्ण or पूर्ण 'full,' 'filled.'

535. The root धे dhe, 'to suck,' becomes धीत ; ह्वे hve, 'to call,' हूत ; व्ये vye, 'to weave,' ऊत ; म्ले mye, 'to cover,' म्लीत ; से se 'to bind,' सीत.

536. Roots in ऐ ai generally change ai to á before na or ta ; as, from म्लै mlai, 'to fade,' म्लान mlána ; from ध्यै 'to meditate,' ध्यात (in the Veda ध्यान) ; from दै 'to purify,' दात ; from त्रै 'to rescue,' त्राण or त्रात ; from ग्लै 'to grow faint,' ग्लान, &c.

a. But from गै 'to sing,' गीत; from सो 'to waste,' सीत; from धे 'to waste,' धाम, see 548; from स्त्यै 'to coagulate,' स्त्यान or स्तीन or स्त्यान; from स्त्यै 'to accumulate,' स्त्यान (with प्र), स्तीन or स्त्यान.

537. Of the four or five roots in चो, सो 'to destroy' makes सित (same as from सि 'to bind'); शो 'to sharpen,' शित or शात; दो 'to tie,' दित; छो 'to cut,' छात or छित; ज्यो 'to instruct,' ज्ञात.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (399), generally take this vowel also in the past passive participle, but not invariably (see 542); and when *i* is assumed, *ta* is generally affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

a. इ *i*, उ *u*, or ऋ *ri* preceding the final consonant of a root may occasionally take Guṇa, especially if the participle be used impersonally or actively; as, from स्विद् 'to sweat,' स्वेदित or स्विद; from स्निह् 'to be unctuous,' स्नेहित or स्निग्ध; from द्युत् 'to shine,' द्योतित or द्युतित; from मृष् 'to bear,' मार्षित and मृष्. See Syntax, 895.

b. ग्रह् 'to take' lengthens the inserted *i*, making गृहीत. See 399. *a.*

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400—415), generally reject it in the past passive participle. They must be combined with *ta*, agreeably to the rules of Sandhi at 296, &c. Whatever change, therefore, the final consonant undergoes before the termination *tá* of the 1st future (see 400—415), the same will often be preserved before the *ta* of the past participle; so that, in many cases, the form of this participle resembles that of the 3d sing. 1st future, provided the final *d* be shortened, and the vowel of the root preserved unaltered: thus, taking some of the roots at 400—415; शक्, शक्त; शक्न, शिष्य (शिक्ष), शिष्, मुष् (मोक्ष), मुक्त; मद्, मत्त; युज्, युक्त; सृज्, सृष्ट; मृज् and मृज्, मृष्; शिष्, शिष्ट; मुह्, मुग्ध; युप्, युप्त; विप्, विप्त, विप्न; लुप्, लुप्त; मृप्, मृप्त; कृप्, कृप्त; लभ्, लब्ध; लुभ्, लुब्ध; क्षिप्, क्षिप्त; दृश्, दृष्ट; सृप्, सृप्त; तृप्, तृप्त; कृष्, कृष्ट; इष्, इष्ट; दह्, दग्ध; सह्, सोढ (415. *m*); नह्, नद्ध (414) गाह्, गाढ (415. *m*); लिह्, लीढ; दिह्, दिग्ध; विह्, विढ; रुह्, रूढ; मुह्, मुग्ध or मूढ (415. *m*); दुह्, दुग्ध; गुह्, गूढ (415. *m*).

540. Most roots ending in इ *d*, forbidding the inserted इ *i* (405), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, from पद् 'to go,' पन्न; from विद् 'to find,' विन्न (also विद्ध); from नुद् 'to impel,' नुन्न (also नुन्न); from

भिद् 'to break,' भिन्न; from सद् 'to sit,' ' to sink,' सन्न, with वि, विषण्ण (70, 58); from पुद् 'to pound,' पुन्न; from द्यु 'to play,' ' to vomit,' वान्त; from चद् 'to eat,' जग्ध (unless घस् be substituted). हृष् 'to rejoice' makes हृष्ट.

541. Roots ending in च *c* or ज *j* of course change these letters to k before ta; see examples at 539. Similarly, those which take na, change द and ज to g before na; as, from भुज् 'to be ashamed,' भग्न 'naked'; from कम्प् 'to tremble,' कम्पन; from भ्रस्ज् 'to break,' रुग्न or रुक्न; from स्तन् 'to thunder,' स्तग्न; from चल् 'to move' (in some senses), चग्न. So, from मज्ज् 'to be immersed,' rejecting one j, मग्न; from लग्न 'to be ashamed,' लग्न (as well as लग्नित), 'to adhere' also makes लग्न. But स्फुट् 'to forget,' स्मृत; हृ 'to be crooked,' हृर्ण.

542. Some roots which admit i necessarily or optionally in one or both of the futures, reject it in this participle: thus, दृभ् 'to be bold' makes भूढ; वृ 'to move' makes वृत (with prep.) also वृत (वृत 'pained'); दृढ् 'to make firm,' दृढ; द्युत् 'to extol,' द्युत; मद् 'to be mad,' मत्त; दीप् 'to shine,' दीप; नश् 'to perish,' नष्ट; मुह् 'to faint,' मूढ as well as मुहित; भ्रस्ज् 'to speak barbarously,' भ्रष्ट as well as भ्रंशित; नृत् 'to dance,' नृत्त.

543. If in forming the passive base (471), or in the reduplicated perfect (2d preterite, 375.c), the v or y contained in a root is changed to its semivowel u or i, the same change takes place in the past passive participle: thus, from वच् vac, 'to say,' उक्त ukta; from वच् 'to speak,' उदित; from वश् 'to wish,' उषित; from वस् 'to dwell,' उषित; from सू 'to sow,' सूत; from वह् 'to carry,' ऊढ (with ग्र, ग्राढ) ; from स्वप् 'to sleep,' सुप्त, from यज् 'to sacrifice,' इष्ट.

a. Similarly, दिव् 'to play,' द्यून or द्युत; तर् 'to hasten,' तूर्ण (also तरित).

544. Some other changes which take place in forming the passive base (472) are preserved before ta : thus, from शास् 'to rule,' शिष्ट; from दघ् 'to perceive,' दिग्ध; from वच् 'to deceive,' विपित; from भ्रस्ज् 'to fry,' भृष्ट; from पृच् 'to ask,' पृष्ट; from वृश्च 'to cut,' वृक्ण or वृक्ण (58).

a. When a root ends in a conjunct consonant, of which the first is a nasal, this nasal is generally rejected before ta; as, from बन्ध् 'to bind,' बद्ध; from भ्रन्ज् 'to fall,' भ्रष्ट; from स्रन्स् 'to fall,' स्रस्त; from चल् 'to move' and 'to anoint,' चक्त; from सञ्ज् 'to adhere,' सक्त; from रन्ज् 'to colour,' रक्त; from इन्ध् 'to kindle,' इद्ध; from स्विद् 'to be wet,' स्विन्न; from स्यन्द् 'to ooze,' स्यन्न; from स्कन्द् 'to ascend,' स्कन्न; from स्तम्भ् 'to stop,' स्तब्ध; from स्तम्भ् 'to stop,' स्तब्ध; from दम्भ् 'to deceive,' दब्ध; from भ्रन्ज् 'to break,' भग्न; from दंश् 'to bite,' दष्ट; from तन्च् 'to contract,' तक्त.

b. But not if इ i is inserted; as, from सन्स् 'to break,' स्रंसित; from क्रन्द्, क्रन्दित (except मन्थ् 'to churn,' making मथित; and ग्रन्थ् 'to tie,' ग्रथित).

545. Many roots ending in म m, न n, or ण ण reject these nasals before ta if i is not inserted; as, गम् gam, 'to go,' गत gata; from यम् 'to restrain,' यत yata; from रम् 'to sport,' रत; from तन् 'to stretch,' तत; from हन् 'to kill,' हत; from नम् 'to bend,' नत; from मन् 'to think,' मत; from हन् 'to hurt,' हत: but from भ्रम् 'to breathe' and चम् 'to go' make चान (the latter also चमित); and ध्वन् 'to sound,' ध्वान (also ध्वनित with prep.).

a. जन् 'to be born' makes जात; and खन् 'to dig,' खात; दा 'to give,' दात; medial a being lengthened.

546. Those roots ending in न n, of the 4th conjugation, which lengthen a medial a before the conjugational affix *ya*, also lengthen it before t, changing न to न s in the futures: thus, from क्रम् 'to step,' क्रान्त; from भ्रम् 'to wander,' भ्रान्त; from शम् 'to be appeased,' शान्त; from दम् 'to tame,' दान्त (also दमित); from क्षम् 'to be patient,' क्षान्त; from श्रम् 'to be sad,' श्रान्त.

a. Similarly, वम् 'to vomit,' वान्त; कम् 'to love,' कान्त; चम् 'to eat,' चान्त.

547. From ह्वार्य 'to swell' is formed ह्वोर; from धाव् 'to shake,' धौत; from पूय् 'to be putrid,' पूत; from वे 'to weave,' ऊत; from ध्याय 'to be fat,' धीन (with प्र, प्रधान); from ष्ठीव् 'to stink,' ष्ठून.

a. गुर् or घुर् 'to make effort' forms गूर्ण; घुष् 'to kill,' like तर् 'to hasten,' तूर्ण; पूय् 'to bind or tie' makes पूत; ष्ठीव् or ठीव् 'to spit,' ष्ठून; दिव् or द्यू 'to spit,' द्यूत; दिव् 'to play,' द्यूत or द्यून; सिव् 'to sew,' स्यूत; वास् 'to wash,' धौत.

b. फल् 'to bear fruit' makes फुल्ल; and वस् 'to eat,' जग्ध.

548. The following are quite anomalous: पच् *pac,* 'to cook,' पक्व; शुष् 'to dry,' शुष्क; ध्यो 'to be drunk,' धीत; कृश् 'to grow thin,' कृश; वे 'to waste,' ऊन.

a. From the above examples it appears that sometimes two or three roots have the same form of passive participle. The following may also be noted: पूय् 'to stink' and पू 'to purify' both make पूत; मा 'to measure' and मि 'to barter,' मित; मृज् 'to wipe,' मृष्ट; मुष् 'to touch,' and मृ 'to bear,' all make मृत; शंस् 'to tell' and शम् 'to kill,' शान्त; शास् 'to rule' and शिष् 'to distinguish,' शिष्ट; सो 'to destroy' and सि 'to tie,' सित. On the other hand, भुज् 'to enjoy' makes भुक्त; but भुज् 'to bend,' भुग्न.

549. In forming the past passive participles of causals, the causal affix अय *aya* is rejected, but the inserted इ *i* is always assumed: thus, from कारय, causal of कृ 'to make,' comes कारित *kárita,* 'caused to be made;' from स्थापय, causal of स्था 'to stand,' comes स्थापित *sthápita,* 'placed.'

550. In adding त *ta* to a desiderative or frequentative base, the inserted इ *i* is assumed, final *a* of the base being dropped; and in the case of roots ending in consonants, final *ya* being dropped; as, from पिपास 'to desire to drink' comes पिपासित; from चिकीर्ष 'to desire to do,' चिकीर्षित; from ईप्स 'to desire to obtain,' ईप्सित, &c.; from लोलूय 'to cut often,' लोलूयित; from वेभिद 'to break frequently,' वेभिदित.

551. त *ta* with इ i is added to nominal bases, final *a* being dropped: thus, from श्रिथिल 'loose,' श्रिथिलित 'loosened;' from जिह्म 'crooked,' जिह्मित 'curved.' These may be regarded as the passive participles of the transitive nominal verbs श्रिथिलयति, जिह्मयति (521). So again, from नमस् 'to do reverence' comes नमस्ति or नमसित.

a. Moreover, as *na* sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*: thus, *malina*, 'soiled,' from *mala*, 'dirt;' शृङ्गिण 'horned,' from शृङ्ग 'a horn.'

b. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, ὀμφαλωτός, κρεκωτός, αὐλωτός, &c.

552. The inflection of past passive participles follows that of the first class of nouns at 103; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*: thus, कृत *krita*, nom. sing. masc. fem. neut. कृतस्, कृता, कृतं.

a. The resemblance between Sanskrit passive participles in *ta*, Latin participles in *tu-s*, and Greek verbals in *το-ς*, will be evident from the following examples: Sanskrit *jnátas* = (g)*notus* (*ignotus*), γνωτός; *dattas* = *datus*, δοτός; *srutas* = *clutus*, κλυτός; *bhútas* = φυτός; *yuktas* = *junctus*, ζευκτός; *labdhas* = ληπτός; *pítas* = πότος; *bhritas* = *fertus*, φερτός; *dictas* = *dictus*, δεικτός. And, like Sanskrit, Latin often inserts an *i*, as in *domitus* (= Sanskrit *damitas*), *monitus*, &c. This is not the case in Greek, but ε is inserted in forms like μενετός, ἑρπετός. There are also examples of Latin and Greek formations in *nu-s* and *vo-s*, corresponding to the Sanskrit participle in *na*: thus, *plenus* (= *púrna*), *magnus* (from Sanskrit root *mah*), *dignus* (from Sanskrit *dis*, *dik*, Greek δεικ-); and στυγνό-ς, στεγνό-ς, σεμνό-ς, &c.

PAST ACTIVE PARTICIPLES.

These are of two kinds: 1st, those derived from the past passive participle; 2dly, those belonging to the perfect. These later rarely occur. The former are much used to supply the place of a perfect tense active.

PAST ACTIVE PARTICIPLES DERIVED FROM PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

553. The base of these participles is easily formed by adding वत् *vat* to that of the past passive participle: thus, from कृत 'made,' कृतवत् 'having made or who or what has made;' from दग्ध 'burnt,' दग्धवत् 'having burnt;' from उक्त 'said,' उक्तवत् 'having said;' from भिन्न 'broken,' भिन्नवत् 'having broken;' from स्थापित 'placed,' स्थापितवत् 'having placed,' &c.

a. For the declension of these participles see 140. *a, b, c.*

Participles of the reduplicated perfect (2d preterite).

554. In these participles, either वस् *vas* or इवस् *ivas* is added to the base of the reduplicated perfect, as formed in the dual and plural. *Vas* is added when the

base in the dual and plural (as it appears in its unchanged form before the terminations are added) consists of more than one syllable : thus, from *çakṛi* (root *kṛi*, 'to do'), *çakṛivas* ; from *viviḍ* (365), *vivídvas* ; from *çiçi* (374), *çiçívas* ; from *nanṛit* (364, compare 45. a), *nanṛitvas* ; from *sasmar* (374. k), *sasmarvas*.

a. And *ivas* is added when the base in the dual and plural consists of one syllable only ; as, from *ten* (375. a), *tenivas* ; from *jagm* (376), *jagmivas* ; from *jakṣh* (377), *jakṣhivas*.

b. When *vas* is affixed, it will be necessary to restore to its original state, the final of a root ending in *i*, *í*, *u*, *ú*, or *ṛi*, if changed before the terminations of the du. and plur. to *y*, *r*, *r*, *iy*, *ur*, or *úr* : thus, चि *çri*, changed by 374. e. to *çiriy*, becomes चिरियिवस् ; क्री, changed to *çikriy*, becomes चिक्रीयिवस् ; भु, changed by 374. g. to *dudhur*, becomes दुधुरुवस् *dudhúvas* ; भू, changed by 374. i. to *babhúv*, becomes बभूवस् *babhúvas*. In declension, the 3d pers. plur. with its termination *us* is the form of the base in the weakest cases (135. a), the final *s* becoming *sh* by 70 : thus, from *jaymus*, I. *jagmushá* ; from *tenus*, I. *tenushá*, &c. See 168.

c. Roots which take the periphrastic perfect (see 385) form the participles of this tense by adding the perfect participle of *kṛi*, *bhú*, and *as*, to *ám* : thus, from *čur*, 106 ; *çorayámbabhúvas*, *çorayáňçakṛivas*, *çorayámásivas*.

d. There is an Átmane-pada participle of the reduplicated perfect formed by changing *ire*, the termination of the 3d plur., into *ána* : thus, *viridána*, *čičyána*, *jagmána*. See 526. *a* ; and compare the Greek perfect participle in μενος ; तुष्टुवान = τετυμμένος.

e. The Parasmai-pada form of these participles is inflected at 168. Those of the Átmane-pada follow the inflection of the first class of nouns at 103.

PAST INDECLINABLE PARTICIPLES.

555. These fall under two heads : 1st, as formed by affixing ता *trá* to *uncompounded* roots ; as, from भू *bhú*, 'to be,' भूत्वा *bhútvá*, 'having been ;' 2dly, as formed by affixing य *ya* to roots *compounded* with prepositions or other adverbial prefixes ; thus, from अनुभू *anubhú*, 'to perceive,' अनुभूय *anubhúya*, 'having perceived ;' from सज्जिभू *sajjibhú*, 'to become ready,' सज्जिभूय *sajjibhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by :' thus, तत् कृत्वा *tat kṛitvá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' They are capable also of a passive sense, though this is rare. See Syntax.

a. The affix *trá* of this participle is thought by some to be the instrumental case of an affix *tu*, of which the infinitive affix *tum* is the accusative. The indeclinable participle has certainly much of the character of an instrumental case (see Syntax, 901) ; but the form of its base often varies considerably from that of the infinitive :

thus, *vaktum, uktvá*, from *vač*; *yashtum, ishtvá*, from *yaj*, &c. त्वाय, त्वानं, त्वीनं or त्वीं are sometimes used for त्वा in the Veda.

Indeclinable participles formed with tvá from uncompounded roots.

556. When the root stands alone and uncompounded, the indeclinable participle is formed with त्वा *tvá*.

This affix is closely allied to the त *ta* of the past passive participle at 531, so that the rules for the affixing of त *ta* to the root generally apply also to the indeclinable participle त्वा *tvá*, and the formation of one participle then involves that of the other: thus, from क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptvá*, 'having thrown;' from कृत 'done' (root कृ), कृत्वा 'having done;' from स्थित (root स्था), स्थित्वा; from दृष्ट (root दृश्), दृष्ट्वा; from तप्त (root तप्), तप्त्वा; from पीत (root पा), पीत्वा; from क्रान्त (root क्रम्), क्रान्त्वा; from गृहीत (root ग्रह्), गृहीत्वा; from उषित (root वस्), उषित्वा; from उक्त (root वच्), उक्त्वा; from पुत (root पू), पुत्वा; from जत (root जि), जित्वा; from हित (root धा), हित्वा; from नद्ध (root नह्), नद्ध्वा; from गत (root गम् 545), गत्वा.

a. Where *i* is inserted, there is generally guṇation of final *i, í, u, ú*, and of final ऋ *ri* and of medial ऋ *ri*; and optional guṇation of medial *i, u* (except as debarred by 28. *b*): thus, उषित्वा from श्री; पवित्वा (also पूत्वा) from पू; सरित्वा or सरीत्वा from नृ; लिखित्वा or लेखित्वा from लिष्; द्युतित्वा or द्योतित्वा from द्युत्; पर्षित्वा or पर्षीत्वा from पृष्; मर्षित्वा or मर्षीत्वा from मृष्.

b. But from स्निह्, दिह्, and ध्रुवा; from त्रिष्, सेवित्वा and स्युत्वा. So स्निव् &c. The root जागृ makes जागरित्वा (532. a); and initial *i, u*, before single consonants, must be guṇated; as, इष् makes एषित्वा.

c. The roots in the list at 390. a. do not admit Guṇa: thus, विज्ञ can make only विजित्वा.

d. When there are two forms of the passive participle, there is often only one of the indeclinable: thus, नृत् makes नृत्त and नर्तित, but only नर्तित्वा; लग्, लग्न and लगित, but only लगित्वा; and, *vice versa*, वस् (543) can make उषित, but उषित्वा and उष्ट्वा; so, सोद्, सोढ and सहित्वा and सोढ्वा; मुच्, मृक्, but मोचित्वा and मुक्त्वा. So, some roots in nasals optionally insert *i*: मन्, मत्, तता or मनित्वा; क्षण्, क्षात्वा or क्षणित्वा; वम्, कान्त्वा or कमित्वा; क्रम्, क्रान्त्वा or क्रमित्वा or क्रमित्वा; सन्, सात्वा or सनित्वा.

e. The penultimate nasal, which is rejected before *ta* (544. a), is optionally so rejected before *tvá* in दंश्, रञ्ज्, सञ्ज्, स्वञ्ज् or स्वज्, and बन्ध्: thus, from रञ्ज् comes रक्त्वा, but रङ्क्त्वा or रङ्त्वा; from बन्ध्, बन्धित्वा, बद्ध्वा or बन्ध्वा.

f. मस्ज् and नश् optionally insert nasals: मङ्क्त्वा or मक्त्वा, नष्ट्वा or नंष्ट्वा, 390. k.

g. Some few roots necessarily retain their nasals; thus, खन्द् makes खन्त्वा ; and साद्, स्यान्दा or स्यान्दित्वा.

557. The only important variation from the passive participle occurs in those roots, at 531. *a*, which take *na* for *ta*. The change of *ṛ* to *ir* and *úr* (534) is preserved (unless *i* be inserted), but *twā* never becomes *nwá*: thus, मृ, मीर्ण, but मरित्वा (or मरीत्वा) ; from मृ, तीर्ण, but तीर्त्वा ; from पृ, पूर्ण, but पूर्त्वा ; from जिर्, जिर्ण, but जिर्त्वा ; from भञ्ज्, भग्न, but भङ्त्वा or भक्त्वा (556. *e*) ; from हृन्, हृन्न, but रुक्त्वा ; from हा, हीन, but हित्वा 'having quitted' (not distinguishable in form from हित्वा 'having placed,' root धा).

558. Observe, moreover, that verbs of the 10th class and causals, which reject the characteristic *aya* before the *ita* of the past passive participle, retain *ay* before *itwá* : thus, स्थापित 'made to stand' (from the causal base स्थापय), but स्थापयित्वा 'having made to stand ;' चिन्तित 'thought' (from चिन्त् 10th c., 'to think'), but चिन्तयित्वा 'having thought.'

a. All derivative verbs of course assume *i*, and form their indeclinable participles analogously to causals : thus, बुभोषित्वा (from desid. of बुध्), and बोधयित्वा (from freq. of बुध्). In regard to the Ātmane frequentatives, लोलूयित्वा is formed from लोलूय, and तेदेपयित्वा from तेदेप (*ya* in the latter being preceded by a consonant).

b. There are one or two instances of compounded roots formed with *twā*: thus, अनुध्यात्वा (from ध्यै), Rámáyaṇa I. 2, 20; also समभ्युक्षा Rámáy. I. 74, 23. Especially in the case of causals ; as, निवेद्यित्वा.

c. When व *a*, 'not,' is prefixed, *twá* is always used ; as, अकृत्वा 'not having done,' 'without having done ;' अदत्वा 'not having given.'

Indeclinable participles formed with ya from compounded roots.

559. When a root is compounded with a preposition or any indeclinable prefix (except व *a*, 'not,' see 558. *c*), the indeclinable participle is formed by affixing य *ya*, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which *ya* is affixed ; see the rules for forming the conjugational tenses in the fourth class at 272, for passives at 461, and for the precative or benedictive at 443.

560. But if a root end in a short vowel, instead of lengthening this vowel, त् *t* is interposed ; as, from आश्रि *áśri*, 'to take refuge' (root श्रि with आ), आश्रित्य *áśritya*, 'having taken refuge ;' from निश्रि (root श्रि with निर्), निश्रित्य ; from सङ्कृ (root कृ with सं), सङ्कृत्य ; from निःसृ, निःसृत्य. The lengthening of the radical vowel by coalition does not prevent this rule ; as, from अती *atí* (root इ with अति), अतीत्य *atítya*.

a. जागृ 'to awake' guṇates its final as in उज्जागर्य and शि 'to destroy,' 'to waste ;' lengthens its final as in प्रशीर्य. उपशीर्य.

561. If a root end in long आ *á*, ई *í*, or ऊ *ú*, no change generally takes place; as, from विहा, विहाय; from ग्लेश्, ग्लाय; उपक्रीय; from विष्टू, विष्टूय.

a. If it end in long ऋ *ri*, this vowel becomes *ir*, and after labial letters, *úr* : thus, from वयक्, वयक्ीय 'having scattered;' from आपृ (root पृ 'to fill'), आपूर्य (compare 534).

562. Final diphthongs pass into *a* ; as, from परिचि, परिचाय (also परिचीय); from कमिधै, अभिचाय; from अवसो, अवसाय.

a. But डै will make डाय. In Epic poetry, सो with अय makes अवसाय.

b. मि 'to throw,' मी 'to kill,' मा 'to measure,' and मे 'to barter,' all –माय. Similarly, दौ 'to cleanse,' -द्याय; but दौ 'to adhere,' -लाय or -लीय. धि and शी conform to the rule for the passive (-धूय, -शाय).

563. A penultimate nasal is generally rejected, as in passives (see 469); thus, from समासंज्, समासज् समासज्य; from प्रमन्थ्, प्रमथ्य (used adverbially in the sense 'violently').

a. Some few roots retain the nasal : thus, आज्क्ष् makes आज्क्षय; and त्रालिङ्ग्, त्रालिङ्ग्य.

b. लभ् 'to acquire' may insert a nasal after the prepositions आ and उप; thus, आलम्भ्य &c. (otherwise -लभ्य).

564. If a root end in a consonant the general rule is, that no change takes place; as, from निश्किष् nikship, निश्किप्य nikshipya; from प्राप् (root आप् with प्), प्राप्य; from चीक्ष् (root चक्ष् with चि), चीक्ष्य.

a. But roots in र or त्र, preceded by *i* or *u*, lengthen these vowels, as in प्रतिदीव्य from दिव्, विस्मीर्य from स्मृ.

b. Four roots in अम् (गम्, नम्, यम्, रम्) optionally reject the nasal, and interpose *t* between the final *a* and *ya* ; as, from निर्गम्, निर्गत्य or निर्गम्य. The roots हन्, वन्, तन्, घन्, यज्ञ, किल्ण, चुर्ण, पूर्ण, गुर्ण, मूर्ण always reject the nasal; as, from निहन्, निहम्म.

c. रम्, वम्, and शम् optionally reject the न्; but instead of interposing *t*, lengthen the final *a*, as in passives (see 470): thus, from उपशम्, उपशाम्य or उपशम्य.

565. The changes which take place in certain roots before the *ya* of the passive (471, 472) are preserved before *ya* ; as, from निवप्, -वुप्य; from विवप्, -वुप्य; from प्रवप्, -वुप्य; from सुवप्, -जुप्य; from विसृज्, -सिगृप्य; from आसृज्, -आसृप्य; and so with all the roots at 471, 472.

a. The roots at 390. l. have two forms : thus, from गुप् comes -गोपायित्वा and -गुप्य, &c.

b. There are one or two instances in which an uncompounded root forms this; as, चर्चि 'having reverenced.' Manu VII. 145. I. 4. Mahá-bhárata 3. 8017. उपश्रि 'having resided,' Nala V. 42 (from पश्रि); गृण्य 'having taken,' Astra-sikshá 21.

566. In making अ *ya* to the bases of causal verbs of the 10th class, and the 3d class of nominals (see 521), the characteristic अय *aya* is generally rejected; as, from प्रबोध्य prabodhaya, प्रबोध्य prabodhya; from प्रसार्य, प्रसार्य; from सन्दर्श्य, सन्दर्श्य; from विचार्य, विचार्य.

a. It is, however, retained when the root ends in a single consonant and encloses

short *a*: thus, विगण्य 'having calculated' (गण with वि); आकल्य्य 'having imagined' (कल् with आ); सङ्ख्याय 'having narrated' (ख्या with सं).

b. The final *a* of frequentative bases is of course dropped, and the final *ya* of both frequentatives and nominals, if preceded by a consonant; as, from लोलूय्य comes -लोलूय्य; from पोगुप्, -पोगुप; from तपस्य, -तपस्य.

Adverbial indeclinable participle.

567. There is another indeclinable participle yielding the same sense as those formed with *tvá* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which affix changes of the radical vowel take place, similar to those required before the causal affix अय (481) or before the 3d sing. aorist passive (see 475): thus, from नी *ni*, 'to lead,' नायम् *náyam*, 'having led;' from पा 'to drink,' पायं 'having drunk;' from हे, ह्वायं; from पच्, पाचं; from क्षिप्, क्षेपं; from हन् 'to kill,' घातं. It often occupies the last place in a compound; as in the expression समूलघातम् 'having totally exterminated;' and in the following passage from Bhatti:

लतानुपातं कुसुमाभ्युद्गृह्णन् तं नम्रकद्द्रुमान्तम्पास्पृशत् च ।
कुतूहलाद्वारिशिलोच्चयेषु काकुत्स्य ईक्षाम्यासनं आस ॥

The descendant of Kakutstha, smiling softly, repeatedly bending down the creepers, would pluck the blossoms; descending to the streams, would sip (the waters); seating himself on some variegated rock, would recline in admiration (of the scene).' Compare also the passage at the end of Act V. of Sakuntalá; बाहुखायं क्राम्डतुं मुग्धा 'repeatedly throwing up her arms she began to weep.'

a. These participles generally imply repetition of the action, as in the passage above, and in this sense are themselves often repeated; as, दायं, दायं, 'having repeatedly given.'

FUTURE PASSIVE PARTICIPLES.

568. These are amongst the most common and useful of all participles, and may be classed under three heads: 1st, as formed with the affix तव्य *tavya*; 2dly, as formed with अनीय *aniya*; 3dly, as formed with य *ya*. These affixes yield a sense corresponding to the Latin future passive participle in *dus*, and the English *able* and *ible*, and most commonly denote 'obligation' or 'propriety' and 'fitness.'

a. Although these participles agree in signification with the Latin participles in *dus*, yet Prof. Bopp considers that the affix *tarya* corresponds in form to the Latin *tirus*, and in sense as well as form to the Greek τεος. In some of the Latin formations with *tirus*, the passive sense is preserved, as in *captivus*, *nativus*, *coctivus*. Compare Sanskrit *dátavya* with *dativus* (*dandus*), δοτεος; *yoktavya* with (con*junctivus* (*jungendus*); *janitavya* with *genitivus* (*gignendus*); *dhátavya* with θετεος, &c.

Future passive participles formed with तव्य tavya.

569. These are formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3d pers. sing. of the 1st future: thus, from क्षेप्ता *kshepta*, 'he will throw,' क्षेप्तव्य *ksheptavya*, 'to be thrown;' कर्ता 'he will do,' कर्तव्य 'to be done;' from भविता 'he will be,' भवितव्य 'about to be;' from कुर्पिता, कुर्पितव्य (see 390. *a*); from विजिता, विजितव्य. And in the case of those roots ending in consonants which reject *i*, whatever changes take place before *tá*, the same place before *tavya*, and all the special rules at 390. *a—o.* will equally apply to this affix: thus, त्यक्ता (relinquendus); प्रष्ठा, प्रष्टव्य; द्रष्टा, द्रष्टव्य; बोढा, बोढव्य; हर्ता, हर्तव्य; सोढा, सोढव्य; कमिता or कामयिता, कमितव्य or कामयितव्य; लेढा, लेढव्य; माही or माष्टा, माढव्य or माष्टव्य; and from the causal कारयिता, कारयितव्य; from the desiderative चुचोषयिता, चुचो-षयितव्य; from the frequentative बोबुधिता, बोबुधितव्य; from बोभविता, बोभवितव्य. See the rules at 388, 390, 491, 505, 513, 516.

Future passive participles formed with अनीय aníya.

570. This affix is added directly to the root, and generally without other change than guṇation (if Guṇa is admissible): thus, from चि *ċi*, 'to gather,' चयनीय *ċayaníya*, 'to be gathered;' from भू, भवनीय; from कृ, करणीय (58); from लिस्, लेसनीय; from शुभ्, शोभनीय; from स्मृ, स्मरणीय; from कृष्, कर्षणीय; from चुर् (10th c.), चोरणीय: but मृज्, मार्जनीय; गुह्, गुहनीय; दीप्, दीपनीय; कम्, कमनीय and कामनीय; गुप्, गोपनीय and गोपायनीय, &c. See 390. *j, l, m.*

a. A final diphthong is changed to आ *á*, which blends with the initial *a* of *aníya*; as, from चै, चायनीय; from गै, गानीय.

b. The roots at 390, 390. *a.* of course forbid Guṇa: thus, कृष्णनीय from कृष्; गुप्रनीय from गुप्, &c.

c. As to derivative verbs, *aya* is rejected from a causal base, and *a* from the bases of other derivative verbs, and *ya*, if a consonant precedes; thus, गोपनीय from the causal base गोपय; चुचोषनीय from the desiderative चुचोष; also बोभूयनीय, बेभिद्यनीय from the frequentatives बोभूय, बेभिद्य; and तप्रमनीय or तप्रनीय from the nominal तप्रस्य.

Future passive participles formed with य ya.

571. Before this affix, as before all others beginning with *y*, certain changes of final vowels become necessary.

a. If a root end in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, this vowel becomes ए *e* (compare 446); as, from मा *má*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' from हा *há*, 'to quit,' हेय *heya*; from ध्यै *dhyai*, 'to meditate,' ध्येय *dhyeya*; from ग्लै 'to be weary,' ग्लेय; from दा 'to give,' देय 'to pity,' and दो 'to cut,' देय.

b. If in इ *i*, ई *í*, उ *u*, or ऊ *ú*, these vowels are guṇated; as, from चि *ci*, चेय *ceya* (in the Veda चाय्य with उच); but नी with उत्त, -नेत्र.

But the Guṇa ओ *o* is changed to *av*, and sometimes ए *e* to *ay*, before *ya* (as if before a vowel); thus, from जि 'to conquer,' जय; from क्री 'to buy,' क्रय; from शि 'to destroy,' शाय्य.

And the Guṇa ओ *o* passes into *áv* before *y*, especially when it is intended to lay emphasis on the meaning; as, from ष्टु *stu*, स्ताव्य; from मु, माव्य; from भू, भाव्य. But षू 'to shake' makes षूष्य.

c. If in वृ *vṛi* or ॠ *ṛi*, these vowels are vṛiddhied; as, from कृ 'to do,' कार्य; from भृ 'to support,' भार्य (also भृत, see 572); from वृ 'to choose,' वार्य (also वृष्य).

d. The roots at 390. *c.* drop their finals (दोह्य, दरिह्य).

572. Sometimes if a root end in a short vowel no change takes place, but *t* is interposed, after the analogy of the indeclinable participle formed with *ya* at 560; so that the crude base of the future participle is often not distinguishable from the indeclinable: thus, from जि *ji*, 'to conquer,' जित्य *jitya* (also *jeya*), 'conquerable;' from स्तु, 'to praise,' स्तुत्य *stutya*, 'laudable;' from कृ *kṛi*, 'to do,' कृत्य *kṛitya* (as well as कार्य), 'practicable;' from इ 'to go,' इत्य 'to be gone;' from आदृ 'to honour,' आदृत्य 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vṛiddhied; as, from ग्रह् *grah*, 'to take,' ग्राह्य *gráhya*; from तप् 'to be ashamed,' त्राप्य; from लभ् 'to love,' लाभ्य: but not always; as, from शक्, शक्य; from सह्, सह्य; from वप्, वाप्य; from नम्, नाम्य: and not if the final is a labial (except तप्, दप्, लभ्); as, from गम्, गम्य; from शप्, शप्य; from लभ् 'to receive,' लभ्य (and लाभ्य). The root मद् 'to be mad' makes माद्य after prepositions, but otherwise मद्य. Similarly, गद् and चर्. The root भज् 'to serve' makes भज्य and भाज्य (see 574).

a. With a medial इ *i* or उ *u*, these are generally guṇated; as, from भुज्, भोज्य; from लिह्, लेह्य; from युज्, योग्य: and sometimes only optionally; as, from गुह् makes गुह्य as well as गोह्य; and द्रुह्, द्रुह्य and द्रोह्य.

b. With a medial ॠ *ṛi*, no change generally takes place; as, from मृज्, स्पृश्य; from दृश्, दृश्य; from सृज्, सृज्य (after वप् and सम्, सर्ज्य); from मृज्, मृज्य (also मार्ज्य); but from वृष्, वृष्य or वर्ष्य.

c. The roots at 390. 390. *a.* are, as usual, debarred from Guṇa: thus, कुप्य, &c.

574. A final च *ch* may sometimes be changed to क *k*, and final ज *j* to ग *g*, when the past passive participle rejects *i*; as, from पच् *pach*, पाक्य *pákya* and पाच्य *páchya*; from भुज्, भोग्य or भुग्य. When the final is unchanged, as in पद्य, the obligation implied is said to be more absolute; but the two forms may have distinct meanings: thus, भोज्य (from भुज्) means 'to be eaten,' but भोग्य, 'to be enjoyed;' वद्य (from *vach*) means 'proper to be said,' but वाद्य, 'that which is actually to be said.'

a. Again, वाच्य (from वच्) is used after the prepositions नि and प्र, otherwise वाद्य. Similarly, योज्य (from युज्) after नि and प्र, and यन्त्र or यान्त्र (from यम्) after the same prepositions.

b. Other anomalous changes may take place, some of which are similar to those before the *ya* of passives: thus, from ग्रह्, गृह्य as well as ग्राह्य (472); from वह, उह्य (471, also वाह्य); from मन्, मन्य (471); from शास्, शिष्य (472); from खन् 'to dig,' खेय; from स्तु 'to praise,' स्तव्य or स्तव्य; from धा 'to fry,' भर्ज्य or भ्राज्य; from हन्, वध्य or घात्य.

c. The roots beginning with गुप् at 390. *l*. have two forms: thus, गोप्य or गोपाय्य.

575. Many of these participles are used as substantives: thus, वाच्य f. 'speech;' भोज्य f. 'food;' भोग्या f. 'a harlot;' इज्या f. 'sacrifice;' खेय n. 'a ditch;' भार्या f. 'a wife,' from भृ 'to support,' &c.

576. The affix *ya* may be added to desiderative, frequentative, and nominal bases in the same way as *aniya*: thus, बुभोषिष्य, बोध्य, पंडिय, तपस्य. So also, from मुसल 'a pestle,' मुसल्य 'to be pounded with a pestle.'

a. य *a* added to a root after gunation (if Guṇa is possible) gives the sense of a future passive participle when in composition with सु, दुर्, and ईषत्; as, सुकर 'easy to be done,' दुष्कर 'difficult to be done,' दुस्तर 'difficult to be crossed.'

b. Again, an affix तलिम added to a few roots has the same force as the affixes of the future passive participle; e. g. पचेलिम 'fit to ripen' or 'to be cooked,' भिदेलिम 'to be broken.'

577. The inflection of future passive participles follows that of the first class of nouns at 103: thus, कर्तव्य 'to be done;' N. sing. m. f. n. *kartavyas, kartavyá, kartavyam*. Similarly, *karaṇíyas, karaṇíyá, karaṇíyam;* and *káryas, káryá, káryam*.

PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF THE BASE.

578. These are not common. They are of two kinds, either Parasmai-pada or Ātmane-pada; and are formed, like present participles, by changing अन्ति *anti*, the termination of the 3d plur. of the 2d future, into अत् *at*, for the Parasmai-pada; and by changing अन्ते *ante* into अमान *amána*, for the Ātmane: thus, from करिष्यन्ति *karishyanti* will make करिष्यन्त *karishyat*, 'they will do,' come करिष्यत् *karishyat* and करिष्यमान *karishyamána* (58), 'about to do;' from the passive 2d fut. वत्स्यन्ते 'they will be said' comes वत्स्यमान 'about to be said.'

a. In their inflection, as well as their formation, they resemble present participles; see 524 and 526.

b. Observe—The future participle in *mána* may be compared with the Greek in μενο: *dásyamína* =δωσόμενος.

PARTICIPIAL NOUNS OF AGENCY.

579. These have been already noticed incidentally at 80, 83, 84, 85, 87. As, however, they partake of the nature of participles, and are often used as participles (see Syntax, 909—911), a fuller explanation of them is here given. They may be classed under three heads: 1st, as formed from the root; 2dly, as formed from the 1st future; 3dly, as formed from the root by changes similar to those which form the causal base.

580. The base of the first class is often identical with the root itself; that is, the unchanged root is frequently used at the end of compounds as a noun of agency, *t* being added if it ends in a short vowel; see the examples at 84. I. and 87.

a. Another common noun of agency is formed from the root by affixing अ *a* (as in the first group of conjugational classes at 257. *a*), before which *a*, Guṇa, and rarely Vṛiddhi, of a final vowel is required; as, from जि *ji*, 'to conquer,' जय *jaya*, 'conquering.' Medial vowels are generally unchanged; as, from वद् *vad*, 'to say,' वद *vada*, 'saying;' from तुद् *tud*, 'to vex,' तुद *tuda*, 'vexing.'

b. And final आ *á*, अम् *am*, or अन् *an*, are dropped; as, from दा *dá*, 'to give,' द *da*, 'giving;' from गम् *gam*, 'to go,' ग *ga*, 'going;' from जन् *jan*, 'to be born,' ज *ja*, 'being born.' Their declension follows the first class of nouns at 103.

581. The base of the second class (see 83) is formed from the 3d pers. sing. of the 1st future of primitive verbs, by substituting the vowel ऋ *ri* for the final vowel *á*, the nominative case being therefore *identical* with the 3d pers. sing. of that tense (see 386); thus, from भोक्ता *bhoktá*, 'he will eat,' भोक्तृ *bhoktṛi*, 'an eater;' from योद्धा 'he will fight,' योद्धृ 'a fighter;' from याचिता 'he will ask,' याचितृ 'an asker;' from सोता 'he will bear,' सोतृ 'a bearer,' &c. They are inflected at 127.

582. The base of the third class is formed in three ways.

a. By adding इन *in* to the root (see 85. V), before which affix changes take place similar to those required before the causal affix

aya (481, 482, 483); as, from कृ, कारिन् *kárin*, 'a doer;' from हन् (488), घातिन् *ghátin*, 'a killer;' from शी, शायिन् *a sleeper;' *y* being inserted after roots in *á* (483); as, from पा, पायिन् 'a drinker;' from दा, दायिन् *dáyin*, 'a giver.' They are inflected at 159.

b. By adding अक *aka* to the root (see 80. IV), before which affix changes take place analogous to those before the causal *aya* (481, 482, 483); as, from कृ, कारक *káraka*, 'a doer,' 'doing;' from नी, नायक *náyaka*, 'a leader,' 'leading;' from ग्रह, ग्राहक *gráhaka;* from विश्, वेशक; from हन्, घातक; from युज्, योजक; from भ्रम्, भ्रमक; from तन्, तानक; from स्था, स्थापक.

c. By adding अन *ana* to some few roots ending in consonants (see 80. V), after changes similar to those required before the causal affix; as, from नन्द्, नन्दन *nandana*, 'rejoicing;' from दुष्, दूषण 'vitiating;' from शुध्, शोधन 'cleansing.'

Observe—The inflection of the last two follows that of the first class of nouns at 103.

EXAMPLES OF PRIMITIVE VERBS IN THE TEN CLASSES, AND OF DERIVATIVE VERBS INFLECTED AT FULL.

583. We begin by giving a synopsis of the inflection of the primitive verbs of the ten roots: बुध् *budh*, 'to know,' 1st c.; नृत् *nṛit*, 'to dance,' 4th c.; दिश् *diś*, 'to point out,' 6th c.; युज् *yuj*, 'to unite,' 10th c.; विद् *vid*, 'to know,' 2d c.; भृ *bhṛi*, 'to bear,' 3d c.; भिद् *bhid*, 'to break,' 7th c.; चि *ći*, 'to gather,' 5th c.; तन् *tan*, 'to stretch,' 8th c.; पू *pú*, 'to purify,' 9th c.: grouping together, first, the 1st, 4th, 6th, and 10th classes; then the 2d, 3d, and 7th; and lastly, the 5th, 7th, and 9th, for the reasons stated at 257. In the next place, the passive forms of these ten roots will be synoptically exhibited, followed by the present tense of the causal, desiderative, and frequentative forms, and the participles. Examples will then be given of primitive verbs of all the ten classes (according to the same grouping), *inflected at full;* and under every verb the derivative forms and participles will be indicated. Lastly, a full example will be given of each of the four kinds of derivative verbs, passives, causals, desideratives, and frequentatives.

INFLECTION OF THE BASE OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

PRESENT.

PARASMAI-PADA.

ROOT	SING.			DUAL.			PLURAL.		
1. Budh	bodhā	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
4. Nṛit	nṛityā	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya
6. Diś	diśā	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa
10. Iṅg	yoyoyā	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya
2. Vid	vet*	vet*	vet*	vid	vid	vid	vid	vid	vid
3. Bhṛi	bibhar	bibhar	bibhar	bibhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi
7. Bhid	bhinat*	bhinat*	bhinat*	bhint*	bhint*	bhint*	bhind	bhind	bhind
5. Ci	cino	cino	cino	cinu	cinu	cinu	cinu	cinu	cinu
8. Tan	tano	tano	tano	tanu	tanu	tanu	tanu	tanu	pan
9. Pu	punā	punā	punā	punī	punī	punī	punī	punī	puna
1. 4. 6. 10.	mi	*si	ti	vas	thas	tas	mas	tha	anti / ati
2. 3. 7. 5. 8. 9.	mi	shi	ti	vas	thas	tas	mas	tha	ati

ĀTMANE-PADA.

ROOT	SING.			DUAL.			PLURAL.		
1. Budh	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
4. Nṛit	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya
6. Diś	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa
10. Iṅg	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya	yoyoya
2. Vid	vid	vid	vid	vid	vid	vid	vid	vid	vid
3. Bhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi	bibhṛi
7. Bhid	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind
5. Ci	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu
8. Tan	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu
9. Pu	puna	puna	puna	puna	puna	puna	puna	puna	puna
1. 4. 6. 10.	e	*se	te	vahe	ithe	ite	mahe	dhwe	ate
2. 3. 7. 5. 8. 9.	e	she	te	vahe	ikhe	dikhe	mahe	dhwe	ate

Observe.—The base is to be united with the terminations: thus, 1st sing. Pres. Parasmai, bodha+mi=bodhāmi, 2d sing. bodha+si=bodhasi, 3d sing. bodha+ti=bodhati, &c. Atmane, bodha+e=bodhe, &c. Whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. As to the optional dropping of the a of śnu and tanu, see 349.

IMPERFECT OR FIRST PRETERITE.

ROOT.	PARASMAI-PADA.									ÁTMANE-PADA.								
	SING.			**DUAL.**			**PLURAL.**			**SING.**			**DUAL.**			**PLURAL.**		
1. Budh	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha	abodha
4. Nrit	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya	anrtiya
6. Dil	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa	adisa
10. Yuj	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja	ayoyoja
2. Vid	aved	aved	avet	arid	arid	arid	arid	arid	arid									
5. Bhri	abibhar	abibhar	abibhri*	abibhri	abibhri	abibhri	abibhri	abibhri	abibhri									
7. Bhid	abhinad	abhinad	abhinat	abhind	abhind	abhind	abhind	abhind	abhind									
5. Ćí	aćinar	aćinar	aćinat	aćinva	aćinva	aćinva	aćinva	aćinva	aćinva									
8. Tan	atanar	atanar	atanat	atanva	atanva	atanva	atanva	atanva	atanva									
9. Pû	apunar	apunor	apunat	apuna	apuna	apuna	apuna	apuna	apuna									
1. 4. 6. 10. }	m	s	t	va	tam	tám	ma	ta	n	i	thás	ta	vahi	áthám	idám	mahi	dhvam	n/a
2. 3. 7. 5. 8. 9. }							an / us						ruki		idim ditm			ata

Observe.—In the 2d and 3d sing. Parasmai, the roots of the 2d group reject the terminations by *sya*; thus, 2d and 3d sing., *abodha*. In the Átmane the final *a* of the bases of the roots of the 1st group will blend with the initial *i* of a termination into *e* by 31. As to the optional dropping of the *s* of *aćiṣam* and *atams*, see 349.

POTENTIAL.

PARASMAI-PADA.

ROOT	SING.			DUAL			PLURAL		
1. Budh	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
6. Nṛit	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya
6. Diś	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa
10. Vij	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya
2. Vid	vid	vid	vid	vid	vid	vid	vid	vid	vid
3. Bhṛi	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí
7. Bhid	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind
5. Chi	chinu	chinu	chinu	chinu	chinu	chinu	chinu	chinu	chinu
8. Tan	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu
9. Pú	puní	puní	puní	puní	puní	puní	puní	puní	puní
1. 4. 6. 10.	iyam	ís	ít	íva	ítam	ítám	íma	íta	íyus
2. 3. 7. 8. 9.	yám	yás	yát	yáva	yátam	yátám	yáma	yáta	yus

ÁTMANE-PADA.

ROOT	SING.			DUAL			PLURAL		
1. Budh	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
6. Nṛit	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya
6. Diś	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa
10. Vij	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya
2. Vid	vid	vid	vid	vid	vid	vid	vid	vid	vid
3. Bhṛi	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí	bibhṛí
7. Bhid	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind
5. Chi	chinu	chinu	chinu	chinu	chinu	chinu	chinu	chinu	chinu
8. Tan	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu
9. Pú	puna	puna	puna	puna	puna	puna	puna	puna	puna
	íya	íthás	íta	ívahi	íyáthám	íyátám	ímahi	ídhwam	íran

Observe.—As the base in the 1st group of conjugations ends in *a*, and the terminations begin with *i*, these two vowels will blend into *e* by 32: thus, *bodha* + *iyam* = *bodheyam*, *bodha* + *ís* = *bodhes*, &c.; Átmane, *bodha* + *íya* = *bodheya*.

IMPERATIVE.

PARASMAI-PADA.

ROOT.	SING.			DUAL.			PLURAL.		
1. Budh	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
6. Nṛit	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya
Diś	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa
10. Taj	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya
2. Vid	ved	vid*	ved	ved	vid	vid	ved	vid	vid
3. Bhṛi	bibhar	bibhṛi	bibhar	bibhar	bibhṛi	bibhṛi	bibhar	bibhṛi	bibhṛi
7. Bhid	bhinad	bhind*	bhinad	bhinad	bhind	bhind	bhinad	bhind	bhind
5. Chi	chinu*	chinu	chinu	chinu	chinu	chinu	chinu	chinu	chinu
8. Tan	tanu*	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu
9. Pú	puni*	puni	puni	puni	puni	puni	puni	puni	puni

	SING.			DUAL.			PLURAL.		
1. 4. 6. 10.	áni	— (†dhi)	tu	áva	tam	tám	áma	ta	antu
2. 3. 5. 7. 8. 9.	áni	hi †dhi	tu	áva	tam	tám	áma	ta	antu

ÁTMANE-PADA.

	SING.			DUAL.			PLURAL.		
1. Budh	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
6. Nṛit	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya
Diś	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa	diśa
10. Taj	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya
2. Vid	ved*	vid	vid	ved	vid	vid	ved	vid	vid
3. Bhṛi	bibhar	bibhṛi	bibhṛi	bibhar	bibhṛi	bibhṛi	bibhar	bibhṛi	bibhṛi
7. Bhid	bhind*	bhind	bhind	bhind	bhind	bhind	bhinad	bhind	bhind
5. Chi	chinu	chinu	chinu	chinu	chinu	chinu	chinu	chinu	chinu
8. Tan	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu
9. Pú	puni	puni	puni	puni	puni	puni	puni	puni	puni

	SING.			DUAL.			PLURAL.		
*era	ai	sva	tám		ithám	ithám		dhvam	ntám
	ai	áva	tám	drahai	áthám	átám		dhvam	atám

Observe.—In the 2d sing., Parasmai, the roots of the 5th and 8th conj. are like those of the 1st group, and make *śnu, tanu*, rejecting the termination. The 2d and 7th take *dhi* for *hi* by 291, and make *riddhi, bhinddhi*. Bhṛi makes *bibhṛita* for *bibhṛuta* in 3d pl. by 290. a. In the Átmane, *bodha + ai = bodhai*, and make *śina* for *hi* by 291, and make *riddhi, bhinddhi*; *bodha + ithám = bodhethám* by 33, *bodha + īthám = bodhethám* by 33.

PERFECT OR SECOND PRETERITE.

	PARASMAI-PADA.									ĀTMANE-PADA.								
ROOT.	SING.			DUAL.			PLURAL.			SING.			DUAL.			PLURAL.		
1. Budh	bubodh	bubodh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh
4. Nṛit	nanart	nanart	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit	nanṛit
6. Dis	didés	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis	didis
10. Vṛj	yuyoj†	yuyoj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†	yuyuj†
3. Bhṛ *	bibhar	babhar*	babhar*	babhṛ	babhṛ	babhṛ	bibhṛ	bibhṛ	bibhṛ	bibhṛ	bibhṛ	bibhṛ	babhṛ*	babhṛ*	babhṛ*	babhṛ*	babhṛ*	babhṛ*
7. Bhid	bibhéd	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid
5. Ci	cicāy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy	cicy
5. Tan	tatān	tatān	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten
9. Pū	pupāv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv
	a	uthā	a	athur	athus	a	ima	a	us	e	ishe	e	ivahe	āthe	āte	imahe	idhve	ire
		*tha		*tu	*tus		*ma	*na			*she			*nāte		*mahe		*dhve

* The syllable *am* must be added to *yuyuj* throughout; and the base of the second preterite of *as*, *bhū*, or *kṛi*, must be affixed to *yuyojám*: thus, 1st sing *yuyujámá+a* or *yuyujámbabhūva+a* or *yuyujámchakāra+a+e*; see 385,a. *Ci* may optionally take *aa* as well as *ita* in the 2d sing.; thus, *čicayitha* or *čicetha*: but *bhṛ* makes only *babhartha*, see pp. 127 and 163. As to the alternative *čičáy*, *tatán*, *pupav*, in the bases of 1st sing., see 372, a.

SECOND FUTURE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. Budh	bodhi*	ahyámi	ahiye
4. Nrit	norti	ahyasi	ahyase
6. Diś	dek	ahyati	ahyate
10. Yaj	yojayi		
2. Vid	redi	ahyisyas	ahyísahe
3. Bhri	bhari	ahyathas	ahyethe
7. Bhid	bhet*	ahyatas	ahyete
5. Ci	te		
8. Tan	tmi	ahyámas	ahyámahe
9. Pú	pari	ahyatha	ahyadhwe
		ahyanti	ahyante

* Note, that budh &c. also forms bhotsye &c. in Átm. by 406; and that after bhet the terminations will be syáni &c.

FIRST FUTURE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. Budh	bodhi*	tásmi	táhe
4. Nrit	norti	tási	táse
6. Diś	dek	tá	té
10. Yaj	yojayi		
2. Vid	redi	tásras	tsáimahe
3. Bhri	bhar	tásathas	tsáthe
7. Bhid	bhet		tárau
5. Ci	te	tásmas	tásmahe
8. Tan	tmi	tástha	tádhwe
9. Pú	pari	táras	táras

* Note, that budh &c. also forms buddhásmi &c. in Átm. by 406. After dek the t of the terminations will become t by 300.

AORIST OR THIRD PRETERITE.

FORM I.

ROOT	BASE	PAR. TERM.	ĀTM. TERM.
1. Budh	abodhi†	aham	ahi
		thás or † ts	ahhás or thás
		shit or † ts	ahta or ta
4. Nṛit	anarti†	aiva	shvahi
2. Vid	aredi†	ahjam	sháthám
		ahjam	shátám
3. Bhṛi	Par. abhár*	shma	shmahi
	Ātm. abhṛi*	shta	dhvam or * ghvam
5. Ci	Par. aćái	shus	shata
	Ātm. aća*		
8. Tan	Par. atáni†		
	Ātm. atáni		
9. Pu	Par. apái†		
	Ātm. apuri*		

Note, that *bhṛi* makes *abhṛishta*, *abhṛita*. *Bhid*, 7th c., follows this form in Ātm, and makes *abhitta*, *abhitta*, &c., by 419. *Tan* may make *atathá*, *atata*, as well as *atanishta*, &c., by 436.c.

FORM II.

ROOT	BASE	PAR. TERM.	ĀTM. TERM.
6. Dí	adikṣh	am	i or * e
		as	athás
		at	ata
10. Yuj	ayujṣ*		
7. Bhid, follows this form in Par-asmai, but not in Āt-mane; see note under form I.	abhid	áva	ávahi
		atam	áthám or * ethám
		atám	átám
		áma	ámahi
		ata	adhvam
		an	ata

PRECATIVE OR BENEDICTIVE.

ROOT.	BARE.	PAR. TERM.	BARE.	ÁTM. TERM.
1. Budh	budh	yásam	bodhi	síya
4. Nrit	nrit	yás	narti	síshthás
6. Diś	diś	yát	dik	síshta
10. Yuj	yuj		yojayi	
2. Vid	vid		vedi	síyásthám
3. Bhṛi	bhri		bhri	síyástám
7. Bhid	bhid		bhid*	síran
5. Ći	ći		će	
8. Tan	tan		tani	
9. Pá	pá		pari	

* Note, that after bhid the terminations will be síyá &c. As to shídhwam,

CONDITIONAL.

ROOT.	BARE.	PAR. TERM.	ÁTM. TERM.
1. Budh	abodhi	ahyam	ahye
4. Nrit	anarti	ahyas	ahyathás
6. Diś	adek	ahyat	ahyata
10. Yuj	ayojayi		
2. Vid	avedi	ahyátam	ahyethám
3. Bhṛi	abhari	ahyátam	ahyetám
7. Bhid	abhet*		
5. Ći	aće	ahyam	ahyata
8. Tan	atani	ahyata	ahyadhwam
9. Pá	apari		ahyanta

* Note, that after abhet the terminations will be syam &c.

INFINITIVE.

ROOT.	BARE.	TERM.
1. Budh	bodhi	
4. Nrit	narti	
6. Diś	deṣ*	tum or *ṭum after deṣ by 300.
10. Yuj	yojayi	
2. Vid	vedi	
3. Bhṛi	bhar	
7. Bhid	bhet	
5. Ći	će	
8. Tan	tani	
9. Pá	pari	

INFLECTION OF THE BASE OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

PRESENT.

ROOT.	BASE.	TERM.
1. Budh	budhya* / budhye*	i
4. Nrit	nritya / nritye*	se
6. Diś	disya / disye*	te
10. Vyj	yogya / yogye*	
2. Vid	vidya / vidye*	* rahe / ithe
3. Bhri	bhriya / bhriye*	ire
7. Bhid	bhidya / bhidye*	
5. Ci	ciya / ciye*	* mahe / dhwe
8. Tan	tanya / tanye*	dire
9. Pū	puya / puye*	nte

IMPERFECT.

ROOT.	BASE.	TERM.
1. Budh	abudhya / abudhyat*	
4. Nrit	anritya / anrityat*	thás
6. Diś	adisya / adisyat*	ta
10. Vyj	ayogya / ayogyat*	
2. Vid	avidya / avidyat*	* rahi / ithám
3. Bhri	abhriya / abhriyat*	itám
7. Bhid	abhidya / abhidyat*	
5. Ci	aciya / aciyat*	* mahi / dhwam
8. Tan	atanya / atanyat*	
9. Pū	apuya / apuyat*	nta

POTENTIAL.

ROOT.	BASE.	TERM.
1. Budh	budhya	iya
4. Nrit	nritya	ithás
6. Diś	disya	ita
10. Vyj	yogya	
2. Vid	vidya	irahi / iyáthím
3. Bhri	bhriya	iyátám
7. Bhid	bhidya	
5. Ci	ciya	imahi / idhwam
8. Tan	tanya	
9. Pū	puya	iran

IMPERATIVE.

ROOT.	BARE.	TERM.
1. Budh	budhya	ai
4. Nrit	nritya	swa
6. Diś	disya	tám
10. Vyj	yogya	
2. Vid	vidya	drahai / ithám
3. Bhri	bhriya	itám
7. Bhid	bhidya	
5. Ci	ciya	ámahai / dhwam
8. Tan	tanya	
9. Pū	puya	ntám

PERFECT.

ROOT.	BASE.	TERM.
1. Budh	bubudh	e
4. Nyit	nanrit	* ishe
6. Dú	dúdú	e
10. Vaj	yojoyúnda	* iroke
2. Vid	vivid	dhbe
3. Bhri	{bubhr / bubhr* }	dtre
7. Bhid	bibhid	
5. Cí	cícy	* imoke
8. Tan	ten	* idhre, 372 a.
9. Pú	pupuu	ire

FIRST FUTURE.

ROOT.	BASE.	TERM.
1. Budh	bodhi	tihe
4. Nyit	narti	táse
6. Dú	deoh (goa)	tá
10. Vaj	yojagi or yaji	tásmahe
2. Vid	redi	tásálhe
3. Bhri	bhárí or bhari	táråu
7. Bhid	bhet	
5. Cí	cáyi or ce	tásmahe
8. Tan	tani	taithre
9. Pú	páví or pari	táråu

SECOND FUTURE.

ROOT.	BASE.	TERM.
1. Budh	bodhi	shye
4. Nyit	narti	shyase
6. Dú	dek (goa)	shyate
10. Vaj	yojagi or yaji	shyárahe
2. Vid	redi	shyethe
3. Bhri	bhárí or bhari	shyete
7. Bhid	bhet	
5. Cí	cáyi or ce	shyámahe
8. Tan	tani	shyadhre
9. Pú	páví or pari	shyante

AORIST

ROOT	BASE	TERM	BASE OF 3D SING.	TERM
1. Budh	abodhi	ṣi	abodha	
4. Nṛit	anarti	thʼ/thās	anart	
6. Diś	adik*		adek	
10. Yuj	ayogiṣi (496.a) or ayogi	ayogi		
2. Vid	avedi	shaikṣīm		aved
3. Bhṛi	abhāri or abhri (475)	shaikṣīm		abhār
7. Bhid	abhit*	shaidm		abhed
5. Ci	acʻāyi or acʻe	shaldam		acʻay
8. Tan	atani	shaidam		atan
9. Pū	apāvi or apavi	shata		apos

Note: * Observe—After *abhit* the initial *ah* of the termination takes the dental form *s*, in this and the following tenses. Again, *adīt* and *abhīt* reject the sibilant from *thʼ/thās*, and become *adīy* and *abhīd* before *dhvam*: thus, *adīdhi, adīthās, adīdhvam, adīshīdam, adīsīhmahi, adīyśdhvam, adīgata, adīyaiam, adīshata.* So, *abhītṛi, abhītthās, abhītthām, abhītata, abhīti, abhīsīrahi*, &c. See also 419. 475. b.

PRECATIVE

ROOT	BASE	TERM
1. Budh	bodhi	ṣīya
4. Nṛit	nartti	nṛtíāsthās / nṛtíás
6. Diś	dik	śiṣṭa
10. Yuj	yogīya or yijī	śiṣīchi
2. Vid	vedi	śiyíṣdím
3. Bhṛi	bhārī or bhṛi	śiṣīṣṭām
7. Bhid	bhit	śiṣīta
5. Ci	cáyi or cʻe	śiṣīmahi
8. Tan	tani	śiṣṭhdveam, P. 187.
9. Pū	pávī or paví	śíran

CONDITIONAL

ROOT	BASE	TERM
1. Budh	abodhi	abye
4. Nṛit	anartti	abyathās
6. Diś	adek	abyata
10. Yuj	ayogiṣi or ayogi	abyícchi
2. Vid	avedi	abyethám
3. Bhṛi	abhárī or abhri	abyethin
7. Bhid	abhet	abyetin
5. Ci	acʻáyi or acʻe	abyámahi
8. Tan	atani	abyádhvem
9. Pū	apávi or apavi	abyanta

CAUSAL FORM.
PRESENT TENSE.

ROOT.	BASE.	PAR. TERM.	ÁTM. TERM.
1. Budh	bodhaya bodhayā*	*mi	i
4. Nrit	nartaya nartayā*	ni	se
6. Diś	drśaya drśayā*	ti	te
10. Yuj	yojaya yojayā*	*eas	*rake
2. Vid	vedaya vedayā*	thas	ithe
3. Bhrī	bháraya bháravá*	tas	ite
7. Bhid	bhedaya bhedayá*	tha	dhre
5. Ci	cápaya cápayā*	nti	nte
8. Tan	tánaya tánayá*		
9. Pá	páraya páravá*		

Note—Ci also makes cáyaya, &c. See 485, b.

DESIDERATIVE FORM.
PRESENT TENSE.

ROOT.	BASE.	PAR. TERM.	ÁTM. TERM.	
1. Budh	bubodhisha bubodhishā*	*mi	se	Observe—Nrit
4. Nrit	ninartisha ninartishā*	ti	te	also makes its
6. Diś	didiksha didikshā*			base ninṛtixa;
10. Yuj	yuyujishaka yuyujishā*	*eas	*rake	bhrī, bubháraka;
2. Vid	vivdisha vivdishā*	thas	ithe	vid, titanṣa or ti-
3. Bhrī	bibharisha bibharishā*	tas	ite	tānṣa; pá, pa-
7. Bhid	bibhitsa bibhitsā*			ṣaṣa—in both
5. Ci	cícísha cícíshā*	*mas	*muke	Átmane and
8. Tan	titánisha titánishā*	tha	dhre	Parasmai; and
9. Pá	pipárisha pipárishā*	nti	nte	budh and vid

may respectively make their bases bubhatsa (299, a) and vivitsa, but in Átmane only.

FREQUENTATIVE FORM.
PRESENT ÁTMANE.

ROOT.	BASE.	TERM.	
1. Budh	bobudhya bobudhyā*	e	
4. Nrit	narīnṛtya narīnṛtyā*	se	
6. Diś	dedíṣya dedíṣyā*	*rake	
10. Yuj†		ithe	
2. Vid	vevidya vevidyā*	ite	
3. Bhrī	bebhrīya bebhrīyā*	*muke	
7. Bhid	bebhidya bebhidyā*	dhre	
5. Ci	cecíya cecíyā*		
8. Tan	tantanya tantanyā*		
9. Pá	pápíya pápíyā*		

† Observe— The 10th class has no frequentative form.

PARTICIPLES.

ROOT.	PRES. PARAM	PRES. ATMANE.	PRES. PASSIVE.	PAST PASSIVE.	PAST ACTIVE.	PERFECT PARAMAI.	PERFECT ATMANE.	PAST INDECL.	FUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	2D FUT. PARAMAI.	2D FUT. ATMANE OR PASSIVE.
1. Budh, bodhat	bodhamána	bodhyamána	budhyamána	buddha	buddhavat	bubodha babudhuś	bubudhé	buddhvá	bodhitavya	bodhya	bodhanya	bodhishyat	bodhishyamána
4. Nrit	nrityat	nrityamána	nrityamána	nrittó or nartita / nartitavat	nanarttra	nanritté	nartitvá	nartitavya	nartya	nartaniya	nartishyat	nartishyamána
6. Dis	disat	disamána	disyamána	dishta	dishtavat	didésa	didisé	dishtvá	deshtavya	désya	desaniya	dekshyat	dekshyamána
10. Yuj	yojayat	yojayamána	yojyamána	yojita	yojitavat	yojayán †	yojayitré	yojaniya	yojya	yojishyat	yojayishyamána		
2. Vid	vidat	vidamána	vidyamána	vidita	viditavat	vivédana	vividáná	viditvá	veditavya	védya	védaniya	vedishyat	vedishyamána
3. Bhri	bibhrat	bibhráná	bhriyamána	bhrita	bhritavat	babhárires	babhríre	bhritvá	bhartavya	bháryaya	bharaniya	bharishyat	bharishyamána
7. Bhid	bhindat	bhindáná	bhidyamána	bhinna	bhinnavat	bibhéda	bibhidé	bhittvá	bhettavya	bhédya	bhédaniya	bhetsyat	bhetsyamána
5. Ci	chinvat	chinváná	chiyamána	chita	chitavat	chichéva	chichyé	chitvá	chetavya	chéya	chayaniya	cheshyat	cheshyamána
8. Tan	tanvat	tanváná	tanyamána	tata	tatavat	tenna	tenné	tatvá	tanitavya	tanya	tananiya	tanishyat	tanishyamána
9. Pu	punat	punáná	púyamána	púta	pútavat	pupáva	pupuvé	pútvá	pavitavya	pávya	pavaniya	pavishyat	pavishyamána

† Cudrirwa is added to yojayán for the participle of the perfect Paranam, and tárwáwa for that of the perfect Atmane.

PARASMAI-PADA (see 327).

584. Note, that although this root belongs to the 2d class, its inflection is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable that the student should study its inflection at the same time with that of the other substantive verb भू *bhú*, 'to be,' which will follow at 585, and which supplies many of the defective tenses of अस्. Two other roots in Sanskṛit are sometimes employed as substantive verbs, with the sense 'to be,' viz. भू 1st c. 'to stand' (see 269, 587), and अस् 2d c. 'to sit' (see 317. *a*). Indeed, the root अस् *as*, here inflected, is probably only an abbreviation of आस *ás*.

All the cognate languages have two roots similar to the Sanskṛit for the substantive verb 'to be.' Compare φύ and ἐσ (ἐσ) in Greek, *es* (*sum*) and *fu* (*fui*) in Latin; and observe how the different parts of the Sanskṛit verbs correspond to the Greek and Latin: thus, *asmi, asi, asti*; εἰμί, εἰσί, ἐστί; *sum, es, est*. Compare also *santi* with *sunt*; *dstam, dstám*, with ἤστον, ἤστην; *dsma, dsta*, with ἤσμεν, ἤστε, &c.

PERS. SING.	DUAL	PLURAL.		SING.	DUAL	PLURAL.

Present, 'I am.'   **Potential, 'I may be,' &c.**

अस्मि *asmi*	स्वस् *svas*	स्मस् *smas*		स्याम् *syám*	स्याव *syáva*	स्याम *syáma*
असि *asi*	स्थस् *sthas*	स्थ *stha*		स्यास् *syás*	स्यातम् *syátam*	स्यात *syáta*
अस्ति *asti*	स्तस् *stas*	सन्ति *santi*		स्यात् *syát*	स्याताम् *syátám*	स्युस् *syus*

Imperfect or first preterite, 'I was.'   **Imperative, 'Let me be.'**

आसम् *ásam*	आस्व *ásva*	आस्म *ásma*		असानि *asáni*	असाव *asáva*	असाम *asáma*
आसीस् *ásís*	आस्तम् *ástam*	आस्त *ásta*		एधि *edhi*	स्तम् *stam*	स्त *sta*
आसीत् *ásít*	आस्ताम् *ástám*	आसन् *ásan*		अस्तु *astu*	स्ताम् *stám*	सन्तु *santu*

Perfect or second preterite[*], 'I was,' &c.

PARASMAI.				ÁTMANE.		
आस *ása*	आसिव *ásiva*	आसिम *ásima*		आसे *áse*	आसिवहे *ásivahe*	आसिमहे *ásimahe*
आसिथ *ásitha*	आसथुस् *ásathus*	आस *ása*		आसिषे *ásishé*	आसाथे *ásáthe*	आसिध्वे *ásidhve*
आस *ása*	आसतुस् *ásatus*	आसुस् *ásus*		आसे *áse*	आसाते *ásáte*	आसिरे *ásiré*

Observe—The root *as*, 'to be,' has no derivative forms, and only two participles, viz. those of the present, Parasmai and Átmane, सत् *sat*, सान *sána* (see 524, 526). The conjugational tenses have an Átmane-pada, which is not used unless the root is compounded with prepositions. In this Pada से *se* is substituted for the root in 1st sing. pres., and स् *s* is dropped before ध *dh* in 2d plur.: thus, Pres. *he, se, ste; svahe, sithe, sáte; smahe, dhve, sate*: Impf. *ási, ásthds, ásta; dsvahi, dsáthám, dsátám; dsmahi, ddhwam, dsata*: Pot. *síya, sítháš, síta; síváhi, síyáthám, síyátám; símahi, sídhwam, síran*: Impv. *asai, swa, stám; asávahai, sáthám, sátám; asánahai, dhwam, satám*: see 327.

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[*] The perfect of *as* is not used by itself, but is employed in forming the perfect of causals and some other verbs, see 385, 490; in which case the Átmane may be used. The other tenses of *as* are wanting, and are supplied by *bhú* at 585.

GROUP I.   CLASS I.

EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CONJUGATIONAL CLASS, EXPLAINED AT 261.

585. Root भू *bhū.*   Infin. भवितुम् *bhavitum,* 'to be' or 'become.'

PARASMAI-PADA.   *Present tense,* 'I am' or 'I become.'

PERS.	SING.	DUAL.	PLURAL.
1st,	भवामि *bhavámi*	भवावस् *bhavávas*	भवामस् *bhavámas*
2d,	भवसि *bhavasi*	भवथस् *bhavathas*	भवथ *bhavatha*
3d,	भवति *bhavati*	भवतस् *bhavatas*	भवन्ति *bhavanti*

Imperfect or first preterite, 'I was.'

अभवम् *abharam*	अभवाव *abhaváva*	अभवाम *abharáma*
अभवस् *abhavas*	अभवतम् *abhavatam*	अभवत *abharata*
अभवत् *abhavat*	अभवताम् *abhavatám*	अभवन् *abhavan*

Potential, 'I may be.'

भवेयम् *bharéyam*	भवेव *bhaveva*	भवेम *bhávema*
भवेस् *bhares*	भवेतम् *bharetam*	भवेत *bhareta*
भवेत् *bháret*	भवेताम् *bharetám*	भवेयुस् *bháreyus*

Imperative, 'Let me be.'

भवानि *bharáni*	भवाव *bharáva*	भवाम *bharáma*
भव *bhava*	भवतम् *bharatam*	भवत *bharata*
भवतु *bharatu*	भवताम् *bharatám*	भवन्तु *bharantu*

Perfect or second preterite, 'I was.'

बभूव *babhúva*	बभूविव *babhúriva*	बभूविम *babhuvima*
बभूविथ *babhúritha*	बभूवथुस् *babhúrathus*	बभूव *babhúra*
बभूव *babhúva*	बभूवतुस् *babhúratus*	बभूवुस् *babhúrus*

First future, 'I will be.'

भवितास्मि *bhavitásmi*	भवितास्वस् *bhavitásvas*	भवितास्मस् *bhavitásmas*
भवितासि *bhavitási*	भवितास्थस् *bhavitásthas*	भवितास्थ *bhavitástha*
भविता *bhavitá*	भवितारौ *bhavitárau*	भवितारस् *bhavitáras*

Second future, 'I shall be.'

भविष्यामि *bharishyámi*	भविष्यावस् *bharishyáras*	भविष्यामस् *bharishyámas*
भविष्यसि *bharishyasi*	भविष्यथस् *bharishyathas*	भविष्यथ *bharishyatha*
भविष्यति *bharishyati*	भविष्यतस् *bharishyantas*	भविष्यन्ति *bharishyanti*

Aorist or third preterite, 'I was' or 'had been,' &c.

अभूवम् *abhúvam*	अभूव *abhúva*	अभूम *abhúma*
अभूस् *abhús*	अभूतम् *abhútam*	अभूत *abhúta*
अभूत् *abhút*	अभूताम् *abhútám*	अभूवन् *abhúvan*

Precative or benedictive, 'May I be.'

भूयासम् *bhúyásam*	भूयास्व *bhúyásva*	भूयास्म *bhúyásma*
भूयास् *bhúyás*	भूयास्तम् *bhúyástam*	भूयास्त *bhúyásta*
भूयात् *bhúyát*	भूयास्ताम् *bhúyástám*	भूयासुस् *bhúyásus*

Conditional, (If) 'I should be.'

अभविष्यम् *abhavishyam*	अभविष्याव *abhavishyáva*	अभविष्याम *abhavishyáma*
अभविष्यस् *abhavishyas*	अभविष्यतम् *abhavishyatam*	अभविष्यत *abhavishyata*
अभविष्यत् *abhavishyat*	अभविष्यताम् *abhavishyatám*	अभविष्यन् *abhavishyan*

586.   ÁTMANE-PADA.   *Present tense,* 'I am,' &c.

भवे *bhave*	भवावहे *bhavávahe*	भवामहे *bhavámahe*
भवसे *bhavase*	भवेथे *bhaveethe*	भवध्वे *bhavadhve*
भवते *bhavate*	भवेते *bhaveete*	भवन्ते *bhavante*

Imperfect or first preterite, 'I was.'

अभवे *abhave*	अभवावहि *abhavávahi*	अभवामहि *abhavámahi*
अभवथास् *abhavathás*	अभवेथाम् *abhavethám*	अभवध्वम् *abhavadhvam*
अभवत *abhavata*	अभवेताम् *abhavetám*	अभवन्त *abhavanta*

Potential, 'I may be,' &c.

भवेय *bháveya*	भवेवहि *bhavevahi*	भवेमहि *bhavemahi*
भवेथास् *bhavethás*	भवेयाथाम् *bhaveyáthám*	भवेध्वम् *bhavedhvam*
भवेत *bhaveta*	भवेयाताम् *bhaveyátám*	भवेरन् *bhaveran*

Imperative, 'Let me be.'

भवै *bhavai*	भवावहै *bhavávahai*	भवामहै *bhavámahai*
भवस्व *bhavasva*	भवेथाम् *bhavethám*	भवध्वम् *bhavadhvam*
भवताम् *bhavatám*	भवेताम् *bhavetám*	भवन्ताम् *bhavantám*

Perfect or second preterite, 'I was,' &c.

बभूवे *babhúve*	बभूविवहे *babhúvivahe*	बभूविमहे *babhúvimahe*
बभूविषे *babhúvishe*	बभूवाथे *babhúváthe*	बभूविध्वे (ढ्वे) *babhúvidhre*
बभूवे *babhúve*	बभूवाते *babhúváte*	बभूविरे *babhúvire*

First future, 'I will be,' &c.

भविताहे *bharitáhe*	भवितास्वहे *bharitásvahe*	भवितास्महे *bharitásmahe*
भवितासे *bharitáse*	भवितासाथे *bharitásáthe*	भविताध्वे *bharitádhve*
भविता *bhavitá*	भवितारौ *bharitárau*	भवितारस् *bharitáras*

Second future, 'I shall be,' &c.

भविष्ये *bhavishye*	भविष्यावहे *bhavishyávahe*	भविष्यामहे *bhavishyámahe*
भविष्यसे *bhavishyase*	भविष्येथे *bhavishyethe*	भविष्यध्वे *bhavishyadhve*
भविष्यते *bhavishyate*	भविष्येते *bhavishyete*	भविष्यन्ते *bhavishyante*

Aorist or third preterite, 'I was' or 'had been,' &c.

अभविषि *abharishi*	अभविष्वहि *abharishvahi*	अभविष्महि *abharishmahi*
अभविष्ठास् *abharishthás*	अभविषाथाम् *abharishátháim*	अभविढ्वम् (ट्टं) *abharidhvam*
अभविष्ट *abharishta*	अभविषाताम् *abharishátám*	अभविषत *abharishata*

Precative or benedictive, 'I wish I may be.'

भविषीय *bharishíya*	भविषीवहि *bharishívahi*	भविषीमहि *bharishímahi*
भविषीष्ठास् *bharishíshthás*	भविषीयास्थाम् *bharishíyástháim*	भविषीढ्वम् (ट्टं) *bharishídhvam*
भविषीष्ट *bharishíshta*	भविषीयास्ताम् *bharishíyástám*	भविषीरन् *bharishírán*

Conditional, (If) 'I should be,' &c.

अभविष्ये *abharishye*	अभविष्यावहि *abharishyávahi*	अभविष्यामहि *abharishyámahi*
अभविष्यथास् *abharishyathás*	अभविष्येथाम् *abharishyethám*	अभविष्यध्वम् *abharishyadhvam*
अभविष्यत *abharishyata*	अभविष्येताम् *abharishyetám*	अभविष्यन्त *abharishyanta*

Passive (461), *Pres.* भूये, भूयसे, &c.; *Aor.* 3d *sing.* (475) अभावि. *Causal* (479), *Pres.* भावयामि, भावयसि, &c.; *Aor.* (492) अबीभवत्, &c. *Desiderative* (498), *Pres.* बुभूषामि, बुभूषसि, &c. *Desiderative form of Causal* (497) विभावयिषामि, &c. *Frequentative* (507), *Pres.* बोभूये, बोभोमि or बोभवीमि*. *Participles, Pres.* भवत् (524); *Past pass.* भूत (531); *Past indecl.* भूत्वा (556),—भूय (559); *Fut. pass.* भवितव्य (569), भवनीय (570), भाव्य or भव्य (571).

EXAMPLES OF OTHER VERBS OF THE FIRST CLASS IN THE ORDER OF THEIR FINAL LETTERS.

Par. stands for Parasmai; *Átm.* for Átmane; *Impf.* for Imperfect; *Impv.* for Imperative.

587. *Root* स्था. *Inf.* स्थातुं* 'to stand' (269, 269. a). *Par.* and *Átm. Pres.* तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठावस्, तिष्ठथस्, तिष्ठतस्; तिष्ठामस्, तिष्ठ.

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* These derivative verbs will be inflected at full at 703, 705, 706, 707.

तिष्ठामि. Ātm. तिष्ठे, तिष्ठसे, तिष्ठते ; तिष्ठावहे, तिष्ठेथे, तिष्ठेते ; तिष्ठामहे, तिष्ठध्वे, तिष्ठन्ते. *Impf.* अतिष्ठम्, &c. Ātm. अतिष्ठे, &c. *Pot.* तिष्ठेयम् , &c. तिष्ठेस्, तिष्ठेत् , तिष्ठेव, तिष्ठेतम्, तिष्ठेताम्, तिष्ठेम, तिष्ठेत, तिष्ठेयुः. Ātm. तिष्ठेय, तिष्ठेथाः, तिष्ठेत, तिष्ठेवहि, &c. *Impr.* तिष्ठानि, तिष्ठ, तिष्ठतु ; तिष्ठाव, तिष्ठतम्, तिष्ठताम्, &c. Ātm. तिष्ठै, तिष्ठस्व, तिष्ठताम् ; तिष्ठावहै, तिष्ठेथाम्, &c. *Perf.* तस्थौ (373), तस्थिथ or तस्थाथ, तस्थौ ; तस्थिव, तस्थथुः, तस्थतुः ; तस्थिम, तस्थ, तस्थुः. Ātm. तस्थे, तस्थिषे, तस्थे ; तस्थिवहे, तस्थाथे, तस्थाते ; तस्थिमहे, तस्थिध्वे, तस्थिरे. *1st Fut.* स्थातास्मि, स्थातासि, &c. Ātm. स्थाताहे, &c. *2d Fut.* स्थास्यामि, स्थास्यसि, &c. Ātm. स्थास्ये, &c. *Aor.* (438) अस्थाम्, अस्थाः, अस्थात् ; अस्थाव, अस्थातम्, अस्थाताम् ; अस्थाम, अस्थात, अस्थुः. Ātm. (438. d, 421. d) अस्थिषि, अस्थिथाः, अस्थित, &c. ; अस्थिषाताम् ; अस्थिषत, -पाणा ; अस्थिषताम्, अस्थिध्वम्, अस्थिषत. *Prec.* स्थेयासम्, स्थेयाः, स्थेयात्, &c. Ātm. स्थासीय, स्थासीष्ठाः, &c. *Cond.* अस्थास्यम्, अस्थास्यः, &c. Ātm. अस्थास्ये, &c. *Pass., Pres.* स्थीये (465) ; *Aor. 3d sing.* अस्थायि. *Caus., Pres.* स्थापयामि ; *Aor.* अतिष्ठिपम् (493 e). *Des.* तिष्ठासामि. *Freq.* तेष्ठीये or ताष्ठामि or ताष्ठीमि. *Part., Pres.* तिष्ठन् ; *Past pass.* स्थित ; *Past indect.* स्थित्वा, -स्थाय, -ष्ठाय ; *Fut. pass.* स्थातव्य, स्थेय.

588. Root स्था. *Inf.* घ्रातुं 'to smell' (269). Par. *Pres.* जिघ्रामि, जिघ्रासि, &c. *Impf.* अजिघ्रम्, अजिघ्रः, &c. *Pot.* जिघ्रेयम् , जिघ्रेः, &c. *Impr.* जिघ्राणि (58), जिघ्र, &c. Ātm. जिघ्रे, जिघ्रसे, &c. *Perf.* जघ्रौ (373), जघ्रिथ, जघ्रौ ; जघ्रिव, जघ्रथुः, जघ्रतुः ; जघ्रिम, जघ्र, जघ्रुः. *1st Fut.* घ्रातास्मि, घ्रातासि, &c. *2d Fut.* घ्रास्यामि, घ्रास्यसि, &c. *Aor.* (438) अघ्राम्, अघ्राः, अघ्रात्, अघ्राव, अघ्रातम्, अघ्राताम् ; अघ्राम, अघ्रात, अघ्रुः. Or by 433, अघ्रासिषम्, अघ्रासीः, अघ्रासीत् ; अघ्रासिष्व, अघ्रासिष्टम्, -सिष्टाम् ; -सिष्म, -सिष्ट, -सिषुः. *Prec.* घ्रायासम्, घ्रायाः, &c. *Cond.* अघ्रास्यम्, अघ्रास्यः ; अघ्रास्यत् (465. a) ; *Aor. 3d sing.* अघ्रायि. *Caus., Pres.* घ्रापयामि ; *Aor.* अजिघ्रपम् or अजिघ्रिपम्. *Des.* जिघ्रासामि. *Freq.* जेघ्रीये, जाघ्रामि or जाघ्रीमि. *Part., Pres.* जिघ्रन् ; *Past pass.* घ्रात or घ्राण ; *Past indect.* घ्रात्वा, -घ्राय ; *Fut. pass.* घ्रातव्य, घ्रायेण, घ्रेय.

589. Root पा. *Inf.* पातुं 'to drink' (269). Par. *Pres.* पिबामि, पिबसि, &c. *Impf.* अपिबम्, अपिबः, &c. *Pot.* पिबेयम् , पिबेः, &c. *Impr.* पिबानि, पिब, &c. *Perf.* (373) पपौ, पपिथ or पपाथ, पपौ ; पपिव, पपथुः, पपतुः ; पपिम, पप, पपुः. *1st Fut.* पातास्मि, पातासि, &c. *2d Fut.* पास्यामि, पास्यसि, &c. *Aor.* (438) अपाम्, अपाः, अपात् ; अपाव, अपातम्, अपाताम् ; अपाम, अपात, अपुः. *Cond.* अपास्यम्, अपास्यः, &c. *Pass., Pres.* पीये (465) ; *Aor. 3d sing.* अपायि (475). *Caus., Pres.* पाययामि, -ये ; *Aor.* अपीपम् (493 e). *Des.* पिपासामि. *Freq.* पेपीये, पापीमि or पापामि.

Part., Pres. पिबत् ; Past pass. पीत (533. b) ; Past indecl. पीत्वा, -पाय ;
Fut. pass. पातव्य, पानीय, पेय.

590. Root जि. Inf. जेतुं 'to conquer.' Par.* Pres. जयामि, जयसि, जयति ; जयावः, जयथः, जयतः ; जयामः, जयथ, जयन्ति. Impf. अजयम्, अजयः, अजयत् ; अजयाव, अजयतम्, अजयताम् ; अजयाम, अजयत, अजयन्. Pot. जयेयम्, जयेः, जयेत् ; जयेव, जयेतम्, जयेताम् ; जयेम, जयेत, जयेयुः. Impv. जयानि, जय, जयतु ; जयाव, जयतम्, जयताम् ; जयाम, जयत, जयन्तु. Perf. जिगाय (368, 374. b), जिगेथ or जिगयिथ, जिगाय ; जिग्यिव (374), जिग्यथुः, जिग्यतुः ; जिग्यिम, जिग्य, जिग्युः. 1st Fut. जेतास्मि, जेतासि, जेता ; जेतास्वः, जेतास्थः, जेतारौ ; जेतास्मः, जेतास्थ, जेतारः. 2d Fut. जेष्यामि, जेष्यसि, जेष्यति ; जेष्यावः, जेष्यथः, जेष्यतः ; जेष्यामः, जेष्यथ, जेष्यन्ति. Aor. अजैषं (420. b), अजैषीः, अजैषीत् ; अजैष्व, अजैष्टम्, अजैष्टाम् ; अजैष्म, अजैष्ट, अजैषुः. Prec. जीयासम्, जीयाः, जीयात् ; जीयास्व, जीयास्तम्, जीयास्ताम् ; जीयास्म, जीयास्त, जीयासुः. Cond. अजेष्यम्, अजेष्यः, अजेष्यत्, &c. ; Aor. 3d sing. अजायि. Caus. Pres. जापयामि ; Aor. अजीजपत्. Des. जिगीषामि. Freq. जेजीये, जेजेमि or जेजयीमि. Part., Pres. जयत्. Past pass. जित, -जिय ; Fut. pass. जेतव्य, जयनीय, जेय or जित or जय्य (571, 572).

a. Like जि it may be conjugated नी. Inf. नेतुं 'to lead.' But the Causal is नाययामि. Caus., Aor. अनीनयत् ; Des. निनीषामि. In Epic poetry the Perfect is sometimes नयामास for निनाय, and the 2d Fut. नयिष्यामि for नेष्यामि (especially when preceded by the prep. आ).

591. Root स्मि. Inf. स्मेतुं 'to smile.' Ātm. Pres. स्मये, स्मयसे, &c. Impf. अस्मये, अस्मयथाः, &c. Pot. स्मयेय, स्मयेथाः, &c. Impv. स्मये, स्मयस्व, &c. Perf. (374. e) सिष्मिये, सिष्मिषे, सिष्मिये ; सिष्मियिवहे or -यिवहे, सिष्मियाथे, सिष्मियाते ; 1st Fut. स्मेतास्ये, स्मेतासे, &c. 2d Fut. स्मेष्ये, स्मेष्यसे, &c. Aor. अस्मेषि, अस्मेष्ठाः, अस्मेष्ट ; अस्मेष्वहि, अस्मेषाथाम्, अस्मेषाताम् ; अस्मेष्महि, अस्मेध्वम्, अस्मेषत. Prec. स्मेषीय, स्मेषीष्ठाः, &c. Cond. अस्मेष्ये, अस्मेष्यथाः, &c. Pass. स्मीये, &c. ; Aor. 3d sing. अस्मायि. Caus. Pres. स्माययामि or स्मापयामि ; Aor. असिस्मयत् or असिस्मिपत्. Des. सिस्मयिषे, सिस्मेषि or सेष्मीषि. Part., Pres. स्मयमान ; Past pass. स्मित ; Past indecl. स्मित्वा, -स्मित्य ; Fut. pass. स्मेतव्य, स्मयनीय, स्मेय.

592. Root द्रु. Inf. द्रोतुं 'to run.' Par. Pres. द्रवामि, द्रवसि, द्रवति ; द्रवावः, द्रवथः, द्रवतः ; द्रवामः, द्रवथ, द्रवन्ति. Impf. अद्रवम्, अद्रवः, &c.

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* जि is not generally used in the Ātmane, excepting with the preposition वि or परा. See 243. a.

† When वि is prefixed, the perfect is विजिगिये against r. 70.

Pot. द्रवेयं, द्रवेस्, &c. *Impr.* द्रवाणि (58), द्रव, &c. *Perf.* दुद्राव, दुद्रोथ, दुद्राव ; दुद्रुव (369), दुद्रुवथुस् (374, *g*) ; दुद्रुवम, दुद्रुम, दुद्रुव, दुद्रुवुस् । 1st *Fut.* द्रोतास्मि । 2d *Fut.* द्रोष्यामि, द्रोष्यसि, &c. *Aor.* अदुद्रुवम् (440. *a*), अदुद्रुवस्, अदुद्रुवत्, &c. *Prec.* द्रूयासं, द्रूयास्, &c. *Cond.* अद्रोष्यम् । *Pass., Pres.* द्रूये ; *Aor.* 3d *sing.* अद्रावि । *Caus., Pres.* द्रावयामि ; *Aor.* अदुद्रवम् । *Des.* दुद्रूषामि । *Freq.* दोद्रूयते, दोद्रोमि or दोद्रवीमि । *Part., Pres.* द्रवत् ; *Past pass.* द्रुत ; *Past indecl.* द्रुत्वा, -द्रुत्य ; *Fut. pass.* द्रोतव्य, द्रवणीय, द्राव्य or द्रव्य ।

a. Like द्रु may be conjugated स्रु (sometimes written स्तु). *Inf.* स्रोतुं 'to flow.'

593. Root हृ. *Inf.* हर्तुं 'to seize,' 'to take.' Par. and Ātm. *Pres.* हरामि । *Ātm.* हरे, हरसे, हरते ; हरावहे, &c. *Impf.* अहरम् । *Ātm.* अहरे, अहरथास्, अहरत ; अहरावहि, अहरामहि, अहरमहि । *Pot.* हरेयम् । *Ātm.* हरेय, हरेथास्, &c. *Impr.* हराणि (58), हर, &c. *Ātm.* हरे, हरस्व, &c. *Perf.* जहार (370. *a*), जहर्थ ; जहृव, जहृथुस्, जहृतुस् ; जहृम, जहृ, जहृर् । *Ātm.* जह्रे, जहृषे, जहृे ; जहृवहे, जहृाथे, जहृाते ; जहृमहे or जहृमहे, जहृिरे । 1st *Fut.* हर्तास्मि । *Ātm.* हर्ताहे, हर्तासे, &c. 2d *Fut.* हरिष्यामि । *Ātm.* हरिष्ये, हरिष्यसे, &c. *Aor.* अहार्षम्, अहार्षीस्, अहार्षीत् ; अहार्ष्व, अहार्ष्टम्, &c. *Ātm.* अहृषि, अहृथास्, अहृत ; अहृष्वहि, अहृषाथाम्, अहृषाताम् ; अहृष्महि, अहृढ्वम्, अहृषत । *Prec.* ह्रियासम् । *Ātm.* ह्रृषीय, ह्रृषीष्ठास्, &c. *Cond.* अहरिष्यम् । *Ātm.* अहरिष्ये, अहरिष्यथास्, &c. *Pass., Pres.* ह्रिये ; *Aor.* 3d *sing.* अहारि । *Caus., Pres.* हारयामि, -ये ; *Aor.* अजीहरम् । *Des.* जिहीर्षामि, -षे । *Freq.* जेह्रीयते, जर्हर्मि or जरीहरीमि or जरीहर्मि or जार्-ति or जर्हर्ति । *Part., Pres.* हरत् ; *Pass.* ह्रियमाण ; *Past pass.* हृत । *Past indecl.* हृत्वा, -हृत्य ; *Fut. pass.* हर्तव्य, हरणीय, हार्य ।

594. Root स्मृ. *Inf.* स्मर्तुं 'to remember.' Par. and Ātm. *Pres.* स्मरामि । *Ātm.* स्मरे, स्मरसे, &c. *Ātm.* स्मरे । *Pot.* स्मरेयम् । *Impr.* स्मराणि (58). *Ātm.* स्मरे, &c. *Perf.* सस्मार (367 *c*) सस्मर, सस्मार (370. *a*), सस्मर, सस्मरिव, सस्मरथुस्, सस्मरतुस् ; सस्मर, सस्मर, सस्मरुस् । *Ātm.* सस्मरे, सस्मरिषे, सस्मरे ; सस्मरिवहे, सस्मराथे, सस्मराते ; सस्मरिमहे, सस्मरिध्वे-रिरे, सस्मरिरे । 1st *Fut.* स्मर्तास्मि । *Ātm.* स्मर्ताहे । 2d *Fut.* स्मरिष्यामि । *Ātm.* स्मरिष्ये । *Aor.* अस्मार्षम्, &c. (see at 593). *Ātm.* अस्मरिषि, अस्मृथास् (see g at 593). *Prec.* स्मर्यासम् । *Ātm.* स्मृषीय or स्मरिषीय । *Cond.* अस्मरिष्यम् । *Ātm.* अस्मरिष्ये । *Pass., Pres.* स्मर्ये ; *Aor.* 3d *sing.* अस्मारि । *Caus., Pres.* स्मारयामि, -ये ; *Aor.* असस्मरम् । *Freq.* सास्मर्ति । *Freq.* सास्मर्ति ।

सास्मर्ये, सास्मर्मि or सास्मर्मि.   Part., Pres. स्मरत्; Past pass. स्मृत्; Past indecl. स्मात्वा, -स्मृय; Fut. pass. स्मर्तव्य, स्मरणीय, स्मार्य्य.

595. Root ह्वे. Inf. ह्वातुं ' to call.' Par. and Ātm. Pres. ह्वयामि. Ātm. ह्वये. Impf. अह्वयम्, &c. Ātm. अह्वये. Pot. ह्वयेयम्. Ātm. ह्वयेय. Impv. ह्वयानि. Ātm. ह्वै. Perf. (373. e) जुहाव, जुहविथ or जुहोथ, जुहाव; जुहुविव, जुहुविथुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. Ātm. जुहुवे, जुहुविषे, जुहुवे; जुहुविवहे, जुहुविथे, जुहुवाते; जुहुविमहे, जुहुविध्वे, जुहुविरे or -विद्रे, जुहुविरे. 1st Fut. ह्वातास्मि. 2d Fut. ह्वास्यामि. Ātm. ह्वास्ये. Aor. (438. c) अह्वासिषम्, अह्वासीस्, अह्वासीत्; अह्वासिष्व, अह्वासिष्टम्, अह्वासिष्टाम्; अह्वासिष्म, अह्वासिष्ट, अह्वासिषुस्. Ātm. अह्वासि, अह्वासिष्ठास्, अह्वासिष्ट; अह्वासिष्वहि, अह्वासिषाथाम्, अह्वासिषाताम्; अह्वासिष्महि, अह्वासिध्वम्, अह्वासिषत. Or अह्वासि (433. a), अह्वास्महि, अह्वास्ध्वम्; अह्वास्थास्, अह्वासाथाम्, अह्वासाताम्; अह्वास्महि, अह्वास्ध्वम्, अह्वास्त. Prec. ह्वायासम्. Ātm. ह्वासीय. Cond. अह्वास्यम्. Ātm. अह्वास्ये. Pass. ह्वयते (465. b); Aor. 3d sing. अह्वायि or अह्वायिष्ट or अह्वास्त (474. a). Caus., Pres. ह्वाययामि (483); Aor. अजूह्वम्. Des. जुह्वासामि, जुहूषे. Freq. जोह्वीमि, जोह्वीषि or जोह्वयीमि. Part., Pres. ह्वयत्; Pass. ह्वीयमान; Past pass. हूत; Past indecl. हूत्वा, -हूय; Fut. pass. ह्वातव्य, ह्वानीय, ह्वेय.

   a. गै (268), Inf. गातुं ' to sing,' follows the analogy of ह्वे, the final diphthong being changed to ā before all terminations beginning with t or s. Pres. गायामि. Impf. अगायम्, &c. Pot. गायेयम्. Impv. गायानि. Perf. (373. d) जगौ, जगिथ or जगाथ, जगौ; जगिव, जगथुस्, जगतुस्; जगिम, जग, जगुस्. 1st Fut. गातास्मि. 2d Fut. गास्यामि. Aor. (433) अगासिषम्, अगासीस्, अगासीत्; अगासिष्व, अगासिष्टम्, अगासिष्टाम्; अगासिष्म, अगासिष्ट, अगासिषुस्. Prec. गेयासम् (451). Cond. अगास्यम्. Pass. गीयते (465); Aor. 3d sing. अगायि. Caus., Pres. गाययामि (483); Aor. अजीगपम्. Des. जिगासामि. Freq. जेगीयते, जागीमि or जागामि. Part., Pres. गायत्; Pass. गीयमान; Past pass. गीत; Past indecl. गीत्वा, -गाय; Fut. pass. गातव्य, गानीय, गेय.

   b. Like गै may be conjugated ग्लै ' to be weary;' ध्यै ' to meditate;' द्रै ' to fade;' and all other roots in ai.

   c. Root पच्. Inf. पक्तुं ' to cook.' Par. and Ātm. Pres. पचामि. Ātm. पचे. Impf. अपचम्, पच, &c. Ātm. अपचे. Pot. पचेयम्, &c. Ātm. पचेय. Impv. पचानि, पच, &c. Ātm. पचै. Perf. पपाच or पपच, पपक्थ or पेचिथ (370. d), पपाच; पेचिव, पेचथुस्, पेचतुस्; पेचिम, पेच, पेचुस्. Ātm. पेचे, पेचिषे, पेचे; पेचिवहे, पेचाथे, पेचाते; पेचिमहे, पेचिध्वे, पेचिरे. 1st Fut. पक्तास्मि. Ātm. पक्ताहे. 2d Fut. पक्ष्यामि. Ātm. पक्ष्ये. Aor. (420. d) अपाक्षम्, अपाक्षीस्, अपाक्षीत्; अपाक्ष्व, अपाक्ष्टम्, अपाक्ष्टाम्;

ययाज्म, ययाज्म, ययाजुम्. *Ātm.* ययजे, ययाजाते, ययजिरे; ययजिषे, ययाथे; ययाजाम्; ययज्महि, ययाथे, ययज्मे. *Prec.* यज्यास्. *Ātm.* यक्षीष्ट. *Cond.* अयक्ष्यम्. *Ātm.* अयक्ष्ये. *Aor.* अयाक्षम्; *Impf.* अयजत्. *Ātm.* अयष्ट; *Aor. 3d sing.* अयाष्ट. *Caus., Pres.* याजयामि, याजये. *Aor.* अयीयजम्. *Des.* यियक्षामि, यियक्षे. *Freq.* यायज्ये, यायज्मि or यायजीमि. *Part., Pres.* यजन्; *Ātm.* यजमान; *Pass.* इज्यमान; *Past pass.* इष्ट. *Past indec.* इष्ट्वा, -इज्य. *Fut. pass.* यज्य, यजनीय, याज्य or पूज्य.

d. Root याच्. *Inf.* याचितुम् 'to ask.' Par. and *Ātm.* *Pres.* याचामि. *Ātm.* याचे. *Impf.* अयाचम्, &c. *Ātm.* अयाचे. *Pot.* याचेयम्, &c. *Ātm.* याचेय. *Impv.* याचानि, याच, &c. *Ātm.* याचै. *Perf.* ययाच, ययाचिथ; ययाचतुस्, ययाचुस्; ययाचिम. *Ātm.* ययाचे, ययाचाते, ययाचिरे; ययाचिषे, ययाचाथे; ययाचाम्ह्, ययाचिध्वे (372. a), ययाचिरे. *1st Fut.* याचितास्मि. *2d Fut.* याचिष्यामि. *Aor.* (427) अयाचीम्, अयाचीस्, -ईत्; अयाचिष्ट, -चिध्वम्. *Ātm.* अयाचिषि, अयाचिष्ठास्, -चिष्ट; अयाचिष्वहि, अयाचिध्वम्, -चिद्ध्वम्; अयाचिष्महि, अयाचिध्वम्, -चिद्ध्वम्. *Prec.* याच्यासम्. *Cond.* अयाचिष्यम्. *Pass., Pres.* याच्ये. *Caus., Pres.* याचयामि. *Aor.* अयायचम्. *Des.* यियाचिषामि, -षे. *Freq.* यायाच्ये, यायाच्मि; *3d sing.* यायाच्ति. *Part., Pres.* याचन्. *Ātm.* याचमान. *Past pass.* याचित. *Past indec.* याचित्वा, -याच्य. *Fut. pass.* याचितव्य, याचनीय, याच्य.

e. Root शुच्. *Inf.* शोचितुम् 'to grieve.' Par. (Ep. rarely *Ātm.*) *Pres.* शोचामि. *Impf.* अशोचम्, &c. *Pot.* शोचेयम्, शोचेस्, &c. *Impv.* शोचानि, शोच, &c. *Perf.* शुशोच, शुशोचिथ; शुशोचतुस्, शुशोचुस्; शुशोचिम. *1st Fut.* शोचितास्मि. *2d Fut.* शोचिष्यामि. *Aor.* (427. b) अशोचम्, अशोचस्, अशोचत्; अशोचाव, अशोचतम्, अशोचताम्; अशोचाम, अशोचत, अशोचन्. *Prec.* शुच्यासम्. *Cond.* अशोचिष्यम्. *Pass., Pres.* शुच्ये. *Aor. 3d sing.* अशोचि. *Caus., Pres.* शोचयामि. *Aor.* अशूशुचम्. *Des.* शुशोचिषामि or शुशुचिषामि. *Freq.* शोशुच्ये, शोशोच्मि; *3d sing.* शोशोच्ति. *Part., Pres.* शोचन्; *Pass.* शुच्यमान; *Past pass.* शुचित or शोचित, -शुच्य. *Fut. pass.* शोचितव्य, शोचनीय, शोच्य.

596. Root त्यज्. *Inf.* त्यक्तुम् 'to abandon,' 'to quit.' Par. *Pres.* त्यजामि. *Impf.* अत्यजम्, अत्यजस्, &c. *Impv.* त्यजानि, त्यज, &c. *Perf.* तत्याज, तत्यजिथ or तत्यक्थ (370. d), तत्याज; तत्यजिव, तत्यजथुस्, तत्यजतुस्; तत्यजिम, तत्यज, तत्यजुः. *1st Fut.* त्यक्तास्मि. *2d Fut.* त्यक्ष्यामि. *Aor.* (423, 296) अत्याक्षम्, अत्याक्षीस्, अत्याक्षीत्; अत्याक्ष्व, अत्याक्षम्, अत्याक्ष्टाम्,

Prec. यज्यासम्, *Cond.* अयक्ष्यम्, &c. *Pass., Pres.* इज्ये; *Aor. 3d sing.* अयाजि. *Caus., Pres.* याजयामि; *Aor.* अयीयजम्. *Des.* यियक्षामि. *Freq.* यायज्ये, यायजीमि or यायज्मि. *Part., Pres.* यजन् &c.; *Past pass.* यष्ट. *Past indecl.* इष्ट्वा, -यज्य; *Fut. pass.* यष्टव्य, यजनीय, याज्य (573).

597. Root यज् *Inf.* यष्टुम् 'to sacrifice,' 'to worship.' Par. and Ātm. *Pres.* यजामि. Ātm. यजे. *Impf.* अयजम्, अयजस्, &c. Ātm. अयजे. *Pot.* यजेयम्. Ātm. यजेय. *Impv.* यजानि, यज, &c. Ātm. यजै. *Perf.* (375. e) इयाज, इयजिथ or इयष्ठ (297), इयाज; ईजिव, ईजथुस्, ईजतुस्; ईजिम, ईज, ईजुस्. 1st Fut. यष्टास्मि (403). Ātm. यष्टाहे. 2d Fut. यक्ष्यामि (403). Ātm. यक्ष्ये. Aor. (422) अयाक्षम्, अयाक्षीस्, अयाक्षीत्; अयाक्ष्व, अयाष्टम्, अयाष्टाम्; अयाक्ष्म, अयाष्ट, अयाक्षुस्. Ātm. अयक्षि, अयष्ठास्, अयष्ट; अयक्ष्वहि, अयक्षाथाम्, अयक्षाताम्; अयक्ष्महि, अयग्ध्वम्, अयक्षत. *Prec.* इज्यासम् &c. Ātm. यक्षीय. *Cond.* अयक्ष्यम्. Ātm. अयक्ष्ये. *Pass., Pres.* इज्ये; *Impf.* इज्ये (260. a); *Aor. 3d sing.* अयाजि. *Caus., Pres.* याजयामि, -ये; *Aor.* अयीयजम्. *Des.* यियक्षामि, -षे. *Freq.* यायज्ये, यायजीमि or यायज्मि. *Part., Pres.* यजन्; Ātm. यजमान; *Pass.* इज्यमान; *Past pass.* इष्ट; *Past indecl.* इष्ट्वा, -इज्य; *Fut. pass.* यष्टव्य, यजनीय, याज्य or यज्य.

a. Root यज्ज् (270. d). *Inf.* यङ्क्तुम् 'to adhere,' 'to embrace.' Par. *Pres.* यज्जामि. *Impf.* अयज्जम्. *Pot.* यज्जेयम्. *Impv.* यज्जानि. *Perf.* सयञ्ज, सयञ्जिथ or सयङ्क्थ, सयञ्ज; सयञ्जिव, सयञ्जथुस्, सयञ्जतुस्; सयञ्जिम, सयञ्ज, सयञ्जुस्. 1st Fut. यङ्क्तास्मि. 2d Fut. सयङ्क्ष्यामि, &c. *Aor.* असाङ्क्षम्, -क्षीस्, -क्षीत्; असाङ्क्ष्व, असाङ्क्तम्, -क्ताम्; असाङ्क्ष्म, असाङ्क्त, असाङ्क्षुस्. *Prec.* सज्ज्यासम् &c. *Cond.* असङ्क्ष्यम्, &c. *Pass., Pres.* सज्ज्ये. *Caus., Pres.* सज्जयामि &c. *Aor.* असससञ्जम्. *Des.* सिसङ्क्षामि. *Freq.* सासज्ज्ये, सासङ्क्षीमि. *Part., Pres.* सज्जन्; *Past pass.* सक्त. *Past indecl.* सक्त्वा or सङ्क्त्वा, -सज्ज्य; *Fut. pass.* सङ्क्तव्य, सज्जनीय, सङ्ग्य or सज्ज्य.

b. Root भ्राज् (270. c). *Inf.* भ्राजितुम् 'to shine.' Ātm. (and Par. in Aor.). *Pres.* भ्राजे. *Impf.* अभ्राजे. *Pot.* भ्राजेय. *Impv.* भ्राजै. *Perf.* (383. a), बभ्राजिषे, बभ्राजे; बभ्राजिवहे, बभ्राजाथे, बभ्राजाते; बभ्राजिमहे, बभ्राजिध्वे, बभ्राजिरे. 1st Fut. भ्राजितास्मि. 2d Fut. भ्राजिष्ये. *Aor.* अभ्राजिषि, अभ्राजिष्ठास्, अभ्राजिष्ट; -वहि, -षाथाम्, -षाताम्; -ष्महि, -भ्राजिध्वम्, -षत. *Par.* अभ्राजीत्, -जीम्, -जुस्; -नाव, -नाट, -नाम; -नाव, -नाट, -नान. *Prec.* भ्राज्यासम्, भ्राज्याः, भ्राज्यात्, &c. *Pass., Pres.* भ्राज्ये; *Aor. 3d sing.* अभ्राजि. *Caus., Pres.* भ्राजयामि; *Aor.* अबिभ्रजम्.

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* The final j is sometimes incorrectly doubled (*Pres.* सज्जामि, सज्जसि, सज्जति, &c.); but the root must not, therefore, be confounded with an uncommon root सज्ज् or सज्ज, meaning 'to go,' 'to move,' also 1st c., and making सज्जामि &c.

Des. दिधुक्षिते or दिधोक्षिते. *Freq.* देधुक्ते, देधोक्ति or देधोक्षीति. *Part., Pres.* दोहमान; *Past pass.* दुग्ध or दोग्ध; *Past indecl.* दुग्ध्वा or दोग्ध्वा, -दुह्य; *Fut. pass.* दोग्धव्य, दोहनीय, दोह्य.

c. Root पत्. *Inf.* पतितुं 'to fall.' *Par. Pres.* पतामि. *Impf.* अपतं. *Pot.* पतेयं. *Impv.* पतानि. *Perf.* पपात or पपत (370. f), पेतिथ, पपाथ; पेतिव, पेतथुस्; पेतिम, पेत, पेतुस्. *1st Fut.* पतितास्मि. *2d Fut.* पतिष्यामि. *Aor.* अपप्तं (441), अपप्तस्, अपप्तत्; अपप्ताव, अपप्तम्; अपप्ताम, अपप्तत, अपप्तन्. *Prec.* पत्यासं. *Cond.* अपतिष्यं. *Pass., Pres.* पत्ये; *Aor. 3d sing.* अपाति. *Caus., Pres.* पातयामि, पातये and पातयामि, पातये; *Aor.* अपीपतं. *Des.* पिपतिषामि or पित्सामि. *Freq.* पनीपत्ये, पनीपतीमि or पनीपत्मि. *Part., Pres.* पतत्; *Pass.* पत्यमान; *Past pass.* पतित; *Past indecl.* पतित्वा, -पत्य; *Fut. pass.* पतितव्य, पतनीय, पात्य or पत्य.

598. Root वृध्. *Inf.* वर्तितुं or वर्तितुं (73) 'to be,' 'to exist.' *Ātm.* (and optionally *Par.* in 2d *Fut.*, *Aor.*, and *Cond.*, when it rejects i). *Pres.* वर्ते. *Impf.* अवर्ते. *Pot.* वर्तेय. *Impv.* वर्ते. *Perf.* ववृते, ववृधिषे; ववृधिवहे, ववृधाथे, ववृधाते; ववृधिमहे, ववृधिध्वे, ववृधिरे. *1st Fut.* वर्तिताहे. *2d Fut.* वर्तिष्ये or वर्त्स्ये. *Aor.* अवर्तिषि, -धास्, -धत; -धिवहि, -धिषाथाम्, -धिषाताम्; -धिमहि, -धिध्वम्, -धिषत. *Par.* अवृतं, -तस्, -तत्; -ताव, -तं, -ताम्; -ताम, -तत, -तन्. *Prec.* वर्तिषीय. *Cond.* अवर्तिष्ये or अवर्त्स्ये. *Pass., Pres.* वृत्ये. *Caus., Pres.* वर्तयामि; *Aor.* अवीवृतं or अववर्तं. *Des.* विवृतिषे or विवर्तिषे. *Freq.* वरीवृत्ये, वरीवर्ति or वरीवर्तीति. *Part., Pres.* वर्तमान; *Past pass.* वृत्त; *Past indecl.* वर्तित्वा or वृत्त्वा, -वृत्य; *Fut. pass.* वर्तितव्य, वर्तनीय, वर्त्य or वृत्य.

599. Root वद्. *Inf.* वदितुं 'to speak.' *Par. Pres.* वदामि. *Impf.* अवदं, अवदस्, &c. *Pot.* वदेयं. *Impv.* वदानि. *Perf.* (375. c) उवाद, उवदिथ, उवाद; ऊदिव, ऊदथुस्, ऊदतुस्; ऊदिम, ऊद, ऊदुस्. *1st Fut.* वदितास्मि. *2d Fut.* वदिष्यामि. *Aor.* (428) अवादिषं, अवादीस्, अवादीत्; अवादिष्व, अवादिष्टं, अवादिष्टाम्; अवादिष्म, अवादिष्ट, अवादिषुस्. *Prec.* उद्यासं, उद्यास्, &c. *Cond.* अवदिष्यं, &c. *Pass., Pres.* उद्ये (471). *Aor. 3d sing.* अवादि. *Caus., Pres.* वादयामि; *Aor.* अवीवदं. *Des.* विवदिषामि, -षे. *Freq.* वावद्ये; *Past pass.* उदित (543); *Past indecl.* उदित्वा, -उद्य. *Fut. pass.* वदितव्य, वदनीय, वाद्य or उद्य.

a. Root सद् (270). *Inf.* सत्तुं 'to sink.' *Par. Pres.* सीदामि. *Impf.* असीदं. *Impv.* सीदानि. *Perf.* ससाद, सेदिथ (375. a) or ससत्थ, ससाद; सेदिव, सेदथुस्, सेदतुस्; सेदिम, सेद, सेदुस्. *1st Fut.* सत्तास्मि. *2d Fut.* सत्स्यामि. *Aor.* असदं (436, 437), असदस्, असदत्; असदाव, असदं, असदाम्; असदाम, असदत, असदन्. *Prec.* सद्यासं. *Cond.* असत्स्यं. *Pass., Pres.* सद्ये; *Aor. 3d sing.* असादि. *Caus., Pres.* सादयामि; *Aor.* असीसदं. *Des.* सिष-

ल्लामि. *Freq.* सास्त्वे, सास्त्रिव or सास्त्रीमि. *Part., Pres.* सीदन्; *Past pass.* सन्न (540); *Past indecl.* सत्त, -सद्य. *Fut. pass.* सत्तव्य, सदनीय, साद्य.

599. Root वृध्. *Inf.* वर्धितुं 'to increase.' Âtm. (and Par. in *Fut., Cond.,* and *Aor.*). *Pres.* वर्धे. *Impf.* अवर्धे, अवर्धथास्, &c. *Pot.* वर्धेय. *Impr.* वर्धे, वर्धस्व, &c. *Perf.* ववृधे, ववृधिषे, ववृधे, ववृधिवहे, ववृधाथे, ववृधिरे (372. a), ववृधिरे. 1st *Fut.* वर्धिताहे. *Par.* वर्धितास्मि. 2d *Fut.* वर्धिष्ये. *Par.* वर्धिष्यामि. *Aor.* अवर्धिषि, अवर्धिष्ठास्, &c.; अवर्धिष्यवहि, अवर्धिष्यास्, अवर्धिष्याताम्; अवर्धिष्महि, अवर्धिध्वम्, अवर्धिषत, अवर्धिषत, अवर्धिषन्. *Prec.* वर्धिषीय. *Cond.* अवर्धिष्ये. *Par.* अवर्धस्ये, अवर्धस्यः, &c. *Pass., Pres.* वृध्ये; *Impf.* अवृध्ये; *Aor.* 3d *sing.* अवर्धि. *Caus., Pres.* वर्धयामि; *Aor.* अवीवृधम्. *Des.* विवर्धिषे, विवृत्समामि. *Freq.* वरीवृध्ये, वरीवर्धिम or वरीवृध्मीमि. *Part., Pres.* वर्धमान; *Past pass.* वृद्धमान; *Past pass.* वृद्ध; *Past indecl.* वर्धित्वा, वृद्ध्वा, -वृध्य. *Fut. pass.* वर्धितव्य, वर्धनीय, वृध्य.

600. Root रभ्. *Inf.* रब्धुं 'to increase,' 'to flourish.' Âtm. *Pres.* रभे, रभसे, &c. *Impf.* अरभे (260). *Pot.* रभेय. *Impr.* रभे, रभस्व, &c. *Perf.* (385) रेभे, रेभिषे, रेभे, रेभिवहे, रेभाथे, &c.; रेभिम्हे, रेभिढ्वे, रेभिरे. 1st *Fut.* रब्धाहे. 2d *Fut.* रप्स्ये. *Aor.* अरप्सि (427. b, 260. b), अरब्धास्, अरब्ध; अरप्स्वहि, अरप्साथाम्, अरप्साताम्; अरप्स्महि, अरब्ध्वम्, अरप्सत. *Prec.* रप्सीय. *Cond.* अरप्स्ये (260. b). *Pass., Pres.* रभ्ये; *Aor.* 3d *sing.* अरम्भि. *Caus., Pres.* रम्भयामि; *Aor.* अरीरभम् (494). *Des.* रिरप्सिषे (500. b). *Part., Pres.* रभमान; *Past pass.* रब्ध; *Past indecl.* रब्ध्वा, -रभ्य. *Fut. pass.* रब्धव्य, रभणीय, रभ्य.

a. Root तप्. *Inf.* तप्तुं 'to burn.' Par. and Âtm. *Pres.* तपामि. Âtm. तपे. *Impf.* अतपम्. Âtm. अतपे. *Pot.* तपेयम्. Âtm. तपेय. *Impr.* तपानि, तप, &c. Âtm. तपै. *Perf.* तताप or तेप, ततप्थ or तेपिथ, तताप; तेपिव, तेपथुर, तेपुर. Âtm. तेपे, तेपिषे, तेपे; तेपिवहे, तेपाथे, तेपाते; तेपिम्हे, तेपिढ्वे, तेपिरे. 1st *Fut.* तप्तास्मि, &c. Âtm. तप्ताहे, &c. 2d *Fut.* तप्स्यामि (Ep. also तप्स्यामि). Âtm. तप्स्ये. *Aor.* अताप्सम्, अताप्सीस्, अताप्सीत्; अताप्स्व, अताप्तम्, अताप्ताम्; अताप्स्म, अताप्त, अताप्सुर्. Âtm. अतप्सि, अतप्थास्, अतप्त; अतप्स्वहि, अतप्साथाम्, अतप्साताम्; अतप्स्महि, अतप्ध्वम्, अतप्सत. *Prec.* तप्यासम्. Âtm. तप्सीय. *Cond.* अतप्स्यम्. Âtm. अतप्स्ये. *Pass., Pres.* तप्ये; *Impf.* अतप्ये; *Aor.* 3d *sing.* अतापि. *Caus., Pres.* तापयामि; *Aor.* अतीतपम्. *Des.* तित्प्सामि, तितप्से. *Freq.* तातप्ये, तातप्मि or तातप्मीमि. *Part., Pres.* तपन्; Âtm. तपमान; *Pass.* तप्यमान; *Past pass.* तप्त; *Past indecl.* तप्त्वा, -तप्य. *Fut. pass.* तप्तव्य, तपनीय, तप्य.

601. Root लभ्. *Inf.* लब्धुं 'to take.' Âtm. *Pres.* लभे, लभसे, लभे; लभावहे, लभेथे, लभेते; लभामहे, लभध्वे, लभन्ते. *Impf.* अलभे, अलभथास्,

लभेत; लभावहै, लभेषां, लभेतां; लभामहै, लभध्वं, लभेरन. *Pot.*
लभेय, लभेथास्, लभेत; लभावहि, लभेयाथां, लभेयातां; लभेमहि, लभेध्वं, लभेरन्. *Impe.* लभे, लभस्व, लभतां; लभावहै, लभेथां, लभेतां; लभामहै, लभध्वं, लभंतां. *Perf.* लेभे (375. *a*), लेभिषे, लेभे; लेभिवहे, लेभाथे, लेभाते; लेभिमहे, लेभिध्वे, लेभिरे. 1st *Fut.* लब्धाहे (409), लब्धासे, लब्धा, &c. 2d *Fut.* लप्स्ये (299), लप्स्यसे, &c. *Aor.* अलभि (420, 299), अलभथास् (298), अलभत; अलभावहि, अलभेथां, अलभेतां; अलभामहि, अलभध्वं, अलभंत. *Prec.* लप्सीय, लप्सीष्ठास्, लप्सीष्ट, &c. *Cond.* अलप्स्ये, अलप्स्यथास्, &c. *Pass., Pres.* लभ्ये, &c. *Aor.* अलाभि, अलंभि or अलभि (475) or अलाभि, &c. *Caus., Pres.* लंभयामि, &c. *Aor.* अललंभम्. *Des.* लिप्से (503). *Freq.* लालभ्ये, लालभ्मि. *Part., Pres.* लभमान; *Past pass.* लब्ध. *Past indecl.* लब्धा, -लभ्य. *Fut. pass.* लभ्य, लब्धव्य.

a. Like लभ् is conjugated रभ् (with prep. आ *ā*), आरभे 'to begin.'

602. Root गम् (270). *Inf.* गंतुं 'to go.' *Par. Pres.* गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छथस्, गच्छतस्; गच्छामस्, गच्छथ, गच्छंति. *Pot.* गच्छेयं, गच्छेस्, &c. *Impe.* गच्छानि, गच्छ, गच्छतु, &c. *Perf.* (376) जगाम, जगंथ or जगंमिथ or जगन्थ, जगाम; जग्मिव, जग्मथुस्, जग्मतुस्; जग्मिम, जग्म, जग्मुस्. 1st *Fut.* गंतास्मि. 2d *Fut.* गमिष्यामि, गमिष्यसि, &c. *Aor.* (436) अगमं, अगमस्, अगमत्; अगमाव, अगमतं, अगमतां; अगमाम, अगमत, अगमन्. *Prec.* गम्यासं. *Cond.* अगमिष्यं. *Pass. Pres.* गम्ये; *Aor.* 3d sing. अगामि. *Caus. Pres.* गमयामि. *Aor.* अजीगमम्. *Des.* जिगमिष्यामि. *Freq.* जंगम्ये, जंगम्मि or जंगंमि; see 709. *Part., Pres.* गच्छत्; *Past pass.* गत. *Past indecl.* गत्वा, -गम्य, -गत्य (563. *a*, 560). *Fut. pass.* गम्य, गमनीय, गम्य.

a. Root नम्. *Inf.* नंतुं 'to bend.' *Par.* and *Ātm.* ('to bow oneself'). *Pres.* नमामि. *Ātm.* नमे. *Impf.* अनमं. *Ātm.* अनमे. *Impe.* नमानि. *Ātm.* नमै. *Perf.* (375.*a*) ननाम or ननम, नेमिथ or ननंथ, ननाम; नेमिव, नेमथुस्, नेमतुस्; नेमिम, नेम, नेमुस्. *Ātm.* नेमे, नेमिषे, नेमे; नेमिवहे, नेमाथे, नेमाते; नेमिमहे, नेमिध्वे, नेमिरे (372. *a*), नेमिरे. 1st *Fut.* नंतास्मि. *Ātm.* नंताहे. 2d *Fut.* नंस्यामि. *Ātm.* नंस्ये. *Aor.* अनंसिषं; अनंसीस्, अनंसीत्; अनंसिष्व, अनंसिष्टं, अनंसिष्टां; अनंसिष्म, अनंसिष्ट, अनंसिषुस्. *Ātm.* अनंसि, अनंस्थास्, अनंस्त; अनंस्वहि, अनंसाथां, अनंसातां; अनंस्महि, अनंध्वं, अनंसत. *Prec.* नम्यासं. *Ātm.* नंसीय. *Cond.* अनंस्यं or अनंस्ये. *Pass., Pres.* नम्ये; *Impf.* अनम्ये. *Aor.* 3d sing. अनामि. *Caus.* नमयामि or नामयामि; *Aor.* अजनमम् or अजीनमम्. *Des.* निनंसामि. *Freq.* नंनम्ये, नंनम्मि or नंनंमि. *Part., Pres.* नमत्. *Ātm.* नममान. *Past pass.* नत; *Past indecl.* नत्वा, -नम्य; *Fut. pass.* नम्य, नमनीय, नाम्य or नम्य.

b. Root चल्. *Inf.* चलितुं 'to move.' *Par. Pres.* चलामि. *Impf.*

चलम्। *Pot.* चलेयं। *Impv.* चलानि, चल, &c. *Perf.* चचाल or चचाल चलः, चेलिथ, चचाल; चेलिम, चेलिथ, चेलुः; पेलिम, चेल, चेलुः। *1st Fut.* चलितास्मि। *2d Fut.* चलिष्यामि। *Aor.* अचालिषं, अचालीः, अचालीत्; अचा-लिष्म, अचालिष्ट, -षुः; अचालिषम, -लिष्ट, -लिषुः। *Prec.* चल्यासं। *Cond.* अचलिष्यं। *Pass., Pres.* चल्ये। *Caus., Pres.* चालयामि or चालयामि। *Des.* चिचलिषामि। *Freq.* चाचल्ये, चाचलीमि। *Part., Pres.* चलन्। *Past pass.* चलित। *Past indecl.* चलित्वा, -चल्य; *Fut. pass.* चलितव्य, चलनीय, चल्य or चाल्य।

603. Root जीव्। *Inf.* जीवितुं 'to live.' *Par. Pres.* जीवामि। *Impf.* अजीवं। *Pot.* जीवेयं। *Impv.* जीवानि, जीव, &c. *Perf.* जिजीव, जिजीविथ or जिजेविथ, जिजीव; जिजीविम, जिजीव, जिजीवुः। *1st Fut.* जीवितास्मि। *2d Fut.* जीविष्यामि। *Aor.* अजीविषं, अजीवीः, अजीवीत्; अजीविष्म, अजीविष्ट, -षुः; अजीविषम, जीविष्ट, अजीविषुः। *Prec.* जीव्यासं। *Cond.* अजीविष्यं। *Pass., Pres.* जीव्ये। *Aor. 3d sing.* अजीवि। *Caus., Pres.* जीवयामि। *Aor.* अजिजीवं or अजीजीवं। *Des.* जिजीविषामि। *Freq.* जेजीव्ये। *Part., Pres.* जीवन्। *Past pass.* जीवित। *Past indecl.* जीवित्वा, -जीव्य। *Fut. pass.* जीवितव्य, जीवनीय, जीव्य।

a. Root धाव्। *Inf.* धावितुं 'to run,' 'to wash.' *Par.* and *Ātm. Pres.* धावामि। *Ātm.* धावे। *Impf.* अधावं। *Ātm.* अधावे। *Pot.* धावेयं। *Ātm.* धावेय। *Impv.* धावानि, धाव, &c. *Ātm.* धावे। *Perf.* दधाव, दधाविथ, दधाव; दधाविम, दधाव, दधावुः। *Ātm.* दधावे। *1st Fut.* धावितास्मि। *Ātm.* धाविताहे। *2d Fut.* धाविष्यामि। *Ātm.* धाविष्ये। *Aor.* अधाविषं, अधावीः, -षीत्; अधाविष्म, -ष्ट, -षुः। *Ātm.* अधाविषि, -धाविष्ठाः, &c. *Prec.* धाव्यासं। *Ātm.* धाविषीय। *Cond.* अधाविष्यं। *Ātm.* अधाविष्ये। *Pass., Pres.* धाव्ये। *Caus., Pres.* धावयामि। *Aor.* अदीधवं, -वे। *Des.* दिधाविषामि, -षे। *Freq.* दाधाव्ये। *Part., Pres.* धावन्, धावमान, धावित ('washed') *Past indecl.* धावित्वा or धौत्वा। *Fut. pass.* धावितव्य, धावनीय, धाव्य।

604. Root दृश् (270). *Inf.* द्रष्टुं 'to see.' *Par. Pres.* पश्यामि, पश्यसि, पश्यति; पश्यावः, पश्यथः, पश्यतः; पश्यामः, पश्यथ, पश्यन्ति। *Impf.* अपश्यं, अपश्यः, अपश्यत्; अपश्याव, अपश्यतं, &c. *Pot.* पश्येयं, पश्येः, पश्येत्; पश्येव, पश्येतं, &c. *Impv.* पश्यानि, पश्य, पश्यतु; पश्याव, पश्यतं, &c. *Perf.* ददर्श, ददर्शिथ or द्रष्टः (370. *f*), ददर्श; ददृशिव, ददृशथुः, ददृशुः; ददृशिम, ददृश, ददृशुः। *1st Fut.* द्रष्टास्मि। *2d Fut.* द्रक्ष्यामि। *Aor.* (437. *c*) अद्राक्षं, अद्राक्षीः, अद्राक्षीत्; अद्राक्ष्म, अद्राष्ट, &c. Or अदर्शं, अदर्शः (420, 390. *f*), अदर्शत्; अदर्शाव, अदर्शतं, अदर्शन्। *Prec.* दृश्यासं। *Cond.* अद्रक्ष्यं। *Pass., Pres.* दृश्ये। *Aor. 3d sing.* अदर्शि। *Caus., Pres.* दर्शयामि। *Aor.* अदीदृशं or अददर्शं; see 703. *Des.* दिदृक्षे।

Freq. दरीदृह्यते, दरी-, दरि-, दर्दर्मि or -दरीमि. Part., *Pres.* पयत; *Past pass.* दूर्ण; *Past indecl.* दूर्त्वा, -दृत्य; *Fut. pass.* दृश्य, दर्शनीय, दृश्य.

605. Root ईख 'to see.' *Inf.* ईखितुम् Ātm. *Pres.* *Impf.* रेखे (260. a). *Pot.* ईखेय. *Impv.* ईखे. *Perf.* ईखाञ्चक्रे, &c. (385, and compare at 600). *1st Fut.* ईखिताहे. *2d Fut.* ईखिष्ये, &c. *Aor.* ऐखिष्ट (260. b), रेखिष्ठास्, रेखिष्ट; रेखिष्वहि, रेखिषाथाम्, रेखिषाताम्; रेखिष्महि, रेखिध्वम्, रेखिषत. *Prec.* ईखिषीष्ट, &c. *Cond.* ऐखिष्यत. *Pass.*, रेखे; *Aor. 3d sing.* ऐखि. *Caus.*, *Pres.* ईखयामि (494). *Des.* ईखिखिषे (500. b). Part., *Pres.* ईखमाण; *Past pass.* ईखित; *Past indecl.* ईखित्वा, -ईख्य; *Fut. pass.* ईखितव्य, ईखनीय, ईख्य.

606. Root कृष *. *Inf.* कृष्टुम् or कर्ष्टुम् 'to draw,' 'to drag.' Par. and Ātm. *Pres.* कर्षामि. Ātm. कर्षे. *Impf.* अकर्षम्. Ātm. अकर्षे. *Pot.* कर्षेयम्. Ātm. कर्षे. *Impv.* कर्षाणि. Ātm. कर्षे. *Perf.* चकर्ष, चकर्षिथ or चकर्ष्ठ, चकर्ष; चकृष्व, चकृषथुस्, चकृषतुस्; चकृष्म, चकृष, चकृषुस्. Ātm. चकृषे, चकृषिषे, चकृषे; चकृष्वहे, चकृषाथे, चकृषाते; चकृष्महे, चकृढ्वे, चकृषिरे. *1st Fut.* कर्ष्टास्मि. Ātm. कर्ष्टाहे or क्रष्टाहे. *2d Fut.* कर्क्ष्यामि or क्रक्ष्यामि. Ātm. कर्क्ष्ये or क्रक्ष्ये. *Aor.* अकार्क्षम्, अकार्क्षीस्, अकार्क्षीत्; अकार्क्ष्व, अकार्क्ष्टम्, अकार्क्ष्टाम्. Or अकृक्षम्, अकृक्षाताम्, &c. Or अकृषम्, अकृषस्, अकृषत्; अकृष्व, अकृषतम्, अकृषताम्; अकृष्म, अकृषत, अकृषन्. Ātm. अकृक्षि, अकृक्षथास् or अकृषाः, अकृक्षत or अकृष्ट; अकृक्षावहि or अकृष्वहि, अकृक्षाथाम् or अकृषाथाम्; अकृक्षामहि or अकृष्महि, अकृक्षध्वम् or अकृढ्वम्, अकृक्षत or अकृषत. *Prec.* कृष्यात्. Ātm. कृषीष्ट. *Pass.*, *Pres.* कृष्ये; *Aor. 3d sing.* अकर्षि. *Caus.*, *Pres.* कर्षयामि; *Aor.* अचकर्षम् or अचीकृषम्. *Des.* चिकृक्षामि, -षे. Freq. चरीकृष्ये, चर्कष्मि or चर्कर्षि. Part., *Pres.* कर्षत्; *Past pass.* कृष्ट; *Past indecl.* कृष्ट्वा, -कृष्य. *Fut. pass.* कर्ष्टव्य or द्रष्टव्य, कर्षणीय, कृष्य.

a. Root भाष् *. *Inf.* भाषितुम् 'to speak.' Ātm. *Pres.* भाषे. *Impf.* अभाषे. *Pot.* भाषेय. *Impv.* भाषे. *Perf.* बभाषे, बभाषिषे, बभाषे; -भाषिवहे, -भाषाथे, -भाषाते; -भाषिमहे, -भाषिध्वे, -भाषिरे. *1st Fut.* भाषिताहे. *2d Fut.* भाषिष्ये. *Aor.* अभाषिषि, -भाषिष्ठास्, -भाषिष्ट; -भाषिष्वहि, -भाषिषाथाम्, -भाषिषाताम्; -भाषिष्महि, -भाषिध्वम्, -भाषिषत. *Prec.* भाषिषीष्ट. *Cond.* अभाषिष्ये. *Pass.*, *Pres.* भाष्ये; *Aor. 3d sing.* अभाषि. *Caus.* भाषयामि; *Aor.* अबभाषम् and अचीभाषम्. *Des.* बिभाषिषे. *Freq.* बाभाष्ये, बाभाष्मि or बाभाष्टि. Part., *Pres.* भाषमाण; *Past pass.* भाषित; *Past indecl.* भाषित्वा, -भाष्य; *Fut. pass.* भाषितव्य, भाषणीय, भाष्य.

b. Root रख्ष् *. *Inf.* रख्षितुम् 'to preserve,' 'to defend.' Par. *Pres.* रख्षामि.

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* This root is also conjugated in the 6th conj.: Pres. कृषामि, &c.; Pot. कृषेय, &c.

Impf. अरक्षं. *Pot.* रक्षेयं. *Impv.* रक्षाणि (58), रक्ष, &c. *Perf.* ररक्ष, रक्षिथ,
ररक्ष ; ररक्षिव, रक्षिम. *1st Fut.* रक्षि-
तास्मि. *2d Fut.* रक्षिष्यामि. *Aor.* अरक्षिषं; अरक्षीः, अरक्षीत्; अर-
क्षिष्व, अरक्षिष्ठाम्; अरक्षिष्म, अरक्षिष्ठ, अरक्षिषुस्. *Prec.* रक्ष्यासं. *Cond.* अर-
क्षिष्यं. *Pass., Pres.* रक्ष्ये. *Caus., Pres.* रक्षयामि, -ये ; &c.— *Aor.* अररक्षं.
Des. रिरक्षिषामि, &c. *Freq.* रारक्ष्ये, &c., रारक्षि. *Part., Pres.* रक्षत्.
Past pass. रक्षित. *Past indecl.* रक्षित्वा, -रक्ष्य. *Fut. pass.* रक्षितव्य,
रक्षणीय.

607. Root वस्. *Inf.* वस्तुं 'to dwell.' *Par. Pres.* वसामि. *Impf.*
अवसं. *Pot.* वसेयं. *Impv.* वसानि, वस, &c. *Perf.* उवास (368), उवसिथ or
उवास्थ, उवास ; ऊषिव, ऊषथुस्, ऊषतुस् ; ऊषिम, ऊष, ऊषुस्. *1st Fut.* वस्तास्मि.
2d Fut. वत्स्यामि (304. a). *Aor.* अवात्सं (304. a, 426. a), अवात्सीः, अवात्सीत्;
अवात्स्व, अवात्स्तम् ; अवात्स्म, अवात्स्त, अवात्सुस्. *Prec.* उष्यासं. *Cond.* अवत्-
स्यं (304. a). *Pass., Pres.* उष्ये (471); *Aor. 3d sing.* अवासि. *Caus.,
Pres.* वासयामि, -ये ; *Aor.* अवीवसं. *Des.* विवत्सामि (304. a). *Freq.*
वावस्ये, वावस्मि or वावसीमि. *Part., Pres.* वसत्; *Past pass.* उषित (with भि,
वस्त). *Past indecl.* उषित्वा, -उष्य (565); *Fut. pass.* वस्तव्य, वसनीय, वास्य.

608. Root अर्ह्. *Inf.* अर्हितुं 'to deserve.' *Par. Pres.* अर्हामि.
Impf. आर्हं. *Pot.* अर्हेयं. *Impv.* अर्हाणि (58). *Perf.* (367. b) आनर्ह,
आनर्हिथ, आनर्ह ; आनर्हिव, आनर्हथुस्, आनर्हतुस् ; आनर्हिम, आनर्ह, आनर्हुस्.
1st Fut. अर्हितास्मि. *2d Fut.* अर्हिष्यामि. *Aor.* आर्हिषं; आर्हीः, आर्हीत्;
आर्हिष्व, आर्हिष्टम्; आर्हिष्म, आर्हिष्ट, आर्हिषुस्. *Prec.* अर्ह्यासं. *Cond.*
आर्हिष्यं. *Pass., Pres.* अर्ह्ये; *Aor. 3d sing.* आर्हि. *Caus., Pres.* अर्हयामि, -ये;
Aor. आर्जिहर्हं (494). *Des.* अर्जिहर्हिषामि, &c. (500. d). *Part., Pres.*
अर्हत्; *Past pass.* अर्हित; *Past indecl.* अर्हित्वा, -अर्ह्य. *Fut. pass.* अर्हितव्य,
अर्हणीय, अर्घ्य.

609. Root गुह् (270. b). *Inf.* गूहितुं or गोढुं 'to hide.' *Par. and
Atm. Pres.* गूहामि. *Atm.* गूहे. *Impf.* अगूहं. *Atm.* अगूहे. *Pot.*
गूहेयं. *Atm.* गूहेय. *Impv.* गूहानि. *Atm.* गूहै. *Perf.* जुगूह (384 a),
जुगूहिथ or जुगूढ (305. a), जुगूह ; जुगुहिव, जुगुहथुस् (371), जुगुहतुस् ; जुगु-
हिम, जुगुह or जुगूह, जुगुहुस्. *Atm.* जुगुहे, जुगुहिषे, जुगुहे, &c. *1st Fut.* गूहि-
तास्मि (415. m) गूहितास्हे or गोढास्मि (305. a). *Atm.* गूहिताहे or गोढाहे.
2d Fut. गूहिष्यामि or गोक्ष्यामि. *Atm.* गूहिष्ये or गोक्ष्ये. *Aor.* अगू-
हिषं, अगूहीः, अगूहीत्; अगूहिष्व, अगूहिष्टम्, अगूहिष्टां; अगूहिष्म, अगूहिष्ट, अगू-
हिषुस्. Or अघुक्षं (306. a), अघुक्षः, अघुक्षत्; अघुक्षाव, अघुक्षतम्, अघुक्षताम्;
अघुक्षाम, अघुक्षत, अघुक्षन्. *Atm.* अगूहिषि, अगूहिष्ठाः, अगूहिष्ट, &c. Or
अघुक्षि (439), अघुक्षथाः or अघूढाः or अगूढाः or अघुक्त; अघुक्षावहि or अघुक्ष्वहि,
अघुक्षाथाम्, अघुक्षाताम्; अघुक्षामहि, अघुक्षध्वम् or अघुग्ध्वम्, अघुक्षन्त. *Prec.* गुह्यासं.

Âtm. गुहिषीय or वुहिषीय (306. a). Cond. अगुहिष्ये or अवुहिष्ये, अगुहिष्वहे or अवुहिष्वहे. Pass. Pres. गुह्ये; Aor. 3d sing. अगुहि. Caus. Pres. गुहयामि; Aor. अजुगुहम्. Des. जुगुक्षामि, -षे. Freq. जोगुह्ये, जोगोमि (3d sing. जोगोढि) or जोगुहीमि. Part. Pres. गुहन्. Past pass. गूढ (305. a.); Past indecl. गुहित्वा or गूढ्वा or गुहित्वा, -गुह्य; Fut. pass. गुहितव्य or गोढव्य, गुहनीय, गुह्य or गोह्य.

610. Root दह 'to burn.' Par. Pres. दहामि. Impf. अदहम्, दह, &c. Impv. दहानि, दह, &c. Pot. दहेयम् दहेस्. Perf. ददाह, देहिथ (375. a.) or ददर्थ (305), ददाह; देहिव, देहथुस्, देहुस्; देहिम, देह, देहुस्. 1st Fut. दग्धास्मि. 2d Fut. धक्ष्यामि (306. a). Aor. अधाक्षम् (422), अधाक्षीस्, अधाक्षीत्; Cond. अधक्ष्यम्. Pot. दह्येयम्, दह्येस्, &c. Prec. दह्यासम्. Pass. Pres. दह्ये; Aor. 3d sing. अदाहि. Caus. Pres. दाहयामि, -ये; Aor. अदीदहम्. Des. दिधक्षामि (502. a). Freq. दन्दह्ये, दन्दह्मि or दन्दग्धि; Part. Pres. दहन्; Past pass. दग्ध; Past indecl. दग्ध्वा, -दह्य; Fut. pass. दग्धव्य, दहनीय, दाह्य.

611. Root वह. Inf. वोढुम् 'to carry.' Par. and Âtm. Pres. वहामि. Âtm. वहे. Impf. अवहम्; Âtm. अवहे. Pot. वहेयम्; Âtm. वहेय. Impv. वहानि, वह, &c. Âtm. वहै. Perf. (375. c) उवाह (368), ऊवहिथ or उवोढ, उवाह; ऊहिव, ऊहथुस्, ऊहतुस्; ऊहिम, ऊह, ऊहुस्. Âtm. ऊहे; ऊहिषे, ऊहाथे, ऊहिध्वे; ऊहिवहे, ऊहिमहे. 1st Fut. वोढास्मि. Âtm. वोढाहे. 2d Fut. वक्ष्यामि. Âtm. वक्ष्ये. Aor. (425) अवाक्षम्, अवाक्षीस्, अवाक्षीत्; अवाक्ष्व, अवोढ्वम्, अवाक्षुस्. Âtm. अवक्षि, अवोढास्, अवोढ; अवक्ष्वहि, अवोढ्वम्, अवक्षत. Prec. उह्यासम्. Cond. अवक्ष्यम्. Âtm. अवक्ष्ये. Pass. Pres. (471) उह्ये; Impf. अवह्ये (260. a); Aor. 3d sing. अवाहि. Caus. Pres. वाहयामि, -ये; Aor. अवीवहम्. Des. विवक्षामि, -षे. Freq. वावह्ये, वावाह्मि; 3d sing. वावोढि (compare 425). Part. Pres. वहन्; Âtm. वहमान; Pass. उह्यमान; Past pass. ऊढ; Past indecl. ऊढ्वा, -उह्य (565); Fut. pass. वोढव्य, वहनीय, वाह्य.

a. वह, Inf. वोढुम् 'to bear,' is Âtm. only, and follows *vah* in making वोढाहे &c. in 1st Fut.: but in this tense optionally, and in the other non-conjugational tenses necessarily inserts *i*; thus, 1st Fut. वहिताहे; 2d Fut. वहिष्ये; Aor. अवहिषि; Prec. वहिषीय; Cond. अवहिष्ये. The Perf. is ऊहे (375. a), वहिषे, वहे, &c. The other tenses are like the Âtm. of *vah*; thus, Pres. वहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CONJUGATIONAL CLASS, EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुम् *mohitum*, 'to be troubled.'

PARASMAI-PADA.   *Present tense*, 'I am troubled.'

मुह्यामि *muhyámi*	मुह्यावः *muhyávas*	मुह्यामः *muhyámas*
मुह्यसि *muhyasi*	मुह्यथः *muhyathas*	मुह्यथ *muhyatha*
मुह्यति *muhyati*	मुह्यतः *muhyatas*	मुह्यन्ति *muhyanti*

Imperfect or *first preterite*, 'I was troubled.'

अमुह्यम् *amuhyam*	अमुह्याव *amuhyáva*	अमुह्याम *amuhyáma*
अमुह्यः *amuhyas*	अमुह्यतम् *amuhyatam*	अमुह्यत *amuhyata*
अमुह्यत् *amuhyat*	अमुह्यताम् *amuhyatám*	अमुह्यन् *amuhyan*

Potential, 'I may be troubled.'

मुह्येयम् *muhyeyam*	मुह्येव *muhyeva*	मुह्येम *muhyema*
मुह्येः *muhyes*	मुह्येतम् *muhyetam*	मुह्येत *muhyeta*
मुह्येत् *muhyet*	मुह्येताम् *muhyetám*	मुह्येयुः *muhyeyus*

Imperative, 'Let me be troubled.'

मुह्यानि *muhyáni*	मुह्याव *muhyáva*	मुह्याम *muhyáma*
मुह्य *muhya*	मुह्यतम् *muhyatam*	मुह्यत *muhyata*
मुह्यतु *muhyatu*	मुह्यताम् *muhyatám*	मुह्यन्तु *muhyantu*

Perfect or *second preterite*, 'I became troubled.'

मुमोह *mumoha*	मुमुहिव *mumuhiva*	मुमुहिम *mumuhima*
मुमोहिथ *mumohitha**	मुमुहथुः *mumuhathus*	मुमुह *mumuha*
मुमोह *mumoha*	मुमुहतुः *mumuhatus*	मुमुहुः *mumuhus*

First future †, 'I will be troubled.'

मोहितास्मि *mohitásmi*	मोहितास्वः *mohitásvas*	मोहितास्मः *mohitásmas*
मोहितासि *mohitási*	मोहितास्थः *mohitásthas*	मोहितास्थ *mohitástha*
मोहिता *mohitá*	मोहितारौ *mohitárau*	मोहितारः *mohitáras*

Second future †, 'I shall be troubled.'

मोहिष्यामि *mohishyámi*	मोहिष्यावः *mohishyávas*	मोहिष्यामः *mohishyámas*
मोहिष्यसि *mohishyasi*	मोहिष्यथः *mohishyathas*	मोहिष्यथ *mohishyatha*
मोहिष्यति *mohishyati*	मोहिष्यतः *mohishyatas*	मोहिष्यन्ति *mohishyanti*

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* Or मुमोह (305. *a*) or मुमोह् (305).

† The 1st and 2d futures may optionally reject the inserted *i*; see under 412.

Aorist or third preterite (435). 'I became troubled.'

अमुहम् *amuham*	अमुह्व *amuhva*	अमुह्म *amuhma*
अमुहस् *amuhas*	अमुहतम् *amuhatam*	अमुहत *amuhata*
अमुहत् *amuhat*	अमुहताम् *amuhatām*	अमुहन् *amuhan*

Precative or benedictive, 'May I be troubled.'

मुह्यासम् *muhyāsam*	मुह्यास्व *muhyāsva*	मुह्यास्म *muhyāsma*
मुह्यास् *muhyās*	मुह्यास्तम् *muhyāstam*	मुह्यास्त *muhyāsta*
मुह्यात् *muhyāt*	मुह्यास्ताम् *muhyāstām*	मुह्यासुस् *muhyāsus*

Conditional, 'I should be troubled.'

अमोहिष्यम् *amohishyam*	अमोहिष्याव *amohishyāva*	अमोहिष्याम *amohishyāma*
अमोहिष्यस् *amohishyas*	अमोहिष्यतम् *amohishyatam*	अमोहिष्यत *amohishyata*
अमोहिष्यत् *amohishyat*	अमोहिष्यताम् *amohishyatām*	अमोहिष्यन् *amohishyan*

Pass., *Pres.* मुह्; *Aor.* 3d *sing.* अमोहि. *Caus.*, *Pres.* मोहयामि; *Aor.* अमूमुहम्. *Des.* मुमोहिषामि or मुमुहिषामि. *Freq.* मोमुह्यते, मोमोग्धि; *3d sing.* मोमोढि or मोमोग्धि (305). *Part.*, *Pres.* मुह्यत्; *Past pass.* मूढ (305) or मुग्ध; *Past indecl.* मोहित्वा or मुहित्वा or मुग्ध्वा or मूढ्वा, -मुह्य; *Fut. pass.* मोहितव्य or मोग्धव्य, मोहनीय, मोह्य.

EXAMPLES OF OTHER VERBS OF THE FOURTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

613. Root सो (276. a). *Inf.* सातुं 'to destroy' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). *Par. Pres.* स्यामि. *Impf.* अस्यम्. *Pot.* स्येयम्. *Impv.* स्यानि. *Perf.* (373. d) ससौ, ससिव or ससाय, ससो; ससिव, ससथुस्, ससुस्; ससिम, सस, ससुस्. *1st Fut.* सातास्मि. *2d Fut.* सास्यामि. *Aor.* (438. c) असान्, असास्, असात्; असाव, असातम्, असाताम्; असाम, असात, असुस्. Or असासम् (433) असासीस्, असासीत्; असासिव, असासिष्टम्, असासिष्टाम्; असासिष्म, असासिष्ट, असासिषुस्. *Prec.* सेयात्. *Cond.* असास्यत्. *Pass.*, *Pres.* सीये; *Aor.* 3d *sing.* असायि. *Caus.* साययामि; *Aor.* असीषयत्. *Des.* सिषासामि. *Part.*, *Pres.* स्यत्; *Past pass.* सित; *Past indecl.* सित्वा, -साय; *Fut. pass.* सातव्य, सानीय, सेय.

614. Root बुध् 'to know'*. *Ātm. Pres.* बुध्ये. *Impf.* अबुध्ये. *Pot.* बुध्येय. *Impv.* बुध्यै. *Perf.*; see the tables at 583. *1st Fut.* बोद्धाहे. *2d Fut.* बोत्स्ये (299. a). *Aor.* (420, 299. a) अबुत्सि, अबुद्धास्, अबुद्ध or अबोधि (424. a); अभुत्स्वहि, अबुधाषाथे, अबुत्साताम्; अभुत्स्महि,

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* This verb is also of the 1st conjugation. See the tables at 583.

चतुर्थे, अभ्रास्त. *Prec.* भूयास्ते. *Cond.* अभविष्ये. For the other forms, see भू at 583.

615. Root व्यध् (277). *Inf.* व्यद्धुं 'to pierce.' *Par. Pres.* विध्यामि. *Impf.* अव्यधम्. *Pot.* विध्येयम्. *Impv.* विध्यानि. *Perf.* (383) विव्याध, विविध्ध or विव्यध्थ, विव्याध ; विविध्व, विविधथुर्, विविध ; विविध्म, विविध, विविधुर्. *1st Fut.* व्यद्धास्मि (298). *2d Fut.* व्यत्स्यामि (299). *Aor.* (420) अव्यात्सम्, अव्यात्सीर्, अव्यात्सीत् ; अव्यात्स्व, अव्यात्स्टम् (419) ; अव्यात्स्म, अव्यात्स्टा, अव्यात्सुर्. *Prec.* विध्यासम्. *Cond.* अव्यत्स्यम्. *Pass., Pres.* विध्ये ; *Aor. 3d sing.* अव्याधि. *Caus.* व्याधयामि ; *Aor.* अविव्यधम्. *Des.* विव्यत्सामि. *Freq.* वेविध्ये, वेवेध्मि. *Part.,* विद्ध ; *Past pass.* विद्ध ; *Past indecl.* विद्ध्वा, –विध्य ; *Fut. pass.* व्यद्धव्य, व्याधनीय, वेध्य or व्याध्य.

616. Root सिध् (273). *Inf.* सेद्धुं 'to succeed.' *Par. Pres.* सिध्यामि. *Impf.* असिध्यम्. *Pot.* सिध्येयम्. *Impv.* सिध्यानि. *Perf.* सिषेध, सिषेधिथ or सिषेद्ध, सिषेध ; सिषिधिव, सिषिधथुर्, सिषिध ; सिषिधिम, सिषिध, सिषिधुर्. *1st Fut.* सेद्धास्मि (298)*. *2d Fut.* सेत्स्यामि (299)*. *Aor.* असैत्सम् *, असैत्सीर्, असैत्सीत् ; असैत्स्व, असैत्स्टम्, असैत्स्टाम् ; असैत्स्म, असैत्स्ट, असैत्सुर्. *Prec.* सिध्यासम्. *Cond.* असेत्स्यम्. *Pass. Pres.* सिध्ये ; *Aor. 3d sing.* असेधि. *Caus.,* सेधयामि or साधयामि ; *Aor.* असीषिधम्. *Des.* सिषित्सामि. *Freq.* सेषिध्ये, सेषेध्मि. *Part.,* सिध्यत् ; *Past pass.* सिद्ध ; *Past indecl.* सिद्ध्वा or सेधित्वा or सिधित्वा, –सिध्य ; *Fut. pass.* सेद्धव्य, सेधनीय, सेध्य.

617. Root मन्† *Inf.* मन्तुं 'to think,' 'to imagine.' *Átm. Pres.* मन्ये. *Impf.* अमन्ये. *Pot.* मन्येय. *Impv.* मन्ये. *Perf.* मेने (375. a), मेनिषे, मेने ; मेनिवहे, मेनाथे, मेनाते ; मेनिमहे, मेनिध्वे, मेनिरे. *1st Fut.* मन्ताहे. *2d Fut.* मंस्ये. *Aor.* (424. b) अमंसि, अमंस्थास्, अमंस्त ; अमंस्वहि, अमंसाथाम्, अमंसाताम् ; अमंस्महि, अमंढ्वम्, अमंसत. *Prec.* मंसीय. *Cond.* अमंस्ये. *Pass., Pres.* मन्ये ; *Aor. 3d sing.* अमानि. *Caus., Pres.* मानयामि ; *Aor.* अमीमनम्. *Des.* मिमंसे or मीमांसे or मिमनिषे. *Freq.* मन्मन्ये, मन्मन्ति. *Part.,* मन्यमान ; *Past pass.* मत ; *Past indecl.* मत्वा or मनित्वा, –मत्य ; *Fut. pass.* मन्तव्य, मननीय, मान्य.

a. जन्, *Inf.* जनितुं 'to be born,' makes *Pres.* जाये ; *Impf.* अजाये, &c. ; *Pot.* जायेय ; *Impv.* जाये. But these may be regarded as coming from *Passive* of *jan*, 3d conj. See 66þ. ↄ.ↄ.ↄ.

618. Root तृप्. *Inf.* तर्पुं or तर्प्तुं or तृपितुं 'to be satisfied.' *Par. Pres.*

* When सिध् is of the 1st c., it optionally inserts इ *i*: सेद्धास्मि or सेधिष्यामि, सेत्स्यामि or सेधिष्यामि, असैत्सम् or असेधिषम्.

† The root मन् is rarely conjugated in the 8th c. Átmane (see 684), when the aorist is अमनिषि, अमनिष्ठास् or अमथास्, अमनिष्ट or अमत, &c. See 424. b.

ग्रृप्यामि. *Impf.* अग्रृपम्. *Pot.* ग्रृप्येयम्. *Impv.* ग्रृप्यामि. *Perf.* जग्रर्प, जग्रर्पिथ or जग्रर्पिथ, जग्रर्प; जग्रृपिव, &c.; जग्रृपुः. *1st Fut.* (390. *f*) गर्पितास्मि or ग्रर्पितास्मि or गर्पितास्मि, &c. *2d Fut.* गर्प्स्यामि or ग्रप्स्यामि or गर्प्स्यामि, &c. *Aor.* (420) अगार्प्सम्, अगार्प्सीः, अगार्प्सीत्; अगार्प्स्व, अगार्प्स्तम्, अगार्प्स्ताम्; अगार्प्स्म, अगार्प्स्त, अगार्प्सुः. Or अग्रर्प्सम्, अग्रर्प्सीः, अग्रर्प्सीत् (388. *c*), &c. Or अग्रृपम्, अग्रृपः, अग्रृपत्; अग्रृपाव, अग्रृपातम्, &c.; अग्रृपाम, अग्रृपत, अग्रृपन्. *Prec.* ग्रृप्यासम्. *Cond.* अगर्प्स्यम् or अग्रप्स्यम् or अगर्प्स्यम्, &c. *Pass.*, *Pres.* ग्रृप्ये. *Aor.* 3d *sing.* अगर्पि. *Caus.*, *Pres.* गर्पयामि. *Aor.* अजीगृपम् or अजगर्पम्. *Des.* जिगृप्सामि or जिग्रप्सामि or जिगर्पिषामि. *Freq.* जरीगृप्ये, जरीगर्पीमि or जरीगर्पिमि. *Part.*, *Pres.* ग्रृप्यत्, ग्रृप्. *Past pass.* ग्रृप्त; *Past indecl.* ग्रृप्त्वा, -ग्रृप्य; *Fut. pass.* गर्पव्य, ग्रृप्य.

619. Root शम् (275). *Inf.* शमितुम्† ' to be appeased.' *Par.* *Pres.* शाम्यामि. *Impf.* अशाम्यम्. *Pot.* शाम्येयम्. *Impv.* शाम्यामि. *Perf.* शशाम (368), शेमिथ (375. *a*), शशाम; शेमिव, शेमथुः, शेमुः; शेमिम, शेम, शेमुः. *1st Fut.* शमितास्मि. *2d Fut.* शमिष्यामि. *Aor.* अशमम्, अशमः, अशमत्; अशमाव, अशमातम्; अशमाम, अशमत, अशमन्. Or अशमीम्, अशमीः, अशमीत्; अशमिष्व, &c. *Prec.* शम्यासम्. *Cond.* अशमिष्यम्, &c. *Pass.*, *Pres.* शम्ये. *Aor.* 3d *sing.* अशमि. *Caus.*, *Pres.* शमयामि or शामयामि, &c. *Des.* शिशमिषामि. *Freq.* शंशम्ये; शंशमीमि; 3d *sing.* शंशान्ति. *Part.*, *Pres.* शाम्यत्. *Past pass.* शान्त. *Past indecl.* शान्त्वा or शमित्वा, -शम्य; *Fut. pass.* शमितव्य, शमनीय, शाम्य.

620. Root नश् (275). *Inf.* नशितुम्‡ or नंष्टुम्‡ ' to perish.' *Par.* *Pres.* नश्यामि. *Impf.* अनश्यम्. *Pot.* नश्येयम्. *Impv.* नश्यामि. *Perf.* (375. *a*) ननाश or नेनश, नेशिथ or ननंशिथ (375. *a*), ननाश; नेशिव or नेनशिव, नेशथुः, नेशुः; नेशिम, नेश, नेशुः. *1st Fut.* नशितास्मि or नंष्टास्मि (390. *k*). *2d Fut.* नशिष्यामि or नंक्ष्यामि or नंष्यामि. *Aor.* (437) अनशम्, अनशः, अनशत्; अनशाव, अनशातम्, अनशाताम्; अनशाम, अनशत, अनशन्. Or अनेशम्, अनेशः, &c. (437, 441). *Prec.* नश्यासम्. *Cond.* अनशिष्यम् &c. or अनंक्ष्यम्. *Pass.*, *Pres.* नश्ये. *Aor.* 3d *sing.* अनाशि. *Caus.*, *Pres.* नाशयामि. *Aor.* अनीनशम्. *Des.* निनशिषामि, निनंक्ष्यामि or निनंशिषामि. *Freq.* नानश्ये, नानंशीमि or नानश्मि. *Part.*, *Pres.* नश्यत्. *Past pass.* नष्ट; *Past indecl.* नष्ट्वा or नंष्ट्वा, -नश्य; *Fut. pass.* नशितव्य, नशनीय, नाश्य.

621. Root पुष्* . *Inf.* पोषितुम्† ' to be nourished,' ' to grow fat.' *Par.* *Pres.* पुष्यामि. *Impf.* अपुष्यम्. *Pot.* पुष्येयम्. *Impv.* पुष्यामि. *Perf.* पुपोष, पुपोषिथ, पुपोष; पुपुषिव, पुपुषथुः, पुपुषुः; पुपुषिम, पुपुष, पुपुषुः. *1st Fut.* पोषितास्मि. *2d Fut.* पोषिष्यामि. *Aor.* (436) अपुषम्, अपुषः, अपुषत्; अपुषाव,

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* This root is also conjugated in the 9th conj. See 698.

पुपुवाँ, अपुपवन्; पुपुवाम, पुपुवन, पुपुवन्. *Prec.* पुष्यात्. *Cond.* अपोष्यत्.
Pass., Pres. पूय. *Des.* पुपोषिषामि or पुपूषामि or पुपोषामि. *Freq.* पोपुष्ये, पोपोष्मि.
Part., Pres. पुष्यत्; *Past pass.* पुष्ट; *Past indecl.* पुष्ट्वा, -पुष्य; *Fut. pass.*
पोष्य, पोषणीय, पोष्य.

622. Root क्षिप्. *Inf.* क्षेप्तुं 'to throw.' *Par. Pres.* क्षिपामि, &c.
Impf. अक्षिपम्. *Pot.* क्षिपेयम्. *Impv.* क्षिपानि. *Perf.* चिक्षेप, चिक्षिपिथ, चिक्षेप,
चिक्षिप, चिक्षिपथुस्, चिक्षिपुस्; चिक्षिपिम, चिक्षिप, चिक्षिपुस्. *1st Fut.* क्षेप्तास्मि. *2d
Fut.* क्षेप्स्यामि. *Aor.* (441) अक्षैप्सम्, अक्षैप्सीस्, अक्षैप्सीत्; अक्षैप्स्व, अक्षैप्तम्, अक्षैप्ताम्;
अक्षैप्स्म, अक्षैप्त, अक्षैप्सुस्. *Prec.* क्षिप्यासम्. *Cond.* अक्षेप्स्यम्. *Pass., Pres.*
क्षिप्ये; *Aor. 3d sing.* अक्षेपि. *Caus., Pres.* क्षेपयामि. *Aor.* अचिक्षिपम्. *Des.*
चिक्षिप्सामि. *Part., Pres.* क्षिपन्; *Past pass.* क्षिप्त; *Past indecl.* क्षिप्त्वा
or क्षित्वा, -क्षिप्य; *Fut. pass.* क्षेप्य, क्षेपणीय, क्षेप्य.

623. Root द्रुह्. *Inf.* द्रोग्धुं or द्रोढुं 'to injure,' 'to bear malice.'
Par. Pres. द्रुह्यामि. *Impf.* अद्रुह्यम्. *Pot.* द्रुह्येयम्. *Impv.* द्रुह्यानि. *Perf.*
दुद्रोह, दुद्रोहिथ or दुद्रोढ, दुद्रोह; दुद्रुहिव, दुद्रुहथुस्, दुद्रुहतुस्; दुद्रुहिम, दुद्रुह,
दुद्रुहुस्. *1st Fut.* (415. m) द्रोग्धास्मि or द्रोढास्मि or द्रोहितास्मि, &c.
2d Fut. ध्रोक्ष्यामि (306. a) or द्रोहिष्यामि. *Aor.* अद्रुहम्, अद्रुहस्, अद्रुहत्;
अद्रुहाव, अद्रुहतम्, अद्रुहताम्; अद्रुहाम, अद्रुहत, अद्रुहन्. *Prec.* द्रुह्यासम्, &c. *Cond.*
अध्रोक्ष्यम् (306. a) or अद्रोहिष्यम्. *Pass., Pres.* द्रुह्ये; *Aor. 3d sing.* अद्रोहि.
Caus., Pres. द्रोहयामि. *Aor.* अदुद्रुहम्. *Des.* दुद्रोहिषामि or दुद्रुहिषामि or
दुध्रुक्षामि (306. a). *Freq.* दोद्रुह्ये, दोद्रोहि (3d sing. दोद्रोहीति or दोद्रोढि 514. d).
Part., Pres. द्रुह्यत्; *Past pass.* द्रुग्ध or द्रूढ; *Past indecl.* द्रुह्त्वा or द्रूढ्वा
or द्रोहित्वा, -द्रुह्य; *Fut. pass.* द्रोहव्य, द्रोहणीय, द्रोह.

624. Root नह्. *Inf.* नद्धुं 'to tie,' 'to bind,' 'to fasten.' *Par. and
Ātm. Pres.* नह्यामि. *Ātm.* नह्ये. *Impf.* अनह्यम्. *Ātm.* अनह्ये. *Pot.*
नह्येयम्. *Ātm.* नह्येय. *Impv.* नह्यानि. *Ātm.* नह्यै. *Perf.* ननाह or ननद्ध,
नेहिथ or ननद्ध, ननाह; नेहिव, नेहथुस्, नेहतुस्; नेहिम, नेह, नेहुस्. *Ātm.* नेहे,
नेहिषे, नेहे; नेहिवहे, नेहाथे, नेहाते; नेहिमहे, नेहिध्वे, नेहिरे. -ध्ये, नेहिरे. *1st Fut.* नद्धास्मि.
Ātm. नद्धाहे. *2d Fut.* (306. b) नत्स्यामि. *Ātm.* नत्स्ये. *Aor.* (426) अनात्सम्,
अनात्सीस्, अनात्सीत्; अनात्स्व, अनात्तम्, अनात्ताम्; अनात्स्म, अनात्त, अनात्सुस्.
Ātm. अनत्सि, अनद्धास्, अनद्ध; अनत्स्वहि, अनात्साथाम्, अनात्साताम्; अनत्स्महि,
अनद्ध्वम्, अनत्सत. *Prec.* नह्यासम्. *Ātm.* नत्सीय. *Cond.* अनत्स्यम्. *Ātm.*
अनत्स्ये. *Pass., Pres.* नह्ये; *Aor. 3d sing.* अनाहि. *Caus., Pres.* नाहयामि.
Aor. अनीनहम्. *Des.* निनत्सामि, निनह्ह (3d sing. निनद्धि). *Freq.* नानह्ये, नानहि or नानाढि.
Part., Pres. नह्यत्; *Past pass.* नद्ध; *Past indecl.* नद्ध्वा, -नह्य; *Fut. pass.*
नद्धव्य, नहनीय, नाह्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CONJUGATIONAL CLASS, EXPLAINED AT 278.

625. Root सृज् *srij.* Infin. स्रष्टुम् *srashṭum,* 'to create,' 'to let go.'

PARASMAI-PADA only.

Present tense, 'I create.'

सृजामि *srijāmi*	सृजाव *srijāva*	सृजाम *srijāma*
सृजसि *srijasi*	सृजथस् *srijathas*	सृजथ *srijatha*
सृजति *srijati*	सृजतस् *srijatas*	सृजन्ति *srijanti*

Imperfect or first preterite, 'I was creating,' or 'I created.'

असृजम् *asrijam*	असृजाव *asrijāva*	असृजाम *asrijāma*
असृजस् *asrijas*	असृजतम् *asrijatam*	असृजत *asrijata*
असृजत् *asrijat*	असृजताम् *asrijatām*	असृजन् *asrijan*

Potential, 'I may create.'

सृजेयम् *srijeyam*	सृजेव *srijeva*	सृजेम *srijema*
सृजेस् *srijes*	सृजेतम् *srijetam*	सृजेत *srijeta*
सृजेत् *srijet*	सृजेताम् *srijetām*	सृजेयुस् *srijeyus*

Imperative, 'Let me create.'

सृजानि *srijāni*	सृजाव *srijāva*	सृजाम *srijāma*
सृज *srija*	सृजतम् *srijatam*	सृजत *srijata*
सृजतु *srijatu*	सृजताम् *srijatām*	सृजन्तु *srijantu*

Perfect or second preterite, 'I created,' or 'I have created.'

ससर्ज *sasarja*	ससृजिव *sasrijiva*	ससृजिम *sasrijima*
ससर्जिथ *sasarjitha* or ससृष्ठ*	ससृजथुस् *sasrijathus*	ससृज *sasrija*
ससर्ज *sasarja*	ससृजतुस् *sasrijatus*	ससृजुस् *sasrijus*

First future, 'I will create.'

स्रष्टास्मि *srashṭāsmi* (388. e)	स्रष्टास्वस् *srashṭāsvas*	स्रष्टास्मस् *srashṭāsmas*
स्रष्टासि *srashṭāsi*	स्रष्टास्थस् *srashṭāsthas*	स्रष्टास्थ *srashṭāstha*
स्रष्टा *srashṭā*	स्रष्टारौ *srashṭārau*	स्रष्टारस् *srashṭāras*

Second future, 'I shall create.'

स्रक्ष्यामि *srakshyāmi*	स्रक्ष्यावस् *srakshyāvas*	स्रक्ष्यामस् *srakshyāmas*
स्रक्ष्यसि *srakshyasi*	स्रक्ष्यथस् *srakshyathas*	स्रक्ष्यथ *srakshyatha*
स्रक्ष्यति *srakshyati*	स्रक्ष्यतस् *srakshyatas*	स्रक्ष्यन्ति *srakshyanti*

* As to *sasrashṭha,* see 370. *f.*

M m

Aorist or third preterite, 'I created.'

अस्राक्षम् *asraksham*	अस्राक्ष्व *asrakshva*	अस्राक्ष्म *asrakshma*
अस्राक्षीः *asrakshîs*	अस्राष्टम् *asrashtam*	अस्राष्ट *asrashta*
अस्राक्षीत् or अस्राष्टीत् *asrakshît*	अस्राष्टाम् *asrashtâm*	अस्राक्षुः *asrakshus*

Precative or benedictive, 'May I create.'

सृज्यासम् *srijyâsam*	सृज्यास्व *srijyâsva*	सृज्यास्म *srijyâsma*
सृज्याः *srijyâs*	सृज्यास्तम् *srijyâstam*	सृज्यास्त *srijyâsta*
सृज्यात् *srijyât*	सृज्यास्ताम् *srijyâstâm*	सृज्यासुः *srijyâsus*

Conditional, 'I should create.'

अस्रक्ष्यम् *asrakshyam*	अस्रक्ष्याव *asrakshyâva*	अस्रक्ष्याम *asrakshyâma*
अस्रक्ष्यः *asrakshyas*	अस्रक्ष्यतम् *asrakshyatam*	अस्रक्ष्यत *asrakshyata*
अस्रक्ष्यत् *asrakshyat*	अस्रक्ष्यताम् *asrakshyatâm*	अस्रक्ष्यन् *asrakshyan*

Pass., *Pres.* सृज्ये; *Aor.* 3d *sing.* असर्जि. *Caus.*, *Pres.* सर्जयामि; *Aor.* असस्रजम् or असस्जम्. *Des.* सिसृक्षामि, -षे. *Freq.* सरीसृज्ये. *Part.*, *Pres.* सृजत्; *Past pass.* सृष्ट; *Past indecl.* सृष्ट्वा, -सृज्य; *Fut. pass.* स्रष्टव्य, सर्जनीय, सृज्य.

EXAMPLES OF OTHER VERBS OF THE SIXTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (280). *Inf.* मर्तुं 'to die.' *Atm.* in conj. tenses *Aor.* and *Prec.* *Par.* in others. *Pres.* म्रिये. *Impf.* अम्रिये. *Pot.* म्रिये. *Impv.* म्रिये. *Perf.* ममार, ममृथे, ममार; ममृिवहे, ममृवहुस्, ममृदुस्; ममृषे, मम्रे, ममृधुस्. *Atm.* मम्रे, ममृषे, ममृवहे, ममृधे; ममृदे, ममृधुस्, ममृिदुस्; ममृक्षे; मम्राते, ममृधुस्; मम्रे, ममृवहे, ममृधुस्; ममृमहे, मम्रुस्, ममृधुस्. 1st *Fut.* मर्तास्मि. 2d *Fut.* मरिष्यामि. *Aor.* अमृषि, अमृथास्, अमृत; अमृवहि, अमृषाथाम्, अमृषाताम्; अमृमहि, अमृध्वम्, अमृषत. *Prec.* मृषीय. *Cond.* अमरिष्ये. *Pass.*, *Pres.* म्रिये; *Aor.* 3d *sing.* अमारि. *Caus.*, *Pres.* मारयामि; *Aor.* अमीमरत्. *Des.* मुमूर्षामि (502). *Freq.* मेमरीये, मरि- or मरी- or मर्मर्मि. *Part.*, *Pres.* म्रियमाण; *Past pass.* मृत; *Past indecl.* मृत्वा, -मृत्य; *Fut. pass.* मर्तव्य, मरणीय, मार्य.

627. Root कृ (280). *Inf.* किरितुं or करीतुं 'to scatter.' *Par.* *Pres.* किरामि. *Impf.* अकिरम्. *Pot.* किरेयम्. *Impv.* किरािन. *Perf.* (374-k) चकार, चकरिथ or चकर्थ, चकार; चकरिव, चकरथुस्, चकरतुस्; चकर, चकरथुस्, चकरुस्. 1st *Fut.* (393) करितास्मि or करीतास्मि. 2d *Fut.* (393) करिष्यामि or करीष्यामि, &c. *Aor.* अकारिषम्, अकारीः, अकारीत्; अकारिष्व, अकारिष्टम्, अकारिष्टाम्; अकारिष्म, अकारिष्ट, अकारिषुः. *Prec.* कीर्यासम्. *Cond.* अकरिष्यम् or अकरीष्यम्. *Pass.*, *Pres.* कीर्ये; *Aor.* 3d *sing.* अकारि. *Caus.*, *Pres.* कारयामि; *Aor.* अचीकरत्. *Des.* चिकरिषामि*. *Freq.* चेकीर्ये, चाकर्मि. *Part.*, *Pres.* किरत्; *Past pass.*

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* With regard to 393. 501, कृ and गृ are not allowed the option of *isha*.

कोषे (531. a); *Past indecl.* कोलित्वा, -कोषे; *Fut. pass.* करितव्य or करीतव्य, कर्षितव्य, कोषे.

628. Root मुच् (281). *Inf.* मोक्तुं 'to loose,' 'to let go.' Par. and Ātm. *Pres.* मुञ्चामि. Ātm. मुञ्चे. *Impf.* अमुञ्चं. Ātm. अमुञ्चे. *Pot.* मुञ्चेयं. Ātm. मुञ्चेय. *Impv.* मुञ्चानि. Ātm. मुञ्चै. *Perf.* मुमोच, मुमोचिथ. Ātm. मुमुचे. मुमुचिषे, मुमुचे; मुमुचिवहे, मुमुचाथे, मुमुचिरे; मुमुचिमहे, मुमुचिध्वे, मुमुचिरे. 1st *Fut.* मोक्तास्मि. Ātm. मोक्ताहे. 2d *Fut.* मोक्ष्यामि. Ātm. मोक्ष्ये. *Aor.* (436) Ātm. अमुक्षि, अमुक्थाः, अमुक्त; अमुक्ष्वहि, अमुक्षाथां, अमुक्षातां; अमुक्ष्महि, अमुग्ध्वं, अमुक्षत. *Prec.* मुच्यासं. Ātm. मुक्षीय (452). *Cond.* अमोक्ष्यं. Ātm. अमोक्ष्ये. Pass. *Pres.* मुच्ये; *Aor. 3d sing.* अमोचि. Caus. *Pres.* मोचयामि; *Aor.* अमूमुचं. Des. मुमुक्षामि, -षे. Freq. मोमुच्ये, मोमोच्मि (3d sing. मोमोक्ति). Part., *Pres.* मुञ्चन्; *Past pass.* मुक्त; *Past indecl.* मुक्ता, -मुच्य; *Fut. pass.* मोक्ष्य, मोचनीय, मोच्य.

629. Root वञ्च् (282). *Inf.* वञ्चितुं 'to deceive.' Par. *Pres.* वञ्चामि. *Impf.* अवञ्चं. *Pot.* वञ्चेयं. *Impv.* वञ्चानि. *Perf.* (383) ववञ्च, ववञ्चिथ, ववञ्च; वविञ्चिव, वविञ्चथुस्, वविञ्चतुस्; वविञ्चिम, वविञ्च, वविञ्चुस्. 1st *Fut.* वञ्चितास्मि. 2d *Fut.* वञ्चिष्यामि. *Aor.* (428) अवञ्चीत्, अवञ्चीः, &c., or अवाञ्चिष्ट, &c. *Prec.* वञ्च्यात्. Pass. *Pres.* वञ्च्ये; *Aor. 3d sing.* अवञ्चि. Caus. *Pres.* वञ्चयामि; *Aor.* अववञ्चं. Des. विवञ्चिषामि. Freq. वनीवञ्च्ये or वावच्मि. Part., *Pres.* वञ्चन्; *Past pass.* वञ्चित; *Past indecl.* वञ्चित्वा, -वञ्च्य; *Fut. pass.* वञ्चितव्य, वञ्चनीय, वञ्च्य.

630. Root वृश्च् (282). *Inf.* वष्टुं 'to cut.' Par. *Pres.* वृश्चामि. *Impf.* अवृश्चं. *Pot.* वृश्चेयं. *Impv.* वृश्चानि. *Perf.* ववर्श, ववर्शिथ or ववष्ठ, ववर्श; ववृश्चिव (371), ववृश्चथुस्, ववृश्चतुस्; ववृश्चिम, ववृश्च, ववृश्चुस्. 1st *Fut.* (415) वष्टास्मि, व्रष्टासि or व्रश्चिसि. 2d *Fut.* वृश्च्यामि or व्रक्ष्यामि. *Aor.* अवृश्चं, अव्राक्षं, &c., see 427. Or अव्रक्षं (423), अव्राशीः, अव्राक्षीत्; अव्राक्ष्व, अव्राष्टं (297), अव्राष्टां; अव्राक्ष्म, अव्राष्ट, अव्राक्षुः. *Prec.* वृश्च्यात्. *Cond.* अवृश्च्यं or अव्रक्ष्यं. Pass. *Pres.* वृश्च्ये (472); *Aor. 3d sing.* अवृश्चि (475. b). Caus. *Pres.* व्रश्चयामि; *Aor.* अवव्रश्चं. Des. विव्रक्षामि or विव्रश्चिषामि. Freq. वरीवृश्च्ये or वरीवृष्मि. Part., *Pres.* वृश्चन्; *Past pass.* वृक्ण or वृक्क (541, 58. a); *Past indecl.* वृक्त्वा, -वृश्च्य (565); *Fut. pass.* वृश्चितव्य व्रश्च्य, वृश्चनीय, वष्ठ.

a. Root सृज् (281). *Inf.* स्रष्टुं 'to sprinkle.' Par. and Ātm. *Pres.* सृजामि. Ātm. सृजे. *Impf.* असृजं. Ātm. असृजे. *Pot.* सृजेयं. Ātm. सृजेय. *Impv.* सृजानि. Ātm. सृजै. *Perf.* ससर्ज, ससर्जिथ, ससर्ज;

सिविषिव, सिविषिवः, -वथुः; सिविषिव, सिविष, सिविषुः। *Átm.* सिविषे, सि- विषिषे, सिविषिवहे, &c. *1st Fut.* सेविष्यामि, -षे, &c. *Átm.* सेक्ष्ये। *2d Fut.* सल्स्यामि। *Átm.* सेल्ये। *Aor.* असेविषम्, -षीः, -षीत्; असेविष्व, -षम्, -षताम्; असेविष्म, -षत, -षुः। *Átm.* असेविषि, -षथाः, -षत; असेवि- वहि, -षेथां, -षातां; असेविष्महि, -ध्वम्, -षत; or असेविषातां &c.; असेविष्महि, -ध्वम्, -षत। *Prec.* सिव्यासम्। *Átm.* सिविषीय। *Cond.* असेविष्यम्। *Átm.* असेविष्ये। *Pass.*, *Pres.* सिव्ये। *Caus.* सेवयामि। *Aor.* असीविवम्। *Des.* सिसेविषामि, -षे। *Freq.* सेसिव्ये, सेसेविमि। *Part.*, *Pres.* सिव्यत्, सिव्यमान; *Past pass.* सिव्यमान; *Past indecl.* सिद्ध्वा, -सिव्य; *Fut. pass.* सेव्य, सेवनीय, सेय्य।

631. Root प्रछ् or प्रच्छ् (282). *Inf.* प्रष्टुं 'to ask.' *Par.* *Pres.* पृच्छामि। *Impf.* अपृच्छम्। *Pot.* पृच्छेयम्। *Impr.* पृच्छानि। *Perf.* (381) पप्रच्छ, पप्रच्छिथ or पप्रष्ठ, पप्रच्छ; पप्रच्छिव, पप्रच्छथुः, पप्रच्छतुः; पप्रच्छिम, पप्रच्छ, पप्रच्छुः। *1st Fut.* प्रष्टास्मि। *2d Fut.* प्रक्ष्यामि। *Aor.* अप्राक्षम्, अप्राक्षीः, अप्राक्षीत्; अप्राक्ष्व, अप्राष्टम्, अप्राष्टाम्; अप्राक्ष्म, अप्राष्ट, अप्राक्षुः। *Prec.* पृच्छ्यासम्। *Cond.* अप्रक्ष्यम्। *Pass.*, *Pres.* पृच्छ्ये (472); *Aor. 3d sing.* अप्राचि। *Caus.* प्रच्छ- यामि; *Aor.* अपप्रच्छम्। *Des.* पिपृच्छिषामि। *Freq.* परीपृच्छ्ये, पाप्रच्छ्ये or पा- प्रच्छिमि। *Part.*, *Pres.* पृच्छत्; *Past pass.* पृष्ट; *Past indecl.* पृष्ट्वा, -पृच्छ (565); *Fut. pass.* प्रष्य, प्रच्छनीय, प्रच्छ्य।

632. Root भ्रस्ज् or भर्ज्। *Inf.* भ्रष्टुं or भर्ष्टुं 'to fry.' *Par.* and *Átm.* *Pres.* भृज्जामि। *Átm.* भृज्जे। *Impf.* अभृज्जम्। *Átm.* अभृज्जे। *Pot.* भृज्जेयम्। *Átm.* भृज्जेय। *Impr.* भृज्जानि। *Átm.* भृज्जै। *Perf.* (381) बभर्ज, बभर्जिथ or बभ्रष्ठ, बभर्ज; बभृज्जिव or बभर्ज्व, बभृज्जथुः, बभृज्जतुः; बभृज्जिम, बभृज्ज, बभृज्जुः। Or बभ्रज्ज, &c। *Átm.* बभृज्जे, बभृज्जिषे, &c. Or बभ्रज्जे, &c। *1st Fut.* भ्रष्टास्मि or भर्ष्टास्मि। *Átm.* भ्रष्टाहे or भर्ष्टाहे। *2d Fut.* भ्रक्ष्यामि or भर्क्ष्यामि &c.; भ्रक्ष्ये or भर्क्ष्ये। *Aor.* अभार्क्षम्, अभ्राक्षीः, अभ्राक्षीत्; अभ्राक्ष्व, अभ्राष्टम्, अभ्राष्टाम्; अभ्राक्ष्म, अभ्राष्ट, अभ्राक्षुः। Or अभार्क्षम्, अभार्क्षीः, &c। *Átm.* अभृज्जि, अभृक्षथाः, अभृक्षत; अभृक्ष्वहि, अभृक्षाथां, अभृक्षातां; अभृक्ष्महि, अभृग्ध्वम्, अभृक्षत। Or अभर्क्षि, अभर्क्षीम, अभर्क्षत; अभर्क्षिहि, अभर्क्षाथां, अभर्क्षातां। *Cond.* अभ्रक्ष्यम् or अभर्क्ष्यम्। *Átm.* अभ्रक्ष्ये or अभर्क्ष्ये। *Pass.*, *Pres.* भृज्ज्ये (472)। *Caus.*, *Pres.* भर्जयामि; *Aor.* अबभर्जम्। *Des.* बिभर्क्षामि, -क्षे or बिभ्रक्षामि, -क्षे; or बिभर्जिषामि, -षे, or बिभ्रज्जिषामि, -षे, &c. *Freq.* बरीभृज्ज्ये (3d sing. बरीभृष्टि)। *Part.*, *Pres.* भृज्जत्; *Past pass.* भृष्ट; *Past indecl.* भृष्ट्वा, भर्ष्ट्वा, or भ्रष्ट्वा, -भृज्ज्य; *Fut. pass.* भ्रष्य, भर्ष्य, भर्ज्जनीय, भ्रज्जनीय, भृज्ज्य।

633. Root मस्ज् or मज्ज्। *Inf.* मङ्क्तुं 'to be immersed,' 'to sink.' *Par.* *Pres.* मज्जामि। *Impf.* अमज्जम्। *Pot.* मज्जेयम्। *Impr.* मज्जानि। *Perf.* ममज्ज, ममज्जिथ or ममङ्क्थ, ममज्ज; ममज्जिव, ममज्जथुः, ममज्जतुः; ममज्जिम, ममज्ज

नमस्यतुस्. 1st *Fut.* नमंस्यामि. 2d *Fut.* नमंस्ये. *Aor.* (424) अनमसम्, अनमसीः, अनमसीत्; अनमंसाम, अनमंस्त, अनमंसुः; अनमंस, अनमंसाः, अनमंसात्; अनमंस्म, अनमंस्त, अनमंसुः. *Prec.* नमस्यासम्. Caus. Pass, *Pres.* नमस्ये. Caus., *Pres.* अनमसम्. Des. निनमसामि. Freq. नामनस्मि, नामनिस्म (3d *sing.* नामीमि). *Part., Pres.* नमस्यन्; *Past pass.* नमन्; *Past indecl.* नमा, नमका, -नम्य; *Fut. pass.* नमनीय, नमन्तीय, नमन.

634. Root तुद्. *Inf.* तोत्तुम् 'to strike,' 'to hurt.' Par. and Ātm. *Pres.* तुदामि, &c. Ātm. तुदे. &c. *Impf.* अतुदम्. Ātm. अतुदे. *Pot.* तुदेयम्. Ātm. तुदेय. *Impv.* तुदानि. Ātm. तुदै. *Perf.* तुतोद, तुतोदिथ, तुतोद; तुतुदिव, तुतुदथुः, तुतुदतुः; तुतुदिम, तुतुद, तुतुदुः. Ātm. तुतुदे, तुतुदिषे, तुतुदे; तुतुदिवहे, तुतुदाथे, तुतुदाते; तुतुदिमहे, तुतुदिध्वे, तुतुदिरे. 1st *Fut.* तोत्तास्मि, तोत्तासि. Ātm. तोत्ताहे, तोत्तासे. 2d *Fut.* तोत्स्यामि. Ātm. तोत्स्ये. *Aor.* अतौत्सम्, अतौत्सीः; अतौत्स्व, अतौत्सम्; अतौत्स्म, अतौत्स्त, अतौत्सुः. Ātm. अतुत्सि, अतुत्थाः; अतुत्स्वहि, अतुत्साथाम्; अतुत्स्महि, अतुद्ध्वम्, अतुत्सत. *Prec.* तुद्यासम्. Ātm. तुत्सीय (452). *Cond.* अतोत्स्यम्. Ātm. अतोत्स्ये. Pass., *Pres.* तुद्ये. *Aor.* 3d *sing.* अतोदि. Caus., *Pres.* तोदयामि. *Aor.* अतूतुदम्. Des. तुतोत्स्यामि. Freq. तोतुद्ये, तोतोत्ति (3d *sing.* तोतोत्ति). *Part., Pres.* तुदन्. *Past pass.* तुन्न; *Past indecl.* तुत्त्वा, -तुद्य; *Fut. pass.* तोद्य, तोदनीय, तोद.

635. Root विद्. *Inf.* वेत्तुम् 'to throw.' Par. and Ātm. *Pres.* विध्यामि. Ātm. विध्ये. *Impf.* अविध्यम्. Ātm. अविध्ये. *Pot.* विध्येयम्. Ātm. विध्येय. *Impv.* विध्यानि. Ātm. विध्यै. *Perf.* विव्याध, विव्यधिथ, विव्याध; विविध्व, विविधथुः, विविधतुः; विविध्म, विविध, विविधुः. Ātm. विविध्ये, विविधिषे, विविधे; विविधिवहे, विविधाथे, विविधाते; विविधिमहे, विविधिध्वे, विविधिरे. 1st *Fut.* वेद्धास्मि. Ātm. वेद्धाहे. 2d *Fut.* वेत्स्यामि. Ātm. वेत्स्ये. *Aor.* अवैत्सम्, अवैत्सीः, अवैत्सीत्; अवैत्स्व, अवैत्तम्, अवैत्ताम्; अवैत्स्म, अवैत्त, अवैत्सुः. Ātm. अवित्सि, अवित्थाः, अवित्त; अवित्स्वहि, अवित्साथाम्, अवित्साताम्; अवित्स्महि, अविद्ध्वम्, अवित्सत. *Prec.* विध्यासम्, &c. Ātm. वित्सीय. *Cond.* अवेत्स्यम्. Ātm. अवेत्स्ये. Pass., *Pres.* विध्ये; *Aor.* 3d *sing.* अवेधि. Caus., *Pres.* वेधयामि. Des. विव्यत्सामि, -त्से. Freq. वेविध्ये, वेविद्धि (710, 294. a). *Part., Pres.* विध्यन्; *Past pass.* विद्ध; *Past indecl.* विद्ध्वा, -विध्य; *Fut. pass.* वेध्य, वेधनीय, वेध.

a. Root विश्. *Inf.* वेष्टुम् 'to enter.' Par. *Pres.* विशामि, विशसि, विशति, &c. *Impf.* अविशम्, अविशः, अविशत्, &c. *Impv.* विशानि, विश, &c. *Perf.* विवेश, विविशिथ, विवेश; विविशिव, विविशथुः, विविशतुः. 1st *Fut.* वेष्टास्मि. 2d *Fut.* वेक्ष्यामि. *Aor.* अविक्षम्, -क्षः, -क्षत्. *Prec.* विश्यासम्. *Cond.* अवेक्ष्यम्. Pass., *Pres.* विश्ये; *Aor.* 3d *sing.* अवेशि. Caus.,

Pres. वेशयामि; *Aor.* अवीविशम्. *Des.* विविशिषामि. *Freq.* वेविश्ये, वेविश्मि (3d *sing.* वेवेष्टि). *Part. Pres.* विशन्. *Past pass.* विष्ट. *Past indecl.* विष्ट्वा, -विश्य. *Fut. pass.* वेश्य, वेशनीय, वेश्य.

636. Root स्पृश्. *Inf.* स्प्रष्टुं or स्प्रष्टुम् 'to touch.' Par. *Pres.* स्पृशामि. *Impf.* अस्पृशम्. *Pot.* स्पृशेयम्. *Impv.* स्पृशानि. *Perf.* पस्पर्श, पस्पर्शिथ, पस्पृश; *1st Fut.* स्प्रष्टास्मि or स्प्रष्टाहम्. *2d Fut.* स्प्रक्ष्यामि or स्पर्क्ष्यामि. *Aor.* अस्प्राक्षं, अस्पार्क्षीस्, अस्पार्क्षीत्; or अस्प्राक्षं, अस्प्राक्षीस्, &c. Or अस्पृक्षं, अस्पृक्षस्, अस्पृक्षत्; or अस्प्रक्षं, अस्प्रक्षस्, अस्प्रक्षत्; or अस्पृक्षं, अस्पृक्षस्, अस्पृक्षत्. *Prec.* स्पृश्यासम्. *Cond.* अस्प्रक्ष्यं or अस्पर्क्ष्यम्. *Pass., Pres. Aor. 3d sing.* अस्पर्शि. *Caus., Pres.* स्पर्शयामि; *Aor.* अपस्पर्शं or अपिस्पृशम्. *Des.* पिस्पृक्षामि, परिस्पृक्षामि or परीस्पृक्षामि. *Freq.* परीस्पृश्ये, परीस्पृश्मि or परिस्पर्श्मि. *Part., Pres.* स्पृशन्; *Past pass.* स्पृष्ट; *Past indecl.* स्पृष्ट्वा, -स्पृश्य; *Fut. pass.* स्प्रष्टव्य or स्पर्शव्य, स्पृश्य, स्पर्शनीय, स्पृश्य.

637. Root इष् (282). *Inf.* एषितुं or एष्टुं 'to wish.' Par. *Pres.* इच्छामि. *Impf.* ऐच्छम्. *Pot.* इच्छेयम्. *Impv.* इच्छानि. *Perf.* (367) इयेष, इयेषिथ, इयेष; or ईष, ईषिथ, ईष; *1st Fut.* एषितास्मि or एष्टास्मि. *2d Fut.* एषिष्यामि. *Aor.* ऐषं, ऐषीस्, ऐषीत्; or ऐषिषं, ऐषिषस्, ऐषिषत्. *Prec.* इष्यासम्. *Cond.* ऐषिष्यम्. *Pass., Pres.* इष्ये; *Aor. 3d sing.* ऐषि. *Caus., Pres.* एषयामि; *Aor.* ऐषिषम्. *Des.* एषिषिषामि. *Part., Pres.* इच्छन्; *Past pass.* इष्ट; *Past indecl.* इष्ट्वा or एषित्वा, -इष्य; *Fut. pass.* एष्टव्य or एषितव्य, एषणीय, एष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CONJUGATIONAL CLASS, EXPLAINED AT 283.

638. Root चुर् *cur.* Infin. चोरयितुं *corayitum*, 'to steal.'

| PARASMAI-PADA. | | | ATMANE-PADA. | | |

Present tense, 'I steal.'

चोरयामि	चोरयावस्	चोरयामस्	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथस्	चोरयथ	चोरयसे	चोरयेथे	चोरयध्वे
चोरयति	चोरयतस्	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

Imperfect or first preterite, 'I was stealing,' or 'I stole.'

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयस्	अचोरयतम्	अचोरयत	अचोरयथास्	अचोरयेथाम्	अचोरयध्वम्
अचोरयत्	अचोरयताम्	अचोरयन्	अचोरयत	अचोरयेताम्	अचोरयन्त

Potential, 'I may steal.'

चोरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
चोरयेस्	चोरयेतम्	चोरयेत	चोरयेथास्	चोरयेयाथाम्	चोरयेध्वम्
चोरयेत्	चोरयेताम्	चोरयेयुस्	चोरयेत	चोरयेयाताम्	चोरयेरन्

Imperative, 'Let me steal.'

चोरयाणि	चोरयाव	चोरयाम	चोरयै	चोरयावहै	चोरयामहै
चोरय	चोरयतम्	चोरयत	चोरयस्व	चोरयेथाम्	चोरयध्वम्
चोरयतु	चोरयताम्	चोरयन्तु	चोरयताम्	चोरयेताम्	चोरयन्ताम्

Perfect or second preterite, 'I stole,' or 'I have stolen.'

चोरयामास	चोरयामासिव	चोरयामासिम	चोरयाञ्चक्रे	-चक्रवहे	-चक्रमहे
चोरयामासिथ	चोरयामासथुस्	चोरयामास्त	चोरयाञ्चकृषे	-चक्राथे	-चक्रढ्वे
चोरयामास	चोरयामासतुस्	चोरयामासुस्	चोरयाञ्चक्रे	-चक्राते	-चक्रिरे

First future, 'I will steal.'

चोरयितास्मि	चोरयितास्वस्	चोरयितास्मस्	चोरयिताहे	चोरयितास्वहे	चोरयितास्महे
चोरयितासि	चोरयितास्थस्	चोरयितास्थ	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
चोरयिता	चोरयितारौ	चोरयितारस्	चोरयिता	चोरयितारौ	चोरयितारस्

Second future, 'I shall steal.'

चोरयिष्यामि	चोरयिष्यावस्	चोरयिष्यामस्	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यथस्	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतस्	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Aorist or third preterite, 'I stole.'

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरस्	अचूचुरतम्	अचूचुरत	अचूचुरथास्	अचूचुराथाम्	अचूचुरध्वम्
अचूचुरत्	अचूचुरताम्	अचूचुरन्	अचूचुरत	अचूचुराताम्	अचूचुरन्त

Precative or benedictive, 'May I steal.'

चोर्यासम्	चोर्यास्व	चोर्यास्म	चोरयिषीय	-षीवहि	-षीमहि
चोर्यास्	चोर्यास्तम्	चोर्यास्त	चोरयिषीष्ठास्	-षीयास्थाम्	-षीध्वम्
चोर्यात्	चोर्यास्ताम्	चोर्यासुस्	चोरयिषीष्ट	-षीयास्ताम्	-षीरन्

Conditional, 'I should steal.'

अचोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	-ष्यावहि	-ष्यामहि
अचोरयिष्यस्	अचोरयिष्यतम्	अचोरयिष्यत	अचोरयिष्यथास्	-ष्येथाम्	-ष्यध्वम्
अचोरयिष्यत्	अचोरयिष्यताम्	अचोरयिष्यन्	अचोरयिष्यत	-ष्येताम्	-ष्यन्त

639. Pass., *Pres.* चोर्ये; *Aor. 3d sing.* अचोरि. Caus. same as the Primitive verb. Des. चुचोरयिषामि. Part., *Pres.* चोरयन्; *Past pass.* चोरित or चोरित; *Past indecl.* चोरयित्वा; *Fut. pass.* चोरयितव्य, चोरणीय, चोर्य.

EXAMPLES OF OTHER VERBS OF THE TENTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पृ or पूर. *Inf.* पूरयितुं 'to fill *'.' Par. *Pres.* पूरयामि. *Impf.* अपूरयं. *Pot.* पूरयेयं. *Impv.* पूरयाणि. *Perf.* पूरयामास. 1st *Fut.* पूरयितास्मि. 2d *Fut.* पूरयिष्यामि. *Aor.* अपूपुरं. *Prec.* पूर्यासं. *Cond.* अपूरयिष्यं. Pass., *Pres.* पूर्ये; *Aor. 3d sing.* अपूरि or अपूरि. Caus. like the Primitive. Des. पुपूरयिषामि. Part., *Pres.* पूरयन्; *Past pass.* पूर्ण or पूरित or पूर्ते; *Past indecl.* पूरयित्वा or पूर्त्वा, -पूर्य; *Fut. pass.* पूरयितव्य, पूरणीय, पूर्य.

641. Root चिन्त. *Inf.* चिन्तयितुं 'to think.' Par. *Pres.* चिन्तयामि. *Impf.* अचिन्तयं. *Pot.* चिन्तयेयं. *Impv.* चिन्तयाणि. *Perf.* चिन्तयामास. 1st *Fut.* चिन्तयितास्मि. 2d *Fut.* चिन्तयिष्यामि. *Aor.* अचिचिन्तं. *Prec.* चिन्त्यासं. *Cond.* अचिन्तयिष्यं. Pass., *Pres.* चिन्त्ये. Caus. like the Primitive. Des. चिचिन्तयिषामि. Part., *Pres.* चिन्तयन्; *Ātm.* चिन्तयान (527); *Past pass.* चिन्तित; *Past indecl.* चिन्तयित्वा, -चिन्त्य; *Fut. pass.* चिन्तयितव्य, चिन्तनीय, चिन्त्य.

642. Root अर्थयितुं (with prep. प्र, प्रार्थ, प्रार्थयितुं) 'to ask,' 'to seek.' Ātm. *Pres.* अर्थये. *Impf.* आर्थये. *Pot.* अर्थयेय. *Impv.* अर्थयै. *Perf.* अर्थयाञ्चक्रे. 1st *Fut.* अर्थयिताहे. 2d *Fut.* अर्थयिष्ये. *Aor.* आर्तिषि, आर्तिथास्, &c. *Prec.* अर्थयिषीय. *Cond.* आर्थयिष्ये. Pass., *Pres.* अर्थ्ये. Caus. like the Primitive. Des. अर्तिथयिषामि, -हे. Part., *Pres.* अर्थयान (527); *Past pass.* अर्थित; *Past indecl.* अर्थयित्वा, -अर्थ्य; *Fut. pass.* अर्थयितव्य, अर्थनीय, अर्थ्य.

643. Root कथ. *Inf.* कथयितुं 'to say,' 'to tell.' Par. *Pres.* कथयामि. *Impf.* अकथयं. *Pot.* कथयेयं. *Impv.* कथयाणि. *Perf.* कथयामास. 1st *Fut.* कथयितास्मि. 2d *Fut.* कथयिष्यामि. *Aor.* अचकथं or अचीकथं. *Prec.* कथ्यासं. *Cond.* अकथयिष्यं. Pass., *Pres.* कथ्ये, &c. Caus. like the Primitive. Des. चिकथयिषामि. Part., *Pres.* कथयन्; *Past pass.* कथित; *Past indecl.* कथयित्वा, -कथ्य (566. a); *Fut. pass.* कथयितव्य, कथनीय, कथ्य.

a. Root घुष्. *Inf.* घोषयितुं 'to proclaim.' Par. *Pres.* घोषयामि. *Impf.* अघोषयं. *Pot.* घोषयेयं. *Impv.* घोषयाणि (58). *Perf.* घोषयाञ्चकार.

* This root forms its base पारय *páraya* from पृ, and पूरय *púraya* from पूर; but the meaning of पारयामि is rather 'to fulfil,' 'to accomplish,' 'to get through.'

1st Fut. चोष्टास्मि. *2d Fut.* चोष्टिष्यामि. *Aor.* अचूषम्. *Prec.* चूष्यासम्.
Cond. अचोष्टिष्यम्. *Pass., Pres.* चूष्ये; *Aor. 3d sing.* अचोषि. *Caus.*
like the Primitive. *Des.* चुचोषिषामि. *Part., Pres.* चूषत्; *Past pass.*
चोषित. *Past indecl.* चोषित्वा, -चूष्य; *Fut. pass.* चोषितव्य, चोषणीय, चोष्य.

b. Root भक्ष. *Inf.* भक्षितुम् 'to eat,' 'to devour.' *Par. Pres.* भक्षा-
मि. *Impf.* अभक्षम्. *Pot.* भक्षेयम्. *Impv.* भक्षाणि. *Perf.* बभक्ष.
1st Fut. भक्षितास्मि. *2d Fut.* भक्षिष्यामि. *Aor.* अभक्षम्. *Prec.* भक्ष्यासम्.
Cond. अभक्षिष्यम्. *Pass.* भक्ष्ये. *Des.* बिभक्षिषामि. *Part., Pres.* भक्षत्;
Past pass. भक्षित; *Past indecl.* भक्षित्वा, -भक्ष्य; *Fut. pass.* भक्षितव्य,
भक्षणीय, भक्ष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CONJU-
GATIONAL CLASS, EXPLAINED AT 307.

644. Root या yá. Infin. यातुम् yátum, 'to go.'

Parasmai-pada only.

Present, 'I go.'

यामि yámi	यावस् yávas	यामस् yámas
यासि yási	याथस् yáthas	याथ yátha
याति yáti	यातस् yátas	यान्ति yánti

Imperfect or first preterite, 'I was going,'
or 'I went.'

अयाम् ayám	अयाव ayáva	अयाम ayáma
अयास् ayás	अयातम् ayátam	अयात ayáta
अयात् ayát	अयाताम् ayátám	अयान् ayán

Potential, 'I may go.'

यायाम् yáyám	यायाव yáyáva	यायाम yáyáma
यायास् yáyás	यायातम् yáyátam	यायात yáyáta
यायात् yáyát	यायाताम् yáyátám	यायुस् yáyus

Imperative, 'Let me go.'

यानि yáni	याव yáva	याम yáma
याहि yáhi	यातम् yátam	यात yáta
यातु yátu	याताम् yátám	यान्तु yántu

645. Root इ i (310). Infin. एतुम् etum, 'to go.'

For इ with अधि adhi, आ á, &c., see 311.

Present, 'I go.'

एमि emi	इवस् ivas	इमस् imas
एषि eshi	इथस् ithas	इथ ithá
एति eti	इतस् itas	यन्ति yanti (34)

Imperfect or first preterite, 'I was going,'
or 'I went.'

आयम् áyam (37)	ऐव aiva (260.a)	ऐम aima
ऐस् ais (33)	ऐतम् aitam	ऐत aita
ऐत् ait	ऐताम् aitám	आयन् áyan [*]

Potential, 'I may go.'

इयाम् iyám	इयाव iyáva	इयाम iyáma
इयास् iyás	इयातम् iyátam	इयात iyáta
इयात् iyát	इयाताम् iyátám	इयुस् iyus

Imperative, 'Let me go.'

अयानि ayáni	अयाव ayáva	अयाम ayáma
इहि ihi	इतम् itam	इत itá
एतु etu	इताम् itám	यन्तु yantu

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[*] Or अयुस् ayus by 290.c.

† This root is also of the 1st class, making अयामि, अयसि, &c., in Pres. tense.

‡ Foster gives अयम्. See Pánini (VI. 4. 81), and compare Lagh. Kaum. 608.

Perf. वयौ (373), यया or यथिथ, वयौ; । *Perf.* इयाय (372), इययिथ or इयेथ,
वविम, वयथुस्, वयुस्; वविव, वविम, वयुस्, &c. *1st Fut.* वाता, &c. *2d Fut.* वास्यामि, वास्यसि, वास्यति; वास्या- *Fut.* वास्यामि, वास्यसि, वास्यति; वास्या- वस्, &c. *Aor.* अवासी (433), अवासीस्, वस्, &c. *Aor.* अवासीत्; अवासिष्व, अवासिष्टम्, अवासिष्टाम्; अवासिष्म, अवासिष्ट, अवासिषुस्. *Prec.* वायास्, वायास्, वायात्; वायास्व, वायास्तम्, &c. *Cond.* अवास्यम्, अवास्यस्, अवास्यत्, &c. *Pass. Pres.* वाये, &c.: *Aor.* अवायि. *Caus. Pres.* वापयामि, &c.: *Aor.* अवीवपम्, &c. *Des.* विवापयिषामि. *Freq.* वावायये, वावामि or वावेमि (3d sing. वावायति or वावेति). *Part. Pres.* वात् (*Nom. case* वान्); *Past pass.* वान; *Past indecl.* वाना, -वाय; *Fut. pass.* वेय.

Perf. इयाय (372), इययिथ or इयेथ, इयाय; ईयिव, ईयिम, ईयुस्, &c. *1st Fut.* वाता, &c. *2d Fut.* वास्यामि, &c. *Aor.* (438. *e*) अवान्, अवान्, अवात्; अवाव, अवाम, अवुस्. *Prec.* इयात्, &c. (see 447. *a*). *Cond.* अवेष्यत् (260. *a*). *Pass. Pres.* वीये or वाविष्ये (474); *2d Fut.* वेये or वाविष्ये; *Aor. 3d sing.* अवागि or अवासत or अवायिषत. *Caus.* गमयामि (from गम at 602) or वापयामि or वावयामि, &c. *Des.* अजिगीषामि or अवीवपिषामि (with *adhi* prefixed, *adhyajigīṣam* 493. *e*). *Des.* जिगविषामि (from गम at 602) or ईप्सामि.—*Part. Pass. past* वात; *Past indecl.* इत्वा, -इत्य; *Fut. pass.* वेय or वाव्य.

a. Like वा may be conjugated भा 'to shine:' *Pres.* भामि, &c.; *Perf.* बभौ; *1st Fut.* भाताऽस्मि, &c.; *Aor.* अभासिषम्, &c.

EXAMPLES OF OTHER VERBS OF THE SECOND CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

646. Root शी (315). *Inf.* शयितुं 'to lie down,' 'to sleep.' *Ātm. Pres.* शये, शेषे, शेते (*śīte*); शेवहे, शयाथे, शयाते (*śīyātē*); शेमहे, शेध्वे, शेरते. *Impf.* अशयि, अशेथास्, अशेत; अशेवहि, अशयाथाम्, अशयाताम्; अशेमहि, अशेध्वम्, अशेरत. *Pot.* शयीय, शयीथास्, शयीत; शयीवहि, शयीयाथाम्, शयीयाताम्; शयीमहि, शयीध्वम्, शयीरन्. *Impv.* शये, शेष्व, शेताम्; शयावहै, शयाथाम्, शयाताम्; शयामहै, शेध्वम्, शेरताम्. *Perf.* शिश्ये, शिशयिषे, शिश्ये; शिशियिवहे, शिशियाथे, शिशियाते; शिशियिमहे, शिशियिध्वे or -ध्वे, शिशयिरे. *1st Fut.* शयिताहे. *2d Fut.* शयिष्ये. *Aor.* अशयिषि, अशयिष्ठास्, अशयिष्ट; अशयिष्वहि, अशयिषाथाम्, अशयिषाताम्; अशयिष्महि, अशयिध्वम् or -ध्वम्, अशयिषत. *Prec.* शयिषीय. *Cond.* अशयिष्ये. *Pass. Pres.* शय्ये, &c.: *Aor. 3d sing.* अशायि. *Caus. Pres.* शाययामि: *Aor.* अशीशयम्. *Des.* शिशयिषे. *Freq.* शाशय्ये, शेशीये or शेशयीमि. *Part. Pres.* शयान (526. *a*); *Past pass.* शयित; *Past indecl.* शयित्वा, -शाय; *Fut. pass.* शयनीय.

647. Root सु or सू (312). *Inf.* सोतुं or सवितुं 'to bring forth.' *Ātm. Pres.* सुवे, सूषे, सूते; सूवहे, सुवाथे, सुवाते; सूमहे, सूध्वे, सुवते. *Impf.*

स्तुमि, स्तुमहे, स्तुमः; स्तुवहे, स्तुवाथां, स्तुवाताम्; स्तुनुमहे, स्तुध्वं, स्तुवते.
Pot. स्तुयाम्. *Impv.* स्तुहि (Pánini VII. 3, 88), स्तूय, स्तुतात्; स्तु-
याणि, स्तुयाव, स्तुयाम; स्तुवाथै, स्तुवाथां, स्तुवाताम्; स्तुनुवै, स्तुष्वं,
स्तुध्वं; स्तुविषे, स्तुमिध्वमे or -ध्वे, स्तुवते. *1st Fut.* स्तोतास्मि or स्तविता.
2d Fut. स्तोष्ये or स्तविष्ये. *Aor.* अस्तविषं, अस्तविष्यः, अस्तविष्यत्;
अस्तविष्याम, अस्तविष्यतां, अस्तविष्यन् or -नुः, अस्तविष्यन्. Or अस्तोषि,
अस्तोष्ठास्, अस्तोष्ट; अस्तोष्वहि, अस्तोषाथां, अस्तोषाताम्; अस्तोष्महि, अस्तोढ्वं, अस्तोषत.
Prec. स्तूयासम् or स्तविषीय. *Cond.* अस्तोष्यं or अस्तविष्यं. *Pass., Pres.* स्तूये.
Aor. 3d sing. अस्तावि. *Caus.*, *Pres.* स्तावयामि; *Aor.* अतुष्टवम्. *Des.*
तुस्तूषामि, -षे. *Freq.* तोष्टूये, तोष्टोमि or तोष्टवीमि. *Part.*, *Pres.* स्तुवत्;
Past pass. स्तुत or स्तुन or स्तून. *Past indecl.* स्तुत्वा or स्तुत्वा, -स्तूय. *Fut. pass.*
स्तोतव्य or स्तविष्य, स्तवनीय, स्ताव्य or स्तव्य.

648. Root स्तु (313). *Inf.* स्तोतुं 'to praise.' *Par.* and *Atm.* *Pres.*
स्तौमि or स्तुनोमि, स्तौषि or स्तुनोषि, स्तौति or स्तुनोति; स्तुवः or स्तुनुवः, स्तुथः
or स्तुनुथः, स्तुतः or स्तुनुतः; स्तुमः or स्तुनुमः, स्तुथ or स्तुनुथ, स्तुवन्ति.
Atm. स्तुवे or स्तुनुवे*, स्तुषे or स्तुनुषे*, स्तुते or स्तुनुते*; स्तुवहे, स्तुवाथे, स्तुवाते;
स्तुन्महे or स्तुनुमहे*, स्तुध्वे or स्तुनुध्वे*, स्तुवते. *Impf.* अस्तवम् or अस्तुनवम्,
अस्तौः or अस्तुनोः, अस्तौत् or अस्तुनोत्; अस्तुव, अस्तुतं, अस्तुताम्; अस्तुम, अस्तुत,
अस्तुवन् or अस्तुनुवन्. *Atm.* अस्तुवि, अस्तुथाः, अस्तुत; अस्तुवहि or अस्तुनुवहि*,
अस्तुवाथां, अस्तुवाताम्; अस्तुमहि or अस्तुनुमहि*, अस्तुध्वं or अस्तुनुध्वं*, अस्तुवत.
Pot. स्तुयां or स्तुनुयां*. *Atm.* स्तुवीय. *Impv.* स्तवानि or स्तवानि, स्तुहि or
स्तुनुहि*, स्तौतु or स्तुनोतु; स्तवाव, स्तुतं, स्तुताम्; स्तवाम, स्तुत, स्तुवन्तु or
स्तुनुवन्तु*, स्तुवन. *Atm.* स्तवै, स्तुष्व or स्तुनुष्व*, स्तुतां or स्तुनुतां*; स्तवावहै,
स्तुवाथां, स्तुवाताम्; स्तवामहै, स्तुध्वं or स्तुनुध्वं*, स्तुवताम्. *Perf.* (369) तुष्टाव,
तुष्टोथ, तुष्टाव; तुष्टुव, तुष्टुवथुः, तुष्टुवतुः; तुष्टुम, तुष्टु, तुष्टुवुः. *Atm.* तुष्टुवे, तुष्टुषे,
तुष्टुवे; तुष्टुविधे, तुष्टुवाथे, तुष्टुवाते; तुष्टुमहे (372), तुष्टुध्वे. *1st Fut.* स्तोतास्मि.
Atm. स्तोतास्वे. *2d Fut.* स्तोष्ये. *Atm.* स्तोष्ये. *Aor.* (427. a) अस्तविषं,
अस्तावीः, अस्तावीत्; अस्ताविष्व, अस्ताविष्टं, अस्ताविष्टाम्; अस्ताविष्म, अस्ताविष्ट,
अस्ताविषुः. *Atm.* अस्तोषि, अस्तोष्ठाः, अस्तोष्ट. *Prec.* स्तूयासम्. *Atm.* स्तोषीय. *Cond.*
अस्तोष्यं. *Atm.* अस्तोष्ये. *Pass., Pres.* स्तूये. *Aor. 3d sing.* अस्तावि. *Caus.*,
Pres. स्तावयामि. *Des.* तुष्टूषामि, -षे. *Freq.* तोष्टूये. *Part.*, *Pres.* स्तुवत्.
Past pass. स्तुत. *Past indecl.* स्तुत्वा, -स्तूय. *Fut. pass.*
स्तोतव्य, स्तवनीय, स्तुत्य or स्ताव्य or स्तव्य.

649. Root नू (314). *Inf.* नवितुं (borrowed from नु at 650) 'to say,'

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* Some authorities reject these forms.

'to speak.' Par. and Ātm. *Pres.* ब्रवीमि, ब्रवीषि॰, ब्रवीति॰; ब्रूवः, ब्रूथः, ब्रूतः; ब्रूमः, ब्रूथ, ब्रुवन्ति. *Ātm.* ब्रुवे, ब्रूषे, ब्रूते; ब्रूवहे, ब्रुवाथे, ब्रुवाते; ब्रूमहे, ब्रूध्वे, ब्रुवते. *Impf.* अब्रवं or अब्रुवं (314. a), अब्रवीः, अब्रवीत्; अब्रूव, अब्रूतम्, अब्रूताम्; अब्रूम, अब्रूत, अब्रुवन्. *Ātm.* अब्रुवि, अब्रूथाः, अब्रूत; अब्रूवहि, अब्रुवाथाम्, अब्रुवाताम्; अब्रूमहि, अब्रूध्वम्, अब्रुवत. *Pot.* ब्रूयां, ब्रूयाः, &c. *Ātm.* ब्रुवीय, ब्रुवीथाः, &c. *Impv.* ब्रवाणि (58), ब्रूहि, ब्रवीतु; ब्रवाव, ब्रूतम्, ब्रूताम्; ब्रवाम, ब्रूत, ब्रुवन्तु. *Ātm.* ब्रवै, ब्रूष्व, ब्रूतां; ब्रवावहै, ब्रुवाथां, ब्रुवातां; ब्रवामहै, ब्रूध्वं, ब्रुवतां. The other tenses and forms are borrowed from वच्; as, *Perf.* उवाच, &c.; *1st Fut.* वक्तास्मि, &c.; see at 650. But the *Pres.* participles are ब्रुवत् and ब्रुवाण.

650. Root वच् (320). *Inf.* वक्तुं 'to say,' 'to speak.' Par. In the non-conjugational tenses Ātm. also. *Pres.* वच्मि, वक्षि, वक्ति; वच्वः, वक्थः, वक्तः; वच्मः, वक्थ, (borrowed from ब्रू at 649). *Impf.* अवचं, अवक् or अवग् (292), अवक् or अवग् (292); अवच्व, अवक्तम्, अवक्ताम्†; अवच्म, अवक्त, (borrowed from ब्रू at 649). *Pot.* वच्यां, वच्याः, &c. *Impv.* वचानि, वग्धि, वक्तु; वचाव, वक्तम्, वक्ताम्; वचाम, वक्त, (borrowed from ब्रू at 649). *Perf.* (375. e) उवाच, उवचिथ or उवक्थ उवाच; ऊचिव, ऊचथुः, ऊचतुः; ऊचिम, ऊच, ऊचुः. *Ātm.* ऊचे, ऊचिषे, ऊचे; ऊचिवहे, ऊचाथे, ऊचाते; ऊचिमहे, ऊचिध्वे, ऊचिरे. *1st Fut.* वक्तास्मि. *Ātm.* वक्ताहे. *2d Fut.* वक्ष्यामि. *Ātm.* वक्ष्ये. *Aor.* (441) अवोचं, अवोचः, अवोचत्; अवोचाव, अवोचतम्, अवोचताम्; अवोचाम, अवोचत, अवोचन्. *Ātm.* अवोचे, अवोचथाः, अवोचत; अवोचावहि, अवोचेथाम्, अवोचेताम्; अवोचामहि, अवोचध्वम्, अवोचन्त. *Prec. active* वच्यासं. *Ātm.* वक्षीय. *Cond. Ātm.* अवक्ष्ये. *Pass., Pres.* उच्ये (471); *Aor. 3d sing.* अवाचि. *Caus., Pres.* वाचयामि; *Aor.* अवीवचं. *Des.* विवक्षामि,—षे. *Freq.* वावच्मि, वावच्ये. *Part., Pres.* ब्रुवत्; *Ātm.* ब्रुवाण (borrowed from ब्रू at 649); *Past pass.* उक्त; *Past indecl.* उक्त्वा, -उच्य; *Fut. pass.* वक्तव्य, वचनीय or वाच्य.

651. Root मृज् (321). *Inf.* मार्ष्टुं or मार्जितुं 'to wipe,' 'to rub,' 'to clean.' Par. *Pres.* मार्ष्मि, मार्षि (296), मार्ष्टि (297); मृज्वः, मृष्ठः, मृष्टः; मृज्मः, मृष्ठ, मार्जन्ति or मृजन्ति. *Impf.* अमार्जं, अमार्ट् or अमार्ड् (292), अमार्ट् or अमार्ड् (292); अमृज्व, अमृष्टम्, अमृष्टाम्; अमृज्म, अमृष्ट, अमार्जन् or अमृजन्. *Pot.* मृज्यां. *Impv.* मार्जानि, मृड्ढि (303); मार्ष्टु; मार्जाव, मृष्टम्, मृष्टाम्; मार्जाम, मृष्ट, मार्जन्तु or मृजन्तु. *Perf.* ममार्ज, ममार्जिथ or ममार्ष्ठ (370. e), ममार्ज; ममृज्व or ममार्जिव, ममृजथुः or ममार्जथुः, ममृजतुः or ममार्जतुः; ममृज्म or ममार्जिम, ममृज or ममार्ज,

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* For these forms are sometimes substituted 2d sing. आत्थ, 3d sing. आह; 2d du. आहथुः, 3d du. आहतुः; 3d pl. आहुः; all from the perfect of a defective root अह, with a present signification.

† According to some, the 3d pl. of the imperfect is also wanting.

मनुमुह or मनुमाह. 1st *Fut.* माहेजिष or मानिहितासि (415. *a*). 2d *Fut.* माहिजामि or मानिहिजामि. *Aor.* अमाहे, अमाहिष्ठाः, अमाहिष्ट, &c. Or अमासिष, अमासिष्ठाः, अमासिष्ट, &c. *Prec.* मृजीयास्. *Cond.* अमाहे or अमासिष्ये. *Pass.*, *Pres.* मृज्ये; *Aor.* 3d *sing.* अमाजि. *Caus.*, *Pres.* माहयामि; *Aor.* अममाजे or अजीमृजे. *Des.* मिमाहेमि or मिमृज्ञामि or मिमाहिजामि. *Freq.* मरीमृज्ये, मरी-, मरिं-, मनीमृजे (3d *sing.* -माहि). *Part.*, *Pres.* मार्जत्; *Past pass.* मृष्ट; *Past indect.* मृष्ट्वा or मार्जित्वा, -मृज्य; *Fut. pass.* माहेय or मार्जितव्य, मार्जनीय, माह्य or मृज्य.

652. Root मद् (317). *Inf.* मत्तुम् 'to eat.' *Par.* *Pres.* अत्मि, अत्सि, अत्ति, (317. *b*), अद्यस्, अत्यस्, अत्ति (317. *b*), अद्वस्, अत्यस्, अदन्ति. *Impf.* आदम्, आदस्, आदत्, (317. *b*), आद्व, आत्तम्, आत्ताम्; आद्म, आत्त, आदन्. *Pot.* अद्याम्. *Impv.* अदानि, अद्धि, अत्तु; अदाव, अत्तम्, अत्ताम्; अदाम, अत्त, अदन्तु. *Perf.* आद, आदिथ, आद; आदिव, आदथुस्, आदतुस्; आदिम, आद, आदुस्. 1st *Fut.* अत्तासि. 2d *Fut.* अत्स्यामि. *Aor.* अघसम् (borrowed from root घस्), अघसस्, अघसत्; अघसाव, अघसतम्, अघसताम्; अघसाम, अघसत, अघसन्. *Cond.* अत्स्यम्. *Pass.*, *Pres.* अद्ये; *Aor.* 3d *sing.* आदि. *Caus.*, *Pres.* आदयामि; *Aor.* आदिदम्. *Des.* जिघत्समि (borrowed from घस्). *Part.*, *Pres.* अदत्; *Past pass.* अन्न; *Past indect.* जग्ध्वा; *Fut. pass.* अद्य, अदनीय, आद्य.

653. Root रुद् (322). *Inf.* रोदितुम् 'to weep.' *Par.* *Pres.* रोदिमि, रोदिषि, रोदिति; रुदिवस्, रुदियस्, रुदिति; रुदिमस्, रुदिय, रुदन्ति. *Impf.* अरोदम्, अरोदस् or अरोदीस्, अरोदत् or अरोदीत् (Pāṇini VII. 3. 98, 99); अरुदिव, अरुदिवहि, अरुदितम्; अरुदिम, अरुदित, अरुदन्. *Pot.* रुद्याम्. *Impv.* रोदानि, रुदिहि, रोदितु; रोदाव, रुदितम्, रुदिताम्; रोदाम, रुदित, रुदन्तु. *Perf.* रुरोद, रुरोदिथ, रुरोद; रुरुदिव, रुरुदथुस्, रुरुदतुस्; रुरुदिम, रुरुदिद, रुरुदुस्. 1st *Fut.* रोदितासि. 2d *Fut.* रोदिष्यामि. *Aor.* अरुदम्, अरुदस्, अरुदत्. Or अरोदिषम्, अरोदीस्, अरोदीत्; अरोदिष्व, अरोदिष्टम्, अरोदिष्टाम्; अरोदिष्म, अरोदिष्ट, अरोदिषुस्. *Prec.* रुद्यास्. *Cond.* अरोदिष्यम्. *Pass.*, *Pres.* रुद्ये; *Aor.* 3d *sing.* अरोदि. *Caus.*, *Pres.* रोदयामि; *Aor.* अरूरुदम्. *Des.* रुरुदिषामि. *Freq.* रोरुद्ये, रोरोदि्म (3d *sing.* रोरोदि्त) or रोरुद्मि. *Part.*, *Pres.* रुदत्; *Past pass.* रुदित; *Past indect.* रुदित्वा, रोष.

654. Root हन् (323)*. *Inf.* हन्तुम् 'to kill,' 'to strike.' *Par.* *Pres.* हन्मि, हंसि, हन्ति*; हन्वस्, हथस्, हतस्; हन्मस्, हथ, घ्नन्ति. *Impf.* अहनम्, अहन्

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* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, *if not marked with P.* When the prep. आ *a* is prefixed, this root may take the Ātmane, in which case the 3d *sing. Pres.* will be आहते.

हन् (292). *Pres.* हन्मि, हंसि, हन्ति; हन्वः, हथः, हतः; हन्मः, हथ, घ्नन्ति. *Pot.* हन्यां, &c. *Impv.* हनानि, जहि, हन्तु; हनाव, हतं, हताम्; हनाम, हत, घ्नन्तु. *Perf.* जघान (376), जघन्थ or जघनिथ, जघान; जघ्निव, जघ्नथुः, जघ्नतुः; जघ्निम, जघ्न, जघ्नुः. *1st Fut.* हन्तास्मि. *2d Fut.* हनिष्यामि. *Aor.* (432. b) अवधिषम्, अवधीः, अवधीत्. *Prec.* वध्यासम्. *Cond.* अहनिष्यम्. *Pass. Pres.* हन्ये. *Perf.* जघ्ने (473). *Aor. 3d sing.* अवधि (or अघानि, borrowed from वध); *1st Fut.* हनितास or घानितास; *2d Fut.* हनिष्ये or घानिष्ये. *Caus. Pres.* घातयामि. *Des.* जिघांसामि. *Freq.* जेघ्नीये or जंघ्न्ये, जङ्घन्मि or जंघन्मि or जङ्घनीमि; see 708. *Part. Pres.* घ्नन्; *Past pass.* हत; *Past indecl.* हत्वा, -हत्य; *Fut. pass.* हननीय, हन्तव्य, वध्य.

655. Root स्वप् (322. a). *Inf.* स्वप्तुं 'to sleep.' *Par. Pres.* स्वपिमि, स्वपिषि, स्वपिति; स्वपिवः, स्वपिथः, स्वपितः; स्वपिमः, स्वपिथ, स्वपन्ति. *Impf.* अस्वपम्, अस्वपः or अस्वपीः, अस्वपत् or अस्वपीत्; अस्वपिव, &c.; see हृ at 653. *Pot.* स्वप्यां. *Impv.* स्वपानि, स्वपिहि, स्वपितु; स्वपानि, स्वपितं, स्वपिताम्; स्वपाम, स्वपित, स्वपन्तु. *Perf.* (382) सुष्वाप, सुष्वपिथ or सुष्वपथ, सुष्वाप; सुष्वपिव, सुष्वुप, सुष्वुपुः; सुषुपिम, सुषुप, सुषुपुः. *1st Fut.* स्वप्तास्मि. *2d Fut.* स्वप्स्यामि. *Aor.* असुप्स्वाप्सम्, असुप्स्वाप्सीः, असुप्स्वाप्सीत्; असुप्स्वाप्स्व, असुप्स्वाप्स्त, &c. *Prec.* सुप्यासम्. *Cond.* अस्वप्स्यम्. *Pass. Pres.* सुप्ये (471). *Aor. 3d sing.* असुपि. *Caus. Pres.* स्वापयामि. *Aor.* असूषुपम्, &c. *Des.* सुषुप्सामि. *Freq.* सोषुप्ये, सासुप्मि or सासुपीमि. *Part. Pres.* स्वपत्; *Past pass.* सुप्त; *Past indecl.* सुप्त्वा, -सुप्य; *Fut. pass.* स्वपनीय, स्वाप्य.

656. Root वश् (324). *Inf.* वष्टुं 'to desire,' 'to wish.' *Par. Pres.* वश्मि, वक्षि (302), वष्टि (300); उश्मः, उश्थः, उश्तः; उश्मः, उश, उशन्ति. *Impf.* अवशम्, अवट् or अवड् (292), अवट् or अवड्; औश्व (260. a), औश्त, औश्त; औश्म, औश्त, औशन्. *Impv.* वशानि, उड्ढि, वष्टु; वशाव, उश्तं, उश्ताम्; वशाम, उश्त, उशन्तु. *Perf.* (375. c) उवाश, उवशिथ, उवाश; ऊशिव, ऊशथुः, ऊशतुः; ऊशिम, ऊश, ऊशुः. *1st Fut.* वशितास्मि. *2d Fut.* वशिष्यामि. *Aor.* अवाशीत्, अवाशिष्टाम्, &c.; or अवाशिष्, -शीत्, -शीत्, &c.; see 427. *Prec.* उश्यासम्. *Cond.* अवशिष्यम्. *Pass. Pres.* उश्ये (471). *Aor. 3d sing.* अवाशि or अवशि. *Caus. Pres.* वाशयामि; *Aor.* अवीवशम्. *Des.* विवशिषामि or विवशिषे. *Freq.* वावश्ये, वावाश्मि or वावशीमि. *Part. Pres.* उशत्; *Past pass.* उशित; *Past indecl.* वशित्वा, -उश्य; *Fut. pass.* वशनीय, वाश्य.

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* It must be borne in mind (with reference to 323) that हन् only loses its nasal before t and th, *if not marked with P.*

657. Root द्विष् (309). *Inf.* द्वेष्टुं 'to hate.' *Par. and Ātm. Pres.* द्वेष्मि, द्वेक्षि (302), द्वेष्टि (301); द्विष्वः, द्विष्ठः, द्विष्टः; द्विष्मः, द्विष्ठ, द्विषन्ति. *Ātm.* द्विषे, द्विक्षे (292), द्विष्टे; द्विष्वहे, द्विषाथे, द्विषाते; द्विष्महे, द्विड्ढ्वे, द्विषते. *Impf.* अद्वेषम्, अद्वेट् or अद्वेड् (293), अद्वेट् or अद्वेड्; अद्विष्व, अद्विष्टं, अद्विष्टाम्; अद्विष्म, अद्विष्ट, अद्विषन्. *Ātm.* अद्विषि, अद्विष्ठाः, अद्विष्ट; अद्विष्वहि, अद्विषाथाम्, अद्विषाताम्; अद्विष्महि, अद्विड्ढ्वम्, अद्विषत. *Pot.* द्विष्यां. *Ātm.* द्विषीय. *Impv.* द्वेषाणि, द्विड्ढि, द्वेष्टु; द्वेषाव, द्विष्टं, द्विष्टाम्; द्वेषाम, द्विष्ट, द्विषन्तु. *Ātm.* द्वेषै, द्विक्ष्व, द्विष्टां; द्वेषावहै, द्विषाथां, द्विषातां; द्वेषामहै, द्विड्ढ्वं, द्विषतां. *Perf.* दिद्वेष, दिद्वेषिथ or दिद्वेष्ठ, दिद्वेष; दिद्विषिव, दिद्विषथुः, दिद्विषतुः; दिद्विषिम, दिद्विष, दिद्विषुः. *Ātm.* दिद्विषे, दिद्विषिषे, दिद्विषे; दिद्विषिवहे, दिद्विषाथे, दिद्विषाते; दिद्विषिमहे, दिद्विढ्वे, दिद्विषिरे. *1st Fut.* द्वेष्टास्मि. *2d Fut.* द्वेक्ष्यामि. *Ātm.* द्वेक्ष्ये. *Aor.* (439) अद्विषम्, -षः, -षत्; -ष्व, -ष्टं, -ष्टाम्; -ष्म, -ष्ट, -षन्. *Ātm.* (439. a) अद्विषि, -ष्ठाः, -ष्ट; -ष्वहि, -षाथां, -षातां; -ष्महि, -ध्वं, -षत. *Pass. Pres.* द्विष्ये, &c.; *Aor. 3d sing.* अद्वेषि. *Cond.* अद्वेक्ष्यं. *Caus. Pres.* द्वेषयामि; *Aor.* अदिद्विषं. *Des.* दिद्विक्षामि, -क्षे. *Freq.* देदिष्ये, देदिवीमि or देद्विष्मि. *Part., Pres.* द्विषन्; *Past pass.* द्विष्ट; *Past indecl.* द्विष्ट्वा, -द्विष्य; *Fut. pass.* द्वेष्टव्य, द्वेषणीय, द्वेष्य.

a. Root वस्. *Inf.* वसितुं 'to wear,' 'to put on (as clothes, &c.).' *Ātm. Pres.* वस्ते, वस्से (62. b); वस्वहे, वसाथे, वसाते or वसते, वसाते. *Impf.* अवसि, अवस्थाः, अवस्त; अवस्वहि, अवसाथां, अवसातां; अवस्महि, अवड्ढ्वं or अवध्वं, अवसत. *Pot.* वसीय. *Impv.* वसै, वस्स्व; वसातां, &c. *1st Fut.* वसितास्मि. *2d Fut.* वसिष्ये. *Aor.* अवसिषि, अवसिष्ठाः, अवसिष्ट; अवसिष्वहि, अवसिध्वं or अवसिड्ढ्वं, अवसिषत, &c. *Prec.* वसिषीय. *Cond.* अवसिष्ये. *Pass., Pres.* वस्ये; *Aor.* वासावहिषि or -षे. *Des.* विवसिषे. *Freq.* वावस्ये, वावस्मि. *Part., Pres.* वसान; *Past pass.* वसित; *Past indecl.* वसित्वा, वसित्वाय, वस्य or वास्य.

658. Root शास् (328). *Inf.* शासितुं 'to rule,' 'to punish.' *Par.* (With आ 'to bless.' *Ātm.*) *Pres.* शास्मि, शास्सि, शास्ति; शिष्वः, शिष्ठः, शिष्टः (290. b). *Ātm.* शासे, शास्से (62. b), शास्ते; शिष्वहे, शिषाथे, शिषाते; शिष्महे, शाड्ढ्वे or शाध्वे (304), शासते. *Impf.* अशासम्, अशाः or अशात्, अशात्; अशिष्व, अशिष्टं, अशिष्टां or (292, 304. a), अशास्तां; अशिष्म, अशिष्ट, अशासुः or अशिषुः. *Ātm.* अशासि, अशिष्ठाः, अशिष्ट; अशिष्वहि, अशिषाथां, अशिषातां; अशिष्महि, अशाड्ढ्वं or अशाध्वं, अशासत. *Pot.* शिष्यां. *Ātm.* शिषीय. *Impv.* शासानि, शाधि, शास्तु; शासाव, शिष्टं, शिष्टां; शासाम, शिष्ट, शासतु. *Ātm.* शासै, शिक्ष्व (304), शास्तां; शासावहै, शिषाथां, शिषातां; शासामहै, शाड्ढ्वं, शासतां. *Perf.* शशास, शशासिथ, शशास; शशासिव, शशासथुः, शशासतुः; शशासिम, शशास, शशासुः. *Ātm.* शशासे, शशासिषे, शशासे; शशासिवहे, शशासाथे, शशासाते; शशासिमहे, शशासिध्वे, शशासिरे. *1st Fut.* शासितास्मि. *Ātm.* शासिताहे. *2d Fut.* शासिष्यामि. *Ātm.* शासिष्ये. *Aor.* (441) अशिषं, अशिषः, अशिषत्; अशिष्व, अशिष्टं, अशिष्टां; अशिष्म, अशिष्ट, अशिषन्.

व्यज्ञमान. Ātm. व्याविविषि, व्याविविषास; व्याविविष्ठे, व्याविविवाथे, व्याविविषिरे. Prec. दिश्यात्. Ātm. व्यासीय. Cond. व्यासिष्यं. Ātm. व्यासिष्ये. Pass., Pres. ज्ञिष्ये. Aor. 3d sing. व्यासि. Caus. ज्ञापयामि. Aor. अज्ञज्ञिपम्. Des. ज्ञिज्ञापयिषामि. Freq. ज्ञाज्ञ्यते. Int. ज्ञाज्ञायीमि or ज्ञाज्ञ्मि (141. a); Part. Pres. ज्ञान् (141. a); Past pass. ज्ञिझ; Past indecl. ज्ञात्वा or ज्ञित्वा, -ज्ञिष्ठ; Fut. pass. ज्ञासनीय, ज्ञिष्य.

659. Root दिह्. Inf. देग्धुं 'to anoint,' 'to smear.' Par. and Ātm. Pres. देहि, पंखि (306. a), देग्घि (305); दिह्रः, दिग्धः, दिह्वः; दिह्रः, दिग्घः, दिह्मि. Ātm. दिहे, धिखे, दिग्धे; दिह्वहे, दिहाथे, दिहाते; दिह्महे, धिग्घे (306. d), दिहते. Impf. अदेहं, अदेग् or अधेग् (292. a), अधेक् or अधेग्; अदिग्ध, अदिह्तां, अदिह्न; अदिह्व, अदिह्तम्, अदिह्ताम्; अदिह्म, अदिह्त, अदिह्न. Ātm. अदिहि, अदिग्धाः, अदिग्ध; अदिह्वहि, अदिहाथां, अदिहातां; अदिह्महि, अधिग्घं, अदिह्त. Pot. दिह्यां, दिह्याः, दिह्यात्. Ātm. दिहीय, दिहीथाः, दिहीत. Impv. देहानि, दिग्धि, देग्घु; देहाव, दिग्धं, दिग्धां; देहाम, दिग्ध, दिह्तु. Ātm. देहै, धिखे, दिग्धां; देहावहै, दिहाथां, दिहातां; देहामहै, धिग्घं, दिहतां. Perf. दिदेह, दिदेहिथ, दिदेह; दिदिह्व, दिदिहथुः, दिदिहतुः; दिदिह्म, दिदिह, दिदिहुः. Ātm. दिदिहे, दिदिहिषे, दिदिहे; दिदिहिवहे, दिदिहाथे, दिदिहाते; दिदिहिमहे, दिदिहिढ्वे or -ढ्वे, दिदिहिरे. 1st Fut. देग्घास्मि. Ātm. देग्घाहे. 2d Fut. धेक्ष्यामि. Ātm. धेक्ष्ये. Aor. (439) अधिक्षं, अधिक्षस्, अधिक्षत्. Ātm. (439. b) अधिक्षि, अधिक्षथास् or अदिग्घाः, अधिक्षत or अदिग्ध; अधिक्षावहि or अदिह्वहि, अधिक्षाथां, अधिक्षातां; अधिक्षामहि, अधिग्घं, अधिक्षत. Prec. दिह्यास्. Ātm. धिक्षीय. Cond. अधेक्ष्यं. Ātm. अधेक्ष्ये. Pass., Pres. दिह्ये; Aor. 3d sing. अदेहि. Caus. देहयामि; Aor. अदीदिहम्. Des. दिधिक्षामि or धिधिक्षामि (3d sing. दिदेग्घि). Part. Pres. दिह्न्; Ātm. दिहान; Past pass. दिग्ध; Past indecl. दिग्ध्वा, -दिह्य; Fut. pass. देग्घव्य, देहनीय, देह्य.

660. Root दुह्. Inf. दोग्धुं 'to milk.' Par. and Ātm. Pres. दोहि, धोक्षि (306. a), दोग्घि (305); दुह्रः, दुग्धः, दुह्वः; दुह्रः, दुग्घः, दुह्मि. Ātm. दुहे, धुखे, दुग्धे; दुह्वहे, दुहाथे, दुहाते; दुह्महे, धुग्घे (306. d), दुहते. Impf. अदोहं, अदोग् or अधोग् (292. a), अधोक् or अधोग्; अदुग्ध, अदुह्तां, अदुह्न; अदुह्व, अदुह्तम्, अदुह्ताम्; अदुह्म, अदुह्त, अदुह्न. Ātm. अदुहि, अदुग्धाः, अदुग्ध; अदुह्वहि, अदुहाथां, अदुहातां; अदुह्महि, अधुग्घं, अदुह्त. Pot. दुह्यां, दुह्याः, दुह्यात्. Ātm. दुहीय, दुहीथाः, दुहीत. Impv. दोहानि, दुग्धि (306. c), दोग्घु; दोहाव, दुग्धं, दुग्धां; दोहाम, दुग्ध, दुह्तु. Ātm. दोहै, धुखे, दुग्धां; दोहावहै, दुहाथां, दुहातां; दोहामहै, धुग्घं (306. d), दुहतां. Perf. दुदोह, दुदोहिथ, दुदोह; दुदुह्व, दुदुहथुः, दुदुहतुः; दुदुह्म, दुदुह, दुदुहुः. Ātm. दुदुहे, दुदुहिषे, दुदुहे; दुदुहिवहे, दुदुहाथे, दुदुहाते; दुदुहिमहे, दुदुहिढ्वे or -ढ्वे, दुदुहिरे. 1st Fut. दोग्घास्मि. Ātm. दोग्घाहे. 2d Fut. धोक्ष्यामि. Ātm.

धोते। *Aor.* (439) अधुक्षि, अधुक्षथास्, अधुक्षत; अधुक्षावहि, अधुक्षाथाम्; अधुक्षामहि, अधुक्षध्वम्, अधुक्षन्त। *Âtm.* (439. b) अधुक्षि, अधुक्षथास् or अधुग्धास्, अधुक्षत or अधुग्ध; अधुक्षावहि, अधुक्षाथाम्; अधुक्षामहि, अधुक्षध्वम्, धुक्षत। *Prec.* दुहासम्। *Âtm.* धुक्षीय। *Cond.* अधोक्ष्यम्। *Âtm.* अधोक्ष्ये। *Pass., Pres.* दुह्ये; *Aor. 3d sing.* अदोहि। *Caus., Pres.* दोहयामि; *Aor.* अदूदुहम्, -हे। *Des.* दुधुक्षामि, -षे। *Freq.* दोदुह्ये, दोदोहि, दोदोग्मि। *Part., Pres.* दुहत्, दुहान; *Past pass.* दुग्ध; *Past indecl.* दुग्ध्वा, -दुह्य। *Fut. pass.* दोह्यम्, दोहनीय, दोघ।

661. Root लिह्। *Inf.* लेढुम् 'to lick.' Par. and Âtm. *Pres.* (329) लेह्मि, लेक्षि (306), लेढि (305. a); लिह्वस्, लीढस् (305. a); लीढ्मस्, लिह्थ, लीढ, लिहन्ति। *Âtm.* लिहे, लीक्षे, लीढे; लिह्वहे, लिहाथे, लिहाते; लिह्महे, लीढ्वे, लिह्ते। *Impf.* अलेहम्, अलेट् or अलेड् (292. a), अलेट् or अलेड्; अलिह्व, अलीढम्, अलीढाम्; अलिह्म, अलीढ, अलिहन्। *Âtm.* अलिहि, अलीढास्, अलीढ; अलिह्वहि, अलिहाथाम्, अलिहाताम्; अलिह्महि, अलीढ्वम्, अलिहत। *Pot.* लिह्यात्। *Âtm.* लिहीत। *Impv.* लेहानि, लीढि (306. c); लेढु; लेहाव, लीढम्, लीढाम्; लेहाम, लीढ, लिहन्तु। *Âtm.* लेहै, लिक्ष्व, लीढाम्; लेहावहै, लिहाथाम्, लिहाताम्; लेहामहै, लीढ्वम् (306. c), लिहताम्। *Perf.* लिलेह, लिलेहिथ, लिलेह; लिलिह्व, लिलिहथुस्, लिलिहतुस्; लिलिह्म, लिलिह, लिलिहुस्। *Âtm.* लिलिहे, लि-लिहिषे, &c. 1st Fut. लेढास्मि। *Âtm.* लेढाहे। 2d Fut. लेक्ष्यामि। *Âtm.* लेक्ष्ये। *Aor.* (439) अलिक्षम्, -क्षस्, -क्षत्; अलिक्षाव, -क्षातम्, -क्षाताम्; अलिक्षाम, -क्षात, -क्षन्। *Âtm.* (439. b) अलिक्षि, अलिक्षथास् or अलीढास्, अलिक्षत or अलीढ; अलिक्षावहि, अलिक्षाथाम्, -थास्, अलिक्षामहि or अलीढ्वम्, -ध्वम्, अलिक्षन्त। *Prec.* लिह्यासम्। *Âtm.* लिक्षीय, &c. *Cond.* अलेक्ष्यम्। *Âtm.* अलेक्ष्ये, &c. *Pass., Pres.* लिह्ये; *Aor. 3d sing.* अलेहि। *Caus., Pres.* लेहयामि, -ये। *Des.* लिलिक्षामि, -षे। *Freq.* लेलिह्ये, लेलेहि (3d sing. लेलीढि)। *Part., Pres.* लिहत्; *Âtm.* लिहान; *Past pass.* लीढ; *Past indecl.* लीढ्वा, -लिह्य। *Fut. pass.* लेह्यम्, लेहनीय, लेह।

EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CONJUGATIONAL CLASS, EXPLAINED AT 330.

662. Root हु *hu.* Infin. होतुम् *hotum,* 'to sacrifice.'

PARASMAI-PADA.　Present tense, 'I sacrifice.'

जुहोमि *juhomi*	जुहुवस् *juhwas* or जुह्वस्	जुहुमस् *juhumas* or जुह्मस्
जुहोषि *juhoshi*	जुहुथस् *juhuthas*	जुहुथ *juhutha*
जुहोति *juhoti*	जुहुतस् *juhutas*	जुह्वति *juhwati*

Imperfect or *first preterite*, 'I was sacrificing.'

अजुहवम् *ajuhavam*	अजुहुव *ajuhuva*	अजुहुम *ajuhuma*
अजुहोस् *ajuhos*	अजुहुतम् *ajuhutam*	अजुहुत *ajuhuta*
अजुहोत् *ajuhot*	अजुहुताम् *ajuhutām*	अजुहवुस् (339) *ajuhavus* or.

Potential, 'I may sacrifice.'

जुहुयाम् *juhuyām*	जुहुयाव *juhuyāva*	जुहुयाम *juhuyāma*
जुहुयास् *juhuyās*	जुहुयातम् *juhuyātam*	जुहुयात *juhuyāta*
जुहुयात् *juhuyāt*	जुहुयाताम् *juhuyātām*	जुहुयुस् *juhuyus*

Imperative, 'Let me sacrifice.'

जुहवानि *juhavāni*	जुहवाव *juhavāva*	जुहवाम *juhavāma*
जुहुधि (291) *juhudhi*	जुहुतम् *juhutam*	जुहुत *juhuta*
जुहोतु *juhotu*	जुहुताम् *juhutām*	जुह्वतु *juhvatu*

Perf. (374. *g*) जुहाव, जुहविथ or जुहोथ, जुहाव; जुहुव, जुहुथुस्, जुहुवुस्; जुहुविम, जुहुवथुस्, जुहुवुस्. Or जुह्वाञ्चकार, &c.; see 385. *e.* 1*st*
Fut. होतास्मि. 2*d Fut.* होष्यामि. *Aor.* अहौषम्, अहौषीस्, अहौषीत्; अहौष्व,
अहौष्टम्, अहौष्टाम्. *Prec.* हूयासम्. *Cond.* अहोष्यम्. Pass.,
Pres. हूये; *Aor. 3d sing.* अहावि. *Caus., Pres.* हावयामि; *Aor.* अजूहवम्.
Des. जुहूषामि. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Part., Pres.* जुह्वत्;
Past pass. हुत; *Past indecl.* हुत्वा, -हूय; *Fut. pass.* होतव्य, हवनीय, हव्य
or हाव्य.

EXAMPLES OF OTHER VERBS OF THE THIRD CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (335). *Inf.* दातुं 'to give.' Par. and Ātm. *Pres.*
ददामि, ददासि, ददाति; दद्वस्, दत्थस्, दत्तस्; दद्मस्, दत्थ, ददति. Ātm. ददे, दत्से,
दत्ते; दद्वहे, ददाथे, ददाते; दद्महे, दद्ध्वे, ददते. *Impf.* अददाम्, अददास्, अददात्;
अदद्व, अदत्तम्, अदत्ताम् (332). Ātm. अददि, अदत्थास्, अदत्त;
अदद्वहि, अददाथाम्, अददाताम्; अदद्महि, अदद्ध्वम्, अददत. *Pot.* दद्याम्. Ātm. ददीय.
Impv. ददानि, देहि, ददातु; ददाव, दत्तम्, दत्ताम्; ददाम, दत्त, ददतु. Ātm.
ददै, दत्स्व, दत्ताम्; ददावहै, ददाथाम्, ददाताम्; ददामहै, दद्ध्वम्, ददताम्. *Perf.* (373) ददौ, ददिथ or
ददाथ, ददौ; ददिव, ददथुस्, ददतुस्; ददिम, दद, ददुस्. Ātm. ददे, ददिषे,
ददे; ददिवहे, ददाथे, ददाते; ददिमहे, ददिध्वे, ददिरे. 1*st Fut.* दातास्मि. Ātm. दाताहे.
2*d Fut.* दास्यामि. Ātm. दास्ये. *Aor.* (438) अदाम्, अदास्, अदात्; अदाव,
अदातम्, अदाताम्; अदाम, अदात, अदुस्. Ātm. (438. *d*) अदिषि, अदिथास्, अदित;
अदिष्वहि, अदिषाथाम्, अदिषाताम्; अदिष्महि, अदिढ्वम्, अदिषत. *Prec.* देयासम्.
Ātm. दासीय. *Cond.* अदास्यम्. Ātm. अदास्ये. Pass., *Pres.* दीये; *Aor.
3d sing.* अदायि, see 700. *Caus., Pres.* दापयामि (483); *Aor.* अदीदपम्;

Des. (503) दिधासामि, दिधासे. Freq. देधीये, दाधामि or दादीमि. Part., *Pres.*
दधत् (141. a); Átm. दधान; *Past pass.*; *Past indecl.* इहत्वा, -धाय; *Fut.*
pass. धातव्य, धानीय, धेय.

664. Root धा (336). *Inf.* धातुं 'to place.' Par. and Átm. *Pres.*
दधामि, दधासि, दधाति; दध्मः, धत्थः (299. a), धत्तः (299. a); दध्मः, धत्थ,
धति; Átm. धत्ते, धत्से, धत्ते; दध्वहे, दधाथे, दधाते; दध्महे, धद्ध्वे, दधते (299. b),
Impf. अदधां, अदधाः, अदधात्; अदध्म, अधत्तं, अधत्तां; अदध्म, अधत्त, अदधुः.
Átm. अधत्ति, अधत्थाः, अधत्त; अदध्वहि, अदधाथां, अदधातां; अदध्महि, अधद्ध्वं
(229. b), अदधत. *Pot.* दध्यां Átm. दधीय. *Impv.* दधानि, धेहि, दधातु;
दधाव, धत्तं, धत्ताम्; दधाम, धत्त, दधतु. Átm. दधै, धत्स्व, धत्तां; दधावहै, दधाथां,
दधातां; दधामहै, धद्ध्वं, दधतां. *Perf.* (373) दधौ, दधिथ or दधाथ, दधौ; दधिव,
दधथुः, दधतुः; दधिम, दध, दधुः. Átm. दधे, दधिषे, दधे, &c.   1st *Fut.* धातास्मि.
Átm. धातोहे, &c.   2d *Fut.* धास्यामि. Átm. धास्ये.   *Aor.* (438). अधां,
अधाः, अधात्; अधाव, अधातं, अधातां; अधाम, अधात, अधुः. Átm. (438. d)
अधिषि, अधिथाः, अधित; अधिष्वहि, अधिषाथां, अधिषातां; अधिष्महि, अधिध्वं,
अधिषत. *Prec.* धेयासं. Átm. धासीय. *Cond.* अधास्यं. Átm. अधास्ये.
Pass., Pres. धीये; *Aor. 3d sing.* अधायि. *Caus.* धापयामि; *Aor.* अदीधपत्. *Des.* धित्सामि (503). *Freq.* देधीये, दाधामि
or दाधेमि. *Part., Pres.* दधत् (141. a); Átm. दधान. *Past pass.* हित;
Past indecl. हित्वा, -धाय. *Fut. pass.* धातव्य, धानीय, धेय.

a. Root मा (338). *Inf.* मातुं 'to measure.' Átm. *Pres.* मिमे, मिमीषे,
मिमीते; मिमीवहे, मिमाथे, मिमाते; मिमीमहे, मिमीध्वे, मिमते. *Impf.* अमिमि,
अमिमीथाः, अमिमीत; अमिमीवहि, अमिमाथां, अमिमातां; अमिमीमहि, अमिमीध्वं,
अमिमत. *Pot.* मिमीय, मिमीथाः, मिमीत, &c. *Impv.* मिमै, मिमीष्व, मिमीतां;
मिमावहै, मिमाथां, मिमातां; मिमामहै, मिमीध्वं, मिमतां. *Perf.* मेमे, ममाथे, ममे;
ममिवहे, ममाथे, ममाते; ममिमहे, ममिध्वे, ममिरे.   1st *Fut.* मातोहे.   2d *Fut.*
मास्ये.   *Aor.* (433. a) अमासि, अमास्याः, अमास्त; अमास्वहि, अमासाथां,
अमासातां; अमास्महि, अमाध्वं, अमासत. *Prec.* मासीय. *Cond.* अमास्ये.
Pres. मीये; *Aor. 3d sing.* अमायि. *Caus.* मापयामि; *Aor.* अमीमपत्. *Des.*
मित्सामि, -ते (503). *Freq.* मेमीये, मामामि or मामेमि. *Part., Pres.* मिमान.
Past pass. मित. *Past indecl.* मित्वा, -माय, -मीय. *Fut. pass.* मातव्य,
मानीय, मेय.

665. Root हा (337). *Inf.* हातुं 'to quit.' Par. *Pres.* जहामि,
जहासि, जहाति (or जहीत *); जहीवः (or जहिवः *), जहीथः (or जहिथः *);
जहीमः (or जहिमः *), जहीथ (or जहिथ *), जहति.   *Impf.*
अजहां, अजहाः, अजहात्; अजहीव (or अजहिव *), अजहीतं (or अजहितं *),

जह्रीहि (or जहिहीहि*); जह्रीत (or जहिहीत*), जह्रीत (or जहिहीत*), जहाति. *Pot.* जह्रां, जह्राम, &c. *Impv.* जह्राहि, जहीहि or जहिहि or जह्राहि, जहातु; जह्रीत, जहीत or जहित (or जह्रीत*) जह्रीताम्, जहतु. *Perf.* जहौ, जहिथ or जहाथ, जहौ; जहिव, जह्युम्, जहुम्, जहिम, जह, जहुस्. 1st *Fut.* हास्यामि. 2d *Fut.* हास्यामि. *Aor.* (433) अह्रासिषम्, अह्रासीस्, अह्रासीत्; अह्रासिष्व, अह्रासिष्टम्; अह्रासिष्म, अह्रासिष्मुस्. *Prec.* हेयासम्. *Cond.* अह्रास्यम्. *Pass., Pres.* हीये; *Aor.* 3d *sing.* अहायि. *Caus., Pres.* हापयामि; *Aor.* अजीह्रपम्. *Des.* जिहासामि. *Freq.* जेहीये, जाहामि or जाहीमि. *Part.*, *Pres.* जहत् (141. a); *Past pass.* हीन. *Past indecl.* हित्वा, -हाय. *Fut. pass.* हातव्य, हानीय, हेय.

666. Root भी (333). *Inf.* भेतुं 'to fear.' *Par.* *Pres.* विभेमि, विभेषि, विभेति; विभिवस् or विभीवस्, विभिथस् or विभीथस् विभीतस् or विभितस्; विभिमस् or विभीमस्, विभिथ or विभीथ, विभ्यति (34). *Impf.* अविभयम्, अविभेस्, अविभेत्; अविभिव or अविभीव, अविभितम् or अविभीतम्, अविभिताम् or अविभीताम्; अविभिम or अविभीम, अविभित or अविभीत, अविभयुस् (330). *Pot.* विभीयाम् or विभियाम्, &c. *Impv.* विभयानि, विभीहि or विभिहि, विभेतु; विभवाव, विभितम् or विभीतम्, विभिताम् or विभीताम्; विभवाम, विभित or विभीत, विभ्यतु (34). *Perf.* (374) विभाय, विभयिथ or विभेथ, विभाय; विभियिव, विभयथुस्, विभयतुस्; विभियिम, विभय, विभिमुस्, विभयुस्. Or विभयाञ्चकार (385. c). 1st *Fut.* भेतास्मि. 2d *Fut.* भेष्यामि. *Aor.* अभैषम्, अभैषीस्, अभैषीत्; अभैष्व, अभैष्टम्, अभैष्टाम्; अभैष्म, अभैष्ट, अभैषुस्. *Prec.* भीयासम्. *Cond.* अभेष्यम्. *Pass., Pres.* भीये; *Aor.* 3d *sing.* अभायि. *Caus., Pres.* भाययामि or -षे, or भापयामि or भीषये; *Aor.* अबीभयम् or अबीभयम् or अबीभिषम्. *Des.* बिभीषामि. *Freq.* बेभीये or बेभेमि or बेभयामि. *Part.*, *Pres.* विभ्यत् (141. a); *Past pass.* भीत; *Past indecl.* भीत्वा, -भीय. *Fut. pass.* भेतव्य, भयानीय, भेय.

a. Root ह्री. *Inf.* ह्रेतुं 'to be ashamed.' *Par.* *Pres.* जिह्रेमि, जिह्रेषि, जिह्रेति; जिह्रीवस्, जिह्रीथस्, जिह्रीतस्; जिह्रीमस्, जिह्रीथ, जिह्रियति (123. a). *Impf.* अजिह्रयम्, अजिह्रेस्, अजिह्रेत्; अजिह्रीव, अजिह्रीतम्, अजिह्रीताम्; अजिह्रीम, अजिह्रीत, अजिह्रयुस् (332). *Pot.* जिह्रीयाम्. *Impv.* जिह्रयाणि, जिह्रीहि, जिह्रेतु; जिह्रयाव, जिह्रीतम्, जिह्रीताम्; जिह्रयाम, जिह्रीत, जिह्रियतु. *Perf.* जिह्राय, जिह्रयिथ or जिह्रेथ, जिह्राय (374. c), जिह्रियिव, जिह्रयथुस्; जिह्रियिम, जिह्रय, जिह्रियुस्. 1st *Fut.* ह्रेतास्मि. 2d *Fut.* ह्रेष्यामि. *Aor.* अह्रैषम्, अह्रैषीस्, अह्रैषीत्, -ष्व, -ष्ट, -ष्म, -ष्ट, -षुस्. *Prec.* ह्रीयासम्. *Cond.* अह्रेष्यम्. *Pass., Pres.* ह्रीये; *Aor.* 3d *sing.* अह्रायि. *Caus., Pres.* ह्रेपयामि; *Aor.* अजिह्रिपम्†. *Des.* जिह्रीषामि. *Freq.* जेह्रीये, जेह्रेमि or

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* According to Foster; but these alternatives are doubtful.

† So Foster. Westergaard gives अजिह्रयम्.

देधीमि. *Part., Pres.* जिहित् (141. a); *Past pass.* हीन or हीत; *Past indecl.* हित्वा; *Fut. pass.* हेतव्य, हयनीय, हेय.

b. Root जन्. *Inf.* जनितुं 'to produce.' *Par. Pres.* जनामि, जनासि, जनाति; जनीवस्, जनीथस्, जनीतस्; जनीमस्, जनीथ, जनन्ति. *Impf.* अजनाम्, अजनास् (292. a); अजानीव, अजानीतम्, अजानीताम्; अजानीम, अजानीत, अजानन्. *Pot.* जन्याम् or जानीयाम्. *Impv.* जनानि, जहि or जनीहि; जनीव, जनीतम्, जनीताम्; जनीम, जनीत, जनन्तु. *Perf.* जजान or जजन, जज्ञे. *1st Fut.* जनिता. 2d *Fut.* जनिष्यामि. *Aor.* अजनिषम्, अजनीस्, अजनीत्; अजनिष्व, &c. Or अजनिषम्, &c.; see 427. *Prec.* जन्यात् or जायात्. *Cond.* अजनिष्यम्. *Pass., Pres.* जाये (compare 617. a) or जन्ये; *Aor. 3d sing.* अजनि. *Caus., Pres.* जनयामि; *Aor.* अजीजनम्. *Des.* जिजनिषे. *Freq.* जाजाये or जाजन्मि, जजन्मि. *Part., Pres.* जनत् (141. a); *Past pass.* जात, जनित; *Past indecl.* जनित्वा, -नन्य, -जाय; *Fut. pass.* जनितव्य, जननीय, जन्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CONJUGATIONAL CLASS, EXPLAINED AT 342.

667. Root छिद् *chid.* Infin. छेत्तुं *chettum,* 'to cut.'

PARASMAI-PADA. *Present tense,* 'I cut.'

छिनद्मि *chinadmi*		छिन्द्मस् *chindmas*
छिनत्सि *chinatsi*		छिन्थ *chintha* (345)
छिनत्ति *chinatti*	छिन्तस् *chintas* (345)	छिन्दन्ति *chindanti*

Imperfect or first preterite, 'I was cutting,' or 'I cut.'

अछिनदम् *achinadam*	अछिन्द *achinda*	
अछिनत् *achinat* (292)	अछिन्तम् *achintam*	
अछिनत् *achinat* (292)	अछिन्ताम् *achintām*	अछिन्दन् *achindan*

Potential, 'I may cut.'

छिन्द्याम् *chindyām*	छिन्द्येव *chindyeva*	
छिन्द्यास् *chindyās*	छिन्द्यातम् *chindyātam*	छिन्द्यात *chindyāta*
छिन्द्यात् *chindyāt*	छिन्द्याताम् *chindyātām*	छिन्द्युस् *chindyus*

Imperative, 'Let me cut.'

छिनदानि *chinadāni*		छिनदम *chinadama*
छिन्धि *chinddhi* [a]	छिन्तम् *chintam* (345)	छिन्त *chinta* (345)
छिनत्तु *chinattu*	छिन्ताम् *chintām* (345)	छिन्दन्तु *chindantu*

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* Or छिन्धि *chindhi,* see 345.

Perf. बिभेद, बिभेदिथ, बिभेद; बिभिदिव, बिभिदथुर, बिभिदतुर;
बिभिदिम, बिभिद, बिभिदुर. *1st Fut.* भेत्तास्मि. *2d Fut.* भेत्स्यामि. *Aor.*
अभैत्सम्, अभैत्सीर, अभैत्सीत्; अभैत्स्व, अभैत्तम्, अभैत्ताम्; अभैत्स्म,
अभैत्त, अभैत्सुर्. Or अभिदम्, अभिदर, अभिदत्; अभिदाव, अभिदतम्, अभिदताम्;
अभिदाम, अभिदत, अभिदन्. *Prec.* भिद्यात्. *Cond.* अभेत्स्यम्.

ÁTMANE-PADA. Present tense 'I cut.'

छिन्दे *ćhinde*	छिन्द्वहे *ćhindvahe*	छिन्द्महे *ćhindmahe*
छिन्त्से *ćhintse*	छिन्दाथे *ćhindāthe*	छिन्द्ध्वे *ćhinddhvé*
छिन्ते *ćhinte* (345)	छिन्दाते *ćhindāte*	छिन्दते *ćhindaté*

Imperfect or first preterite, 'I was cutting,' or 'I cut.'

अछिन्दि * aćhindi*	अछिन्द्वहि *aćhindvahi*	अछिन्द्महि *aćhindmahi*
अछिन्थार *aćhinthās*	अछिन्दाथाम् *aćhindātām*	अछिन्द्ध्वम् *aćhinddhvam*
अछिन्त *aćhinta*	अछिन्दाताम् *aćhindātām*	अछिन्दत *aćhindata*

Potential, 'I may cut.'

छिन्दीय *ćhindīya*	छिन्दीवहि *ćhindīvahi*	छिन्दीमहि *ćhindīmahi*
छिन्दीथार *ćhindīthās*	छिन्दीयाथाम् *ćhindīyāthām*	छिन्दीध्वम् *ćhindīdhvam*
छिन्दीत *ćhindīta*	छिन्दीयाताम् *ćhindīyātām*	छिन्दीरन् *ćhindīran*

Imperative, 'Let me cut.'

छिनदै *ćhinadai*	छिन्दावहै *ćhindāvahai*	छिन्दामहै *ćhindāmahai*
छिन्त्स्व *ćhintsva*	छिन्दाथाम् *ćhindāthām*	छिन्द्ध्वम् *ćhinddhvam*
छिन्ताम् *ćhintām*	छिन्दाताम् *ćhindātām*	छिन्दताम् *ćhindatām*

Perf. बिभिदे, बिभिदिषे, बिभिदे; बिभिदिवहे, बिभिदाथे, बिभिदिरे;
बिभिदिमहे, बिभिदिध्वे, बिभिदिरे. *1st Fut.* भेत्ताहे. *2d Fut.* भेत्स्ये. *Aor.*
अभित्सि, अभित्थार, अभित्त; अभित्स्वहि, अभित्साथाम्, अभित्साताम्; अभित्स्महि,
अभिद्ध्वम्, अभित्सत. *Prec.* भित्सीय. *Cond.* अभेत्स्ये. *Pass., Pres.* भिद्ये;
Aor. 3d sing. अभेदि. *Caus., Pres.* भेदयामि; *Aor.* अबीभिदम्. *Des.*
बिभित्सामि. -से. *Freq.* बेभिद्ये, बेभेत्मि. *Part., Pres.* छिन्दत्; *Átm.*
छिन्दान; Past pass. भिन्न; Past indecl. भित्त्वा, -भिद्य; Fut. pass. भेत्तव्य,
भेदनीय, भेद्य.

EXAMPLES OF OTHER VERBS OF THE SEVENTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

668. Root अन्ज़ *Inf.* अन्क्तुं 'to anoint,' 'to make clear.' Par. *Pres.*
अनज्मि, अनक्षि (296), अनक्ति; अन्ज्वर, अंक्थर, अन्क्तर; अन्ज्मर, अंक्थ, अन्जन्ति.
Impf. आनजम्, आनक् (292), आनक्; आन्ज्व, आन्क्तम्, आन्क्ताम्; आन्ज्म, आन्क्त,
आन्जन्. *Pot.* अन्ज्याम्. *Impv.* अनजानि, अन्ग्धि, अनक्तु; अनजाव, अन्क्तम्, अन्क्ताम्;

अनज्ञाम्, अङ्क्, अञ्जन्. *Perf.* आनञ्ज, आनञ्जिथ or आनङ्क्थ, आनञ्ज; आनञ्जिव, आनञ्जुम, आनञ्जुस्; आनञ्जे, आनङ्क्षे, आनञ्जे, &c. *1st Fut.* अङ्क्ता or अञ्जिता; अङ्क्तास्मि or अञ्जितास्मि. *2d Fut.* अङ्क्ष्यामि or अञ्जिष्यामि. *Aor.* आञ्जिषम्, आञ्जीः, आञ्जीत्; आञ्जिष्म, &c., see 427. *Prec.* अज्यासम् (453). *Cond.* आङ्क्ष्यम् or आञ्जिष्यम्. *Pass., Pres.* अज्ये (469); *Aor. 3d sing.* आञ्जि. *Caus., Pres.* अञ्जयामि; *Aor.* आञ्जिजम्. *Des.* अञ्जिजिषामि. *Part., Pres.* अञ्जत्; *Past pass.* अक्त; *Past indec.* अङ्क्त्वा or अक्त्वा or अञ्जित्वा, -अज्य; *Fut. pass.* अङ्क्य or अञ्जितव्य, अञ्जनीय, अञ्ज्य or अज्य.

a. Root भुज् (346). *Inf.* भोक्तुम् 'to eat,' 'to enjoy.' *Par. and Ātm. Pres.* भुनज्मि, भुनक्षि, भुनक्ति; भुञ्जम्, भुङ्क्थस्, भुङ्क्तस्; भुञ्ज्मस्, भुङ्क्थ, भुञ्जन्ति. *Ātm.* भुञ्जे, भुङ्क्षे, भुङ्क्ते; भुञ्ज्वहे, भुञ्जाथे, भुञ्जाते; भुञ्ज्महे, भुङ्ग्ध्वे, भुञ्जते. *Impf.* अभुनजम्, अभुनक्, अभुनक् (292), अभुञ्ज्व; अभुञ्ज, अभुङ्क्थास्, अभुङ्क्त; अभुञ्ज्वहि, अभुञ्जाथाम्, अभुञ्जाताम्; अभुञ्ज्महि, अभुङ्ग्ध्वम्, अभुञ्जत. *Pot.* भुञ्ज्याम्. *Impv.* भुनजानि, भुङ्ग्धि, भुनक्तु; भुनजाव, भुङ्क्तम्, भुङ्क्ताम्; भुनजाम, भुङ्क्त, भुञ्जन्तु. *Ātm.* भुनजै, भुङ्क्ष्व, भुङ्क्ताम्; भुनजावहै, भुञ्जाथाम्, भुञ्जाताम्; भुनजामहै, भुङ्ग्ध्वम्, भुञ्जताम्. *Perf.* बुभोज, बुभोजिथ or बुभोक्थ, बुभोज; बुभुजिव, बुभुजुम, बुभुजुस्; बुभुजे, &c. *Ātm.* बुभुजे, बुभुजिषे, &c. *1st Fut.* भोक्तास्मि. *Ātm.* भोक्ताहे. *2d Fut.* भोक्ष्यामि. *Ātm.* भोक्ष्ये. *Aor.* अभौक्षम्, -भौत्स्, -भौत्; अभौक्ष्व, अभौक्तम्, -ताम्; अभौक्ष्म, अभौक्त, अभौक्षुस्. *Ātm.* अभुजि, अभुक्थास्, अभुक्त; अभुक्ष्वहि, अभुक्षाथाम्, अभुक्षाताम्; अभुक्ष्महि, अभुग्ध्वम्, अभुक्षत. *Prec.* भुज्यासम्. *Cond.* अभोक्ष्यम्. *Ātm.* अभोक्ष्ये. *Pass. Pres.* भुज्ये; *Aor. 3d sing.* अभोजि. *Caus., Pres.* भोजयामि, -ये; *Aor.* अबुभुजम्. *Des.* बुभुक्षामि, -षे. *Freq.* बोभुज्ये, बोभोक्मि. *Part., Pres.* भुञ्जत्. *Ātm.* भुञ्जान; *Past pass.* भुक्त; *Past indec.* भुक्त्वा, -भुज्य; *Fut. pass.* भोक्तव्य, भोजनीय, भोज्य or भोग्य.

669. *Root* भञ्ज् (347). *Inf.* भङ्क्तुम् 'to break.' *Par. Pres.* भनज्मि, भनक्षि, भनक्ति; भञ्ज्वस्, भङ्क्थस्, भङ्क्तस्; भञ्ज्मस्, भङ्क्थ, भञ्जन्ति. *Impf.* अभनजम्, अभनक् (292), अभनक्; अभञ्ज्व, अभङ्क्तम्, अभङ्क्त; अभञ्ज्म, अभङ्क्त, अभञ्जन्. *Pot.* भञ्ज्याम्. *Impv.* भनजानि, भङ्ग्धि, भनक्तु; भनजाव, भङ्क्तम्, भङ्क्ताम्; भनजाम, भङ्क्त, भञ्जन्तु. *Perf.* बभञ्ज, बभञ्जिथ or बभङ्क्थ, बभञ्ज; बभञ्जिव, बभञ्जिम, बभञ्जुस्. *1st Fut.* भङ्क्तास्मि. *2d Fut.* भङ्क्ष्यामि. *Aor.* अभाङ्क्षम्, -भाङ्क्षीः, -भाङ्क्षीत्; अभाङ्क्ष्व, अभाङ्क्तम्, -ताम्; अभाङ्क्ष्म, अभाङ्क्त, अभाङ्क्षुस्. *Prec.* भज्यासम् (453). *Cond.* अभङ्क्ष्यम्. *Pass., Pres.* भज्ये (469); *Aor. 3d sing.* अभाजि. *Caus., Pres.* भञ्जयामि; *Aor.* अबभञ्जम्. *Des.* बिभङ्क्षामि. *Freq.* बंभज्ये, बंभञ्ज्मि. *Part., Pres.* भञ्जत्; *Past pass.* भग्न; *Past indec.* भङ्क्त्वा or भक्त्वा, -भज्य; *Fut.pass.* भङ्क्तव्य, भञ्जनीय, भङ्ग्य.

670. *Root* युज् (348). *Inf.* योक्तुम् 'to join,' 'to unite.' *Par. and Ātm.*

Pres. युनज्मि, युनक्षि, &c.; like भुज् 668. *a.* *Ātm.* युङ्क्षे, युंक्षे, &c.; *Impf.*
अयुनजम् (292), अयुनक्, अयुनक्; अयुञ्ज्व, अयुङ्क्तम्, अयुङ्क्ताम्, &c.
Pot. युञ्ज्याम्; *Ātm.* युञ्जीय. *Impv.* युनजानि, युङ्धि, युनक्तु, &c.;
Ātm. युनजै, युंक्ष्व, युंक्ताम्, &c.; *Perf.* युयोज, युयोजिथ or युयोक्थ; युयुजिम, &c.;
like भुज् 668. *a.* *Ātm.* युयुजे. 1st *Fut.* योक्तास्मि. 2d
Fut. योक्ष्यामि. *Ātm.* योक्ष्ये. *Aor.* अयुजम्, -जः, -जत्; -जाव, -जतम्, -जताम्;
-जाम, -जत, -जन्. Or अयौक्षम्, -क्षीः, -क्षीत्; अयौक्ष्व, &c. *Ātm.* अयुजि,
अयुक्थाः, अयुक्त, &c. *Prec.* युज्यासम्. *Ātm.* युक्षीय. *Cond.*
अयोक्ष्यम्. *Ātm.* अयोक्ष्ये. *Pass.* *Pres.* युज्ये; *Aor.* 3d *sing.* अयोजि, see
702. *Caus.* *Pres.* योजयामि; *Aor.* अयूयुजम्. *Des.* युयुक्षामि, -षे. *Freq.*
योयुज्ये, योयोक्मि. *Part.* *Pres.* युञ्जत्, -ती; *Past pass.* युक्त;
Past indecl. युक्त्वा, -युज्य; *Fut. pass.* योक्तव्य, योजनीय, योग्य or युज्य.

671. Root रुध्. *Inf.* रोद्धुम् 'to hinder.' *Par.* and *Ātm.* *Pres.* रुणध्मि,
रुणत्सि, रुणद्धि; रुन्ध्वः, रुन्द्धः, रुन्द्धः; रुन्ध्मः, रुन्द्ध, रुन्धन्ति. *Ātm.*
रुन्धे, रुन्त्से, रुन्द्धे*; रुन्ध्वहे, रुन्धाथे, रुन्धाते; रुन्ध्महे, रुन्द्ध्वे, रुन्धते. *Impf.*
अरुणध्म्, अरुणत् or अरुणद्, अरुणत् or अरुणद् (292), अरुन्ध्व or अरुन्द्ध; अरुन्द्धम्,
अरुन्द्धाम्; अरुन्ध्म, अरुन्द्ध, अरुन्धन्. *Ātm.* अरुन्धि, अरुन्द्धाः, अरुन्द्ध; अरुन्ध्वहि,
अरुन्धाथाम्, अरुन्धाताम्; अरुन्ध्महि, अरुन्द्ध्वम्, अरुन्धत. *Pot.* रुन्ध्याम्.
Ātm. रुन्धीय. *Impv.* रुणधानि, रुन्द्धि, रुणद्धु; रुणधाव, रुन्द्धम्*, रुन्द्धाम्*;
रुणधाम, रुन्द्ध, रुन्धन्तु. *Ātm.* रुणधै, रुन्त्स्व, रुन्द्धाम्; रुणधावहै, रुन्धाथाम्,
रुन्धाताम्; रुणधामहै, रुन्द्ध्वम्, रुन्धताम्. *Perf.* रुरोध, रुरोधिथ, रुरोध; रुरुधिव,
रुरुधथुः, रुरुधतुः; रुरुधिम, रुरुध, रुरुधुः. *Ātm.* रुरुधे, रुरुधिषे, रुरुधे; रुरुधिवहे,
रुरुधाथे, रुरुधाते; रुरुधिमहे, रुरुधिध्वे, रुरुधिरे. 1st *Fut.* रोद्धास्मि.
Ātm. रोद्धाहे. 2d *Fut.* रोत्स्यामि. *Ātm.* रोत्स्ये. *Aor.* अरुधम्, -धः, -धत्;
-धाव, -धतम्, -धताम्; -धाम, -धत, -धन्. Or अरौत्सम्, अरौत्सीः, अरौत्सीत्;
अरौत्स्व, अरौद्धम्, अरौद्धाम्; अरौत्स्म, अरौद्ध, अरौत्सुः. *Ātm.* अरुधि, अरुद्धाः, अरुद्ध;
अरुत्स्वहि, अरुधाथाम्, अरुधाताम्; अरुत्स्महि, अरुद्ध्वम्, अरुधत. *Prec.* रुध्यासम्.
Ātm. रुत्सीय. *Cond.* अरोत्स्यम्. *Ātm.* अरोत्स्ये. *Pass.* *Pres.* रुध्ये; *Aor.*
3d *sing.* अरोधि. *Caus.* *Pres.* रोधयामि; *Aor.* अरूरुधम्. *Des.* रुरुत्समि,
-से. *Freq.* रोरुध्ये, रोरोद्धि. *Part.* *Pres.* रुन्धत्, -ती; *Past pass.* रुद्ध; *Past
pass.* रुद्ध; *Past indecl.* रुद्ध्वा, -रुध्य; *Fut. pass.* रोद्धव्य, रोधनीय, रोध.

672. Root शिष्. *Inf.* शेष्टुम् 'to distinguish,' 'to separate,' 'to leave
remaining.' *Par.* *Pres.* शिनश्मि, शिनक्षि, शिनष्टि; शिंष्वः, शिंष्ठः, शिंष्ठः;
शिंष्मः, शिंष्ठ, शिंषन्ति. *Impf.* अशिनषम्, अशिनट् (292), अशिनट्; अशिंष्व,
अशिंष्टम्, अशिंष्टाम्; अशिंष्म, अशिंष्ट, अशिंषन्. *Pot.* शिंष्याम्. *Impv.* शिनषाणि.

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* रुन्द्धाम् may be written for रुन्धाम्. Similarly, रुन्ध for रुन्द्ध, रुन्द्धे for रुन्धे, &c.
See 298. *a.*

भिनद्मि or भिनज्मि (303, compare 345), भिनत्सि; भिनदाम, भिन्त्स, भिन्दा; भिन्दाम, भिन्त्थ, भिन्दन्ति. *Perf.* बिभेद, बिभिदिव, बिभिदिम; बिभिदे, बिभिदिषे, बिभिदे. *1st Fut.* भेत्तास्मि. *2d Fut.* भेत्स्यामि. *Prec.* भिद्यासम्. *Cond.* अभेत्स्यम्. *Pass., Pres.* भिद्ये; *Aor. 3d sing.* अभेदि. *Caus.* भेदयामि; *Aor.* अबीभिदम्. *Des.* बिभित्सामि. *Freq.* बेभिद्ये, बेभेद्मि. *Part., Pres.* भिन्दत्; *Past pass.* भिन्न; *Past indecl.* भित्त्वा, -भिद्य. *Fut. pass.* भेत्तव्य, भेदनीय, भेद्य.

673. Root हिंस् *Inf.* हिंसितुम् 'to injure.' *Par. Pres.* हिनस्मि, हिनस्सि*, हिनस्ति; हिंसाः, हिन्थः, हिंसन्ति. *Impf.* अहिनसम्, अहिनः or अहिनत् (292. *a*, 304. *a*), अहिनत्. *Pot.* हिंस्याम्. *Impv.* हिनसानि, हिन्धि or हिन्द्धि (304), हिनस्तु; हिंसाव, हिंसाम, हिंसन्तु. *Perf.* जिहिंस, जिहिंसिव, जिहिंसिम; जिहिंसे, जिहिंसिषे, जिहिंसे. *1st Fut.* हिंसितास्मि. *2d Fut.* हिंसिष्यामि. *Aor.* अहिंसिषम्, अहिंसीः, अहिंसीत्; अहिंसिष्व, अहिंसिष्टम्, अहिंसिष्टाम्. *Prec.* हिंस्यासम्. *Cond.* अहिंसिष्यम्. *Pass., Pres.* हिंस्ये; *Aor. 3d sing.* अहिंसि. *Caus.* हिंसयामि; *Aor.* अजिहिंसम्. *Des.* जिहिंसिषामि. *Freq.* जेहिंस्ये, जेहिंस्मि. *Part., Pres.* हिंसत्; *Past pass.* हिंसित; *Past indecl.* हिंसित्वा, -हिंस्य; *Fut. pass.* हिंसितव्य, हिंसनीय, हिंस्य.

674. Root तृह् *Inf.* तर्हितुम् or तर्ढुम् 'to injure,' 'to kill.' *Par. Pres.* तृणेह्मि, तृणेक्षि (306), तृणेढि (305. *a*); तृंह्मः, तृंहथ (345); तृंहन्ति, तृंह्थ, तृण्ह. *Impf.* अतृणेहम्, अतृणेट् or अतृणेड् (292), अतृणेट् or अतृणेड्; अतृंह्व, अतृंहम्, अतृंहन्. *Impv.* तृणेहानि, तृंढि (see 306. *c*), तृणेढु; तृणहाव, तृण्हाम, तृंहन्तु. *Perf.* ततर्ह, ततृहिव, ततृहिम; ततृहे, ततृहिषे, ततृहिम; ततृहे, तृह्. *1st Fut.* तर्हितास्मि or तर्ढास्मि. *2d Fut.* तर्हिष्यामि or तर्क्ष्यामि. *Aor.* अतार्क्षम्, -हीः, -हीत्; -हिष्व, -हिष्टम्, -हिष्टाम्. *Or* अतृहम्, -हः, -हत्; -हाव, -हतम्, -हताम्. *Prec.* तृह्यासम्. *Cond.* अतर्हिष्यम् or अतर्क्ष्यम्. *Pass., Pres.* तृह्ये; *Aor. 3d sing.* अतर्हि. *Caus.* तर्हयामि; *Aor.* अततर्हम् or अतीतृहम्. *Des.* तितर्हिषामि or तितृक्षामि. *Freq.* तरीतृह्ये, तर्तीर्ढि (3d sing. तर्तीर्ढि). *Part., Pres.* तृंहत्; *Past pass.* (305. *a*) तृढ; *Past indecl.* तृहित्वा or तृढ्वा, -तृह्य; *Fut. pass.* तर्हितव्य or तर्ढव्य, तर्हणीय, तृह्य.

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* Final स् *s* preceded by *a* or *â* remains unchanged before the terminations *si* and *se*; see 62. *b*.

EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CONJUGATIONAL CLASS, EXPLAINED AT 349.

675. Root वृ *vṛi*. Infin. वरितुम् *varitum* or वरीतुम् *varītum*, 'to cover,' 'to enclose,' 'to surround,' 'to choose*.'

Note, that the conjugational नु *nu* becomes णु *ṇu* after वृ *vṛi* by 58.

PARASMAI-PADA.   *Present tense*, 'I cover.'

वृणोमि *vṛiṇomi*	वृणुवस् *vṛiṇuvas* †	वृणुमस् *vṛiṇumas*
वृणोषि *vṛiṇoshi*	वृणुथस् *vṛiṇuthas*	वृणुथ *vṛiṇutha*
वृणोति *vṛiṇoti*	वृणुतस् *vṛiṇutas*	वृण्वन्ति *vṛiṇvanti*

Imperfect or first preterite, 'I was covering,' or 'I covered.'

अवृणवम् *avṛiṇavam*	अवृणुव *avṛiṇuva* §	अवृणुम *avṛiṇuma* ‖
अवृणोस् *avṛiṇos*	अवृणुतम् *avṛiṇutam*	अवृणुत *avṛiṇuta*
अवृणोत् *avṛiṇot*	अवृणुताम् *avṛiṇutām*	अवृण्वन् *avṛiṇvan*

Potential, 'I may cover.'

वृणुयाम् *vṛiṇuyām*	वृणुयाव *vṛiṇuyāva*	वृणुयाम *vṛiṇuyāma*
वृणुयास् *vṛiṇuyās*	वृणुयातम् *vṛiṇuyātam*	वृणुयात *vṛiṇuyāta*
वृणुयात् *vṛiṇuyāt*	वृणुयाताम् *vṛiṇuyātām*	वृणुयुस् *vṛiṇuyus*

Imperative, 'Let me cover.'

वृणवानि *vṛiṇavāni*	वृणवाव *vṛiṇavāva*	वृणवाम *vṛiṇavāma*
वृणु *vṛiṇu*	वृणुतम् *vṛiṇutam*	वृणुत *vṛiṇuta*
वृणोतु *vṛiṇotu*	वृणुताम् *vṛiṇutām*	वृण्वन्तु *vṛiṇvantu*

Perf. (369) ववार, ववर्थ or ववरिथ (see 370), ववार; ववृव, ववृवुस्,
ववृम; ववृम, वव, ववृम or ववरुस् ¶. *1st Fut.* (393) वरितास्मि or
वरीतास्मि. *2d Fut.* (393) वरिष्यामि or वरीष्यामि. *Aor.* अवारिषम्, अवारीस्,
अवारीत्; अवारिष्व, अवारिष्टम्, अवारिष्टाम्; अवारिष्म, अवारिष्ट, अवारिषुस्. *Prec.*
व्रियास् or वूर्यास् (448. b). *Cond.* अवरिष्यम् or अवरीष्यम्.

ĀTMANE-PADA.   *Present tense*, 'I cover.'

वृणे *vṛiṇe*	वृणुवहे *vṛiṇuvahe* **	वृणुमहे *vṛiṇumahe* ††
वृणुषे *vṛiṇushe*	वृणुवाथे *vṛiṇuvāthe*	वृणुध्वे *vṛiṇudhve*
वृणुते *vṛiṇute*	वृणुवाते *vṛiṇuvāte*	वृण्वते *vṛiṇvate*

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* In the sense of 'to choose,' this root generally follows the 9th conjugation; thus, Pres. वृणामि, वृणासि, वृणाति; वृणीवस्, &c. See 686.

† Or वृण्वस् *vṛiṇvas*.   ‡ Or वृण्मस् *vṛiṇmas*.   § Or ववृव *avṛiṇva*.

‖ Or वृण्म *avṛiṇma*.

¶ वृ is sometimes written with long ॠ *ṝ*, in which case 374. k. may be applied.

** Or वृण्वहे *vṛiṇvahe*.   †† Or वृण्महे *vṛiṇmahe*.

Imperfect or first preterite, 'I was covering,' or 'I covered.'

अवृणवम् *avriṇavam*	अवृणुव *avriṇuva*	अवृणुम *avriṇuma*
अवृणोः *avriṇoḥ*	अवृणुतम् *avriṇutam*	अवृणुत *avriṇuta*
अवृणोत् *avriṇot*	अवृणुताम् *avriṇutām*	अवृणुवन् *avriṇuvan*

Potential, 'I may cover.'

वृणुयाम् *vriṇuyām*	वृणुयाव *vriṇuyāva*	वृणुयाम *vriṇuyāma*
वृणुयाः *vriṇuyāḥ*	वृणुयातम् *vriṇuyātam*	वृणुयात *vriṇuyāta*
वृणुयात् *vriṇuyāt*	वृणुयाताम् *vriṇuyātām*	वृणुयुः *vriṇuyuḥ*

Imperative, 'Let me cover.'

वृणवानि *vriṇavāni*	वृणवाव *vriṇavāva*	वृणवाम *vriṇavāma*
वृणु *vriṇu*	वृणुतम् *vriṇutam*	वृणुत *vriṇuta*
वृणोतु *vriṇotu*	वृणुताम् *vriṇutām*	वृणुवन्तु *vriṇuvantu*

Perf. &c.

EXAMPLES OF OTHER VERBS OF THE FIFTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

676. Root श्रु. *Inf.* श्रोतुं 'to hear.'

धुनीथोः; धुनीध्वम्, धुनीयः, -तां; धुनीत, धुनीथः, धुनः. *Prec.* धूयात्.
Cond. अधोष्यत्. *Pass., Pres.* धूये; *Aor. 3d sing.* अधावि. *Caus., Pres.*
धावयामि; *Aor.* अदीधवत् or अदूधवत्. *Des.* दुधूषे. *Freq.* दोधूये, दोधोमि
or दोधवीमि. *Part., Pres.* धुवत्; *Past pass.* धुत, धूत; *Past indecl.* धुत्वा,
-धूय; *Fut. pass.* धोतव्य, धवनीय, धाव्य.

677. Root धू⁰. *Inf.* धवितुं or धोतुं 'to shake,' 'to agitate.' Par.
and Ātm. *Pres.* धूनोमि, धूनोषि, धूनोति; धूनुवः or धून्वः, धूनुथः, धूनुतः;
धूनुमः or धून्मः, धूनुथ, धून्वन्ति. Ātm. धून्वे, धूनुषे, धूनुते; धूनुवहे, धूनुवाथे,
धूनुवाते; धूनुमहे, धूनुध्वे, धून्वते. *Impf.* अधूनवम्, अधूनोः,
अधूनोत्; अधूनुव or अधून्व, अधूनुतम्, अधूनुताम्; अधूनुम or अधून्म, अधूनुत,
अधून्वन्. Ātm. अधून्वि, अधूनुथाः, अधूनुत; अधूनुवहि, अधूनुवाथाम्,
अधूनुवाताम्; अधूनुमहि, अधूनुध्वम्, अधून्वत. *Pot.* धूनुयाम्. Ātm. धून्वीय. *Impr.*
धूनवानि, धूनु, धूनोतु; धूनवाव, धूनुतम्, धूनुताम्; धूनवाम, धूनुत, धून्वन्तु. Ātm.
धूनवै, धूनुष्व, धूनुताम्; धूनवावहै, धूनुवाथाम्, धूनुवाताम्; धूनवामहै, धूनुध्वम्,
धून्वताम्. *Perf.* (374. g) दुधाव, दुधोविथ or दुधविथ, दुधाव; दुधुविव, दुधुवथुः,
दुधुवतुः, दुधुव, दुधुव, दुधुवुः. Ātm. दुधुवे, दुधुविषे, दुधुवे; दुधुविवहे, दुधुवाथे, दुधुवाते;
दुधुविमहे, दुधुविध्वे or -ढ्वे, दुधुविरे. *1st Fut.* धविताहे or धोताहे.
धविताहे or धोताहे. *2d Fut.* धविष्यामि or धोष्यामि. Ātm. धविष्ये or धोष्ये.
Aor.⁴ अधाविषम्, अधावीः, अधावीत्; अधाविष्व, अधाविष्टम्, -ष्टां; अधाविष्म,
अधाविष्ट, अधाविषुः. Ātm. अधविषि, अधविष्ठाः, अधविष्ट; अधविष्वहि, अधविषाथाम्,
-षाताम्; अधविष्महि, अधविध्वम् or -ढ्वम्, अधविषत. Or अधोषि,
अधोष्ठाः, अधोष्ट; &c. *Prec.* धूयात्. Ātm.
धविषीय or धोषीय. *Cond.* अधविष्यत् or अधोष्यत्. Ātm. अधविष्यत or अधोष्यत.
Pass., Pres. धूये; *Aor. 3d sing.* अधावि. *Caus., Pres.* धावयामि or
धावयामि; *Aor.* अदूधवत् or अदीधवत्. *Des.* दुधूषामि, -षे. *Freq.* दोधूये,
दोधोमि or दोधवीमि. *Part., Pres.* धून्वत्; Ātm. धून्वान; *Past pass.* धुत, धूत
or धूत; *Past indecl.* धुत्वा, -धूय; *Fut. pass.* धवितव्य or धोतव्य, धवनीय,
धाव्य or धव्य.

a. Like धू may be conjugated सु 'to press out Soma juice,' which
in native grammars is the model of the 5th class; thus, *Pres.* सुनोमि,
&c. The two futures reject i; *1st Fut.* सोताहे, &c.

678. Root सृ or ऋ†. *Inf.* सरितुं or सरीतुं or सर्तुं 'to spread,' 'to

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* This root may also be conjugated धुञ्, and also in the 9th class; thus, *Pres.*
धुनामि, धुनासि, धुनाति; धुनीवः, &c.; see 686: and in the 6th (धुवादि 280). In the
latter case the Aor. takes i; see 430.

† This root may also be conjugated as a verb of the 9th class; thus, *Pres.*
सृणामि, सृणासि, सृणाति; सृणीवः, &c. See 686.

cover.' Par. and Átm. Pres. शृणोमि, &c.; like वृ 675. Átm. शृणुवे, शृणुषे, &c.; Impf. अशृणवम्. Pot. शृणुयाम्. Átm. शृणुवीय; Impv. शृणवानि, शृणु. Perf. (331. c, 374. k) शुश्राव, शुश्रुव, शुश्रुम; शुश्रोथ, शुश्रुवथुस्, शुश्रुव; शुश्राव, शुश्रुवतुस्, शुश्रुवुस्. Átm. शुश्रुवे, शुश्रुविषे, शुश्रुवे or -ड्वे, शुश्रुविवहे, शुश्रुवाथे, शुश्रुवाते; शुश्रुविरे. 1st Fut. श्रोतास्मि or श्रोतारौ or श्रोतारः. Átm. श्रोताहे or श्रोतासे. 2d Fut. श्रोष्यामि or श्रोष्यावः. Átm. श्रोष्ये or श्रोष्यावहे. Aor. अश्रौषम्, -षीस्, -षीत्; अश्रौष्व, &c.; see 675. Or अश्रोषम्, -षेस्, -षेत्, अश्रोषाव, -ड्ड, -ड्त; अश्रोषाम, &c., -षुः. Átm. अश्रोष्टि or अश्रुषि or अश्रोषि or अश्रोष्ठाः. Prec. श्रूयासम् or श्रोषीष्ट. Átm. श्रोषीय or श्रोषीवहि. Cond. अश्रोष्यम्. Pass., Pres. (467) श्रूये; Aor. 3d sing. अश्रावि. Caus., Pres. श्रावयामि; Aor. अशिश्रवम् or अशुश्रुवम्. Des. शुश्रूषामि, -षे or शिश्रोषामि, -षे; or शुश्रूषामि, -षे. Freq. शाशोमि or शाशरीमि. Part., Pres. शृण्वत्. Átm. शृण्वान. Past pass. श्रुत or श्रूयमाण (534); Past indecl. श्रुत्वा, -श्रूय, -श्रृण्य; Fut. pass. श्रोतव्य or श्रावणीय or श्रव्य, श्रेय.

679. Root शक्*. Inf. शक्तुम् 'to be able.' Par. Pres. शक्नोमि, शक्नोषि, शक्नोति; शक्नुवः, शक्नुथः, शक्नुतः; शक्नुमः, शक्नुथ, शक्नुवन्ति. Impf. अशक्नवम्, अशक्नोः, अशक्नोत्; अशक्नुव, अशक्नुतम्, अशक्नुताम्; अशक्नुम, अशक्नुत, अशक्नुवन्. Pot. शक्नुयाम्. Impv. शक्नवानि, शक्नुहि (291), शक्नोतु; शक्नवाव, शक्नुतम्, शक्नुताम्; शक्नवाम, शक्नुत, शक्नुवन्तु. Perf. शशाक, शेकिथ, शशाक; शेकिव, शेकथुस्, शेकतुस्; शेकिम, शेक, शेकुस्. 1st Fut. शक्तास्मि. 2d Fut. शक्ष्यामि. Aor. अशकम्, -कस्, -कत्; -काव, -कत्, -काताम्; -काम, -कत, -कन्. Or अशकम्, -केस्, -केत्; अशकाव, -ड्ड, -ड्त; अशकाम, &c. Prec. शक्यासम्. Cond. अशक्ष्यम्. Pass., Pres. शक्ये; Aor. 3d sing. अशकि. Caus., Pres. शाकयामि; Aor. अशीशकम्. Des. शिक्षामि or शिशकामि, -षे‡ (503). Freq. शाशक्मि or शाशक्यते or शाशक्ति. Part., Pres. शक्नुवत्; Átm. शक्नुवान. Past pass. शक्त; Past indecl. शक्त्वा, -शक्य; Fut. pass. शक्तव्य, शक्य.

680. Root स्फुर्. Inf. स्फुरितुम् 'to prosper,' 'to flourish,' 'to increase.' Par. Pres. स्फुरामि, स्फुरसि, स्फुरति; स्फुरावः, स्फुरथः, स्फुरतः; स्फुरामः, स्फुरथ, स्फुरन्ति. Impf. (260. a) अस्फुरम्, अस्फुरः, अस्फुरत्; अस्फुराव, अस्फुरतम्,

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* शक् is also conjugated in the 4th class, Parasmai and Atmane (Pres. शक्यामि &c., शक्ये); but it may then be regarded as a passive verb. See 253.-b.

‡ This form of the Des. generally means 'to learn,' and is said by some to come from a root शिक्ष.

वाप्नोः; वाप्नुम, वाप्नुथ, वाप्नुवन्तु. *Pot.* वाप्नुयाम्. *Impv.* वाप्नवानि, वाप्नुहि,
वाप्नोतु; वाप्नवाव, वाप्नुतम्, वाप्नुताम्; वाप्नवाम, वाप्नुत, वाप्नुवन्तु. *Perf.* वाप, वापिथ, वाप; &c.
वापिव, वापतुः, वापुः. *1st Fut.*
वाप्तास्मि. *2d Fut.* वाप्स्यामि. *Aor.* वापम्, वापीः, वापीत्; वापिव, वापिष्टम्, वापिष्टाम्;
वापिष्म, -त्; वापिष्टं, वापिष्टम्, वापिषुर्. *Or* वार्षं, -र्षीः, -र्षीत्; -र्ष, &c.
Prec. वाप्यासम्. *Cond.* वापिष्यम्. *Pass., Pres.* वाप्ये; *Aor. 3d sing.* वापि.
Caus. वापयामि; *Aor.* वावाप्पम्. *Des.* वाविपिषामि or ईप्सामि (503). *Part.,*
Pres. वाप्नुवन्; *Past pass.* वाप्त; *Past indecl.* वापित्वा or वाप्त्वा, -वाप्य;
Fut. pass. वप्तव्य, वापनीय, वाप्य.

681. Root वाप्. *Inf.* वाप्तुं 'to obtain.' *Par. Pres.* वाप्नोमि, वाप्नोषि,
वाप्नोति; वाप्नुवः, वाप्नुथः, वाप्नुतः; वाप्नुमः, वाप्नुथ, वाप्नुवन्ति. *Impf.*
वाप्नवम्, वाप्नोः, वाप्नोत्; वाप्नुव, वाप्नुतम्, वाप्नुताम्; वाप्नुम, वाप्नुत, -न्. *Pot.*
वाप्नुयाम्. *Impv.* वाप्नवानि, वाप्नुहि, वाप्नोतु; वाप्नवाव, वाप्नुतम्, -ताम्; वाप्नवाम,
वाप्नुत, वाप्नुवन्तु. *Perf.* वाप, वापिथ or वाप्थ; वाप; वापिव or वाप्व; वापतुः,
वापुः; वाप, वाप, वापुः. *1st Fut.* वाप्तास्मि. *2d Fut.* वाप्स्यामि. *Aor.*
वापम्, वापीः, वापीत्; वापिव, वापिष्टम्, -ताम्; वापिष्म, वापिष्ट, वापिषुः.
Prec. वाप्यासम्. *Cond.* वाप्स्यम्. *Pass., Pres.* वाप्ये; *Aor. 3d sing.* वापि. *Caus.,*
Pres. वापयामि; *Aor.* वावाप्पम्. *Des.* (503) ईप्सामि. *Part., Pres.* वाप्नुवन्;
Past pass. वाप्त; *Past indecl.* वाप्त्वा, -वाप्य; *Fut. pass.* वाप्तव्य, वाप्नवनीय or
वाप्य.

a. Root वश्. *Inf.* वशितुं or वष्टुं 'to obtain,' 'to enjoy,' 'to per-
vade.' *Átm. Pres.* वशे, वक्षे, वष्टे; वश्वहे, वशाथे, वशाते; वश्महे,
वध्वे, वशते. *Impf.* अवशि, अवशथाः, अवष्ट; अवश्वहि, अवशाथाम्, अवशा-
ताम्; अवश्महि, अवध्वम्, अवशत. *Pot.* वशीय; वशीथाः, वशीत. *Impv.* वशै,
वक्ष्व, अवष्टाम्; वशावहै, अवशाथाम्, अवशाताम्; वशामहै, वध्वम्, वशताम्.
Perf. (367. c) वाश्रे, वाशिषे or वाश्षे; वाशे; वाशिवहे or वाश्वहे
(371); वाशाते, वाशाते; वाशिमहे or वाश्महे; वाशिध्वे or वाश्ध्वे; वाश्रे.
1st Fut. वशितास्मि or वष्टे. *2d Fut.* वशिष्ये or वक्ष्ये. *Aor.*
अवशि, अवशाः, अवष्ट; अवशाहि, अवशाथाम्, अवशाताम्; अवश्महि, अवध्वम्, अवशत.
Or अवक्षि, अवक्षथाः, अवष्ट; अवक्ष्वहि, अवक्षाथाम्, -ताम्; अवक्ष्महि, अवग्ध्वम्,
अवक्षत. *Prec.* वशिषीय or वक्षीय. *Cond.* अवशिष्ये or अवक्ष्ये.
Pass., Pres. वश्ये; *Aor. 3d sing.* अवाशि. *Caus., Pres.* वाशयामि; *Aor.*
अवीवशम्. *Freq.* वावश्ये (511. a). *Part., Pres.* वशमानः or वश्यमानः;
Past pass. वशित or वष्ट; *Past indecl.* वशित्वा or वष्ट्वा, -वश्य; *Fut. pass.*
वशितव्य or वष्टव्य, वशनीय, वश्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CONJUGATIONAL CLASS, EXPLAINED AT 353.

682. Root कृ *kri.* Infin. कर्तुम् *kartum,* 'to do' (355).

PARASMAI-PADA.   *Present tense,* 'I do.'

करोमि *karomi*	कुर्वः *kurvas*	कुर्मः *kurmas*
करोषि *karoshi*	कुरुथः *kuruthas*	कुरुथ *kurutha*
करोति *karoti*	कुरुतः *kurutas*	कुर्वन्ति *kurvanti*

Imperfect or *first preterite,* 'I was doing,' or 'I did.'

अकरवम् *akaravam*	अकुर्व *akurva* (73)	अकुर्म *akurma* (73)
अकरोः *akaros*	अकुरुतम् *akurutam*	अकुरुत *akuruta*
अकरोत् *akarot*	अकुरुताम् *akurutām*	अकुर्वन् *akurvan*

Potential, 'I may do,' &c.

कुर्याम् *kuryām*	कुर्याव *kuryāva*	कुर्याम *kuryāma*
कुर्याः *kuryās*	कुर्यातम् *kuryātam*	कुर्यात *kuryāta*
कुर्यात् *kuryāt*	कुर्याताम् *kuryātām*	कुर्युः *kuryus*

Imperative, 'Let me do,' &c.

करवाणि *karavāṇi*	करवाव *karavāva*	करवाम *karavāma*
कुरु *kuru*	कुरुतम् *kurutam*	कुरुत *kuruta*
करोतु *karotu*	कुरुताम् *kurutām*	कुर्वन्तु *kurvantu*

Perfect or *second preterite,* 'I did,' or 'I have done.'

चकार *chakāra* (368)	चकृव *chakriva*	चकृम *chakrima*
चकर्थ *chakartha*	चक्रथुः *chakrathus*	चक्र *chakra*
चकार *chakāra*	चक्रतुः *chakratus*	चक्रुः *chakrus*

First future, 'I will do.'

कर्तास्मि *kartāsmi*	कर्तास्वः *kartāsvas*	कर्तास्मः *kartāsmas*
कर्तासि *kartāsi*	कर्तास्थः *kartāsthas*	कर्तास्थ *kartāstha*
कर्ता *kartā*	कर्तारौ *kartārau*	कर्तारः *kartāras*

Second future, 'I shall do.'

करिष्यामि *karishyāmi*	करिष्यावः *karishyāvas*	करिष्यामः *karishyāmas*
करिष्यसि *karishyasi*	करिष्यथः *karishyathas*	करिष्यथ *karishyatha*
करिष्यति *karishyati*	करिष्यतः *karishyatas*	करिष्यन्ति *karishyanti*

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* कुर्वे, कुर्मे, कुर्वो, &c., would be equally correct; see 73. An obsolete form कुर्मि for करोमि is found in Epic poetry.

Aorist or third preterite, 'I did.'

चकार्षम् akārsham	चकार्ष्व akārshva	चकार्ष्म akārshma
चकार्षीस् akārshis	चकार्ष्टम् akārshtam	चकार्ष्ट akārshta
चकार्षीत् akārshit	चकार्ष्टाम् akārshtām	चकार्षुस् akārshus

Precative or benedictive, 'May I do.'

क्रियासम् kriyāsam	क्रियास्व kriyāsva	क्रियास्म kriyāsma
क्रियास् kriyās	क्रियास्तम् kriyāstam	क्रियास्त kriyāsta
क्रियात् kriyāt	क्रियास्ताम् kriyāstām	क्रियासुस् kriyāsus

Conditional, 'I should do.'

अकरिष्यम् akarishyam	अकरिष्यव akarishyava	अकरिष्याम akarishyāma
अकरिष्यस् akarishyas	अकरिष्यतम् akarishyatam	अकरिष्यत akarishyata
अकरिष्यत् akarishyat	अकरिष्यताम् akarishyatām	अकरिष्यन् akarishyan

683. **ĀTMANE-PADA.** Present tense, 'I do.'

कुर्वे kurvé (73)	कुर्वहे kurvahe	कुर्महे kurmahe
कुरुषे kurushe	कुर्वाथे kurvāthe	कुरुध्वे kurudhve
कुरुते kurute	कुर्वाते kurvāte	कुर्वते kurvate

Imperfect or first preterite, 'I was doing,' or 'I did.'

अकुर्वि akurvi (73)	अकुर्वहि akurvahi	अकुर्महि akurmahi
अकुरुथास् akuruthās	अकुर्वाथाम् akurvāthām	अकुरुध्वम् akurudhvam
अकुरुत akuruta	अकुर्वाताम् akurvātām	अकुर्वत akurvata

Potential, 'I may do.'

कुर्वीय kurvīya	कुर्वीवहि kurvīvahi	कुर्वीमहि kurvīmahi
कुर्वीथास् kurvīthās	कुर्वीयाथाम् kurvīyāthām	कुर्वीध्वम् kurvīdhvam
कुर्वीत kurvīta	कुर्वीयाताम् kurvīyātām	कुर्वीरन् kurvīran

Imperative, 'Let me do.'

करवै karavai	करवावहै karavāvahai	करवामहै karavāmahai
कुरुष्व kurushva	कुर्वाथाम् kurvāthām	कुरुध्वम् kurudhvam
कुरुताम् kurutām	कुर्वाताम् kurvātām	कुर्वताम् kurvatām

Perfect or second preterite, 'I did,' or 'I have done.'

चक्रे ćakre	चकृविहे ćakrivahe	चकृमहे ćakrimahe
चकृषे ćakrishe	चक्राथे ćakrāthe	चकृढ्वे ćakridhve
चक्रे ćakre	चक्राते ćakrāte	चक्रिरे ćakrire

First future, 'I will do.'

कर्ताहे kartāhe	कर्तास्वहे kartāsvahe	कर्तास्महे kartāsmahe
कर्तासे kartāse	कर्तासाथे kartāsāthe	कर्ताध्वे kartādhve
कर्ता kartā	कर्तारौ kartārau	कर्तारस् kartāras

Second future, 'I shall do.'

करिष्ये karishye	करिष्यावहे karishyāvahe	करिष्यामहे karishyāmahe
करिष्यसे karishyase	करिष्येथे karishyethe	करिष्यध्वे karishyadhve
करिष्यते karishyāte	करिष्येते karishyete	करिष्यन्ते karishyante

Aorist or third preterite, 'I did.'

अकृषि akrishi	अकृष्वहि akrishvahi	अकृष्महि akrishmahi
अकृथास् akrithās	अकृषाथाम् akrishāthām	अकृढ्वम् akridhvam
अकृत akrita	अकृषाताम् akrishātām	अकृषत akrishata

Precative or benedictive, 'May I do.'

कृषीय krishīya	कृषीवहि krishīvahi	कृषीमहि krishīmahi
कृषीष्ठास् krishīshthās	कृषीयास्थाम् krishīyāsthām	कृषीढ्वम् krishīdhram
कृषीष्ट krishīshta	कृषीयास्ताम् krishīyāstām	कृषीरन् krishīran

Conditional, 'I should do.'

अकरिष्ये akarishye	अकरिष्यावहि akarishyāvahi	अकरिष्यामहि akarishyāmahi
अकरिष्यथास् akarishyāthās	अकरिष्येथाम् akarishyethām	अकरिष्यध्वम् akarishyadhvam
अकरिष्यत akarishyata	अकरिष्येताम् akarishyetām	अकरिष्यन्त akarishyanta

Pass., *Pres.* क्रिये; *Aor.* 3d sing. अकारि (701). *Caus., Pres.* कारयामि; *Aor.* अचीकरत्. *Des.* चिकीर्षामि, -षे (502). *Freq.* चेकरीये, चर्करीमि or चरिकरीमि or चरीकरीमि or चर्करीति or चरिकरीति or चरीकरीति. *Part., Pres.* कुर्वत्, *Ātm.* कुर्वाण; *Past pass.* कृत; *Past indecl.* कृत्वा, -कृत्य; *Fut. pass.* कर्तव्य, करणीय, कार्य.

684. Only nine other roots are generally given in this class. Of these the commonest is तन् 'to stretch,' conjugated at 583. The others are, मन् 'to go,' वन् and चिन् 'to kill' or 'to hurt,' तृन् 'to shine,' तृण् 'to eat grass,' मन् 'to imagine,' *Ātm.;* सन् 'to ask,' सन् 'to give.' As these end in nasals, their conjugation resembles that of verbs of the 5th class at 675; thus—

685. Root चन्. *Inf.* चनितुं 'to kill,' 'to hurt.' Par. and *Ātm. Pres.* चनोमि, चनोषि, चनोति; चनुवस्, &c. *Ātm.* चनुवे, चनुषे, चनुते, &c. *Impf.* अचनवम्, &c. *Ātm.* अचनवे. *Pot.* चनुयाम्, &c. *Ātm.* चनुवीय. *Impv.* चनवानि. *Ātm.* चनवै. *Perf.* चचान, चचन्थ, चचान; चचनिव, चचनुस्, चचनुस्; चचनिम, चचन, चचनुस्. *Ātm.* चचने,

यजयिषे, यजये ; यजयिवहे, यजयावहे, यजयामहे ; यजयिमहे, यजयिध्वे, यजयिरे.
1st Fut. यजयिता. *Ātm.* यजयिताहे. *2d Fut* यजयिष्यामि. *Ātm.* यजयिष्ये.
Aor. अयजयिषं, -यीस्, -यीत् ; अयजयिष्व, -षिर्, -षुं ; अयजयिषम्, -षिध्वम्, -षिषुस्.
Ātm. अयजयिषि, अयजयिष्ठास् or अयजयथास् (424. c), अयजयिष्ट or अयजयत ;
अयजयिष्वहि, -यिषाथाम्, -यिषाताम् ; अयजयिष्महि, -यिध्वम्, -षिषत. *Pass.*
Ātm. यजियिषे. *Cond.* अयजयिष्यं, *Ātm.* अयजयिष्ये. *Pass. Pres.* यज्ये ;
Aor. 3d sing. अयाजि. *Caus. Pres.* याजयामि ; *Aor.* अयीयजं. *Des.*
यियजिषामि, -षे. *Freq.* यंयज्ये, यंयजीमि. *Part. Pres.* यजन् ; *Ātm.*
यजमान. *Past pass.* यष्ट ; *Past indecl.* यष्ट्वा or यजित्वा, -यज्य ; *Fut.*
pass. यजितव्य, याजनीय, याज्य.

EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CONJUGA-
TIONAL CLASS, EXPLAINED AT 356.

686. Root यु *yu.* Infin. यवितुं *yavitum,* 'to join,' 'to mix.'

PARASMAI-PADA.   *Present tense,* 'I join.'

युनामि *yunámi*	युनीवस् *yunívas*	युनीमस् *yunímas*
युनासि *yunási*	युनीथस् *yuníthas*	युनीथ *yunítha*
युनाति *yunáti*	युनीतस् *yunítas*	युनन्ति *yunánti*

Imperfect or first preterite, 'I was joining,' or 'I joined.'

अयुनवं *ayunavam*	अयुनीव *ayuníva*	अयुनीम *ayuníma*
अयुनास् *ayunás*	अयुनीतम् *ayunítam*	अयुनीत *ayuníta*
अयुनात् *ayunát*	अयुनीताम् *ayunítám*	अयुनन् *ayunan*

Potential, 'I may join.'

युनीयां *yuníyám*	युनीयाव *yuníyáva*	युनीयाम *yuníyáma*
युनीयास् *yuníyás*	युनीयातम् *yuníyátam*	युनीयात *yuníyáta*
युनीयात् *yuníyát*	युनीयाताम् *yuníyátám*	युनीयुस् *yuníyus*

Imperative, 'Let me join.'

युनानि *yunáni*	युनाव *yunáva*	युनाम *yunáma*
युनीहि *yuníhi*	युनीतम् *yunítam*	युनीत *yuníta*
युनातु *yunátu*	युनीताम् *yunítám*	युनन्तु *yunantu*

Perf. युयाव, युयुविव or युयुव, युयुविम, -यथुस्, -युस्,
युयुव, युयुवुस्. *1st Fut.* यविताहि or योताहि*. *2d Fut.* यविष्यामि. *Aor.*

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* Some authorities give योताहि &c. as the only form. See Laghu Kaum. 724.

ख्यापिष्यं, -वीः, -त्रीत्; ख्यापिष्य, -विष्ठं, -विष्ठं; ख्यापिष्याम, -विष्ठ, -विपुः।
Prec. ख्यायात्। Cond. अख्यापिष्यत्।

687.   *Átmane-pada.*   Present tense, 'I join.'

युनै yune	युन्वहे yunvahe	युन्महे yunmahe
युनीषे yunishe	युन्वाथे yunváthe	युनीध्वे yunidhve
युनीते yunite	युनाते yunáte	युनते yunate

Imperfect or first preterite, 'I was joining,' or 'I joined.'

अयुनि ayuni	अयुन्वहि ayunvahi	अयुन्महि ayunmahi
अयुनीथाः ayunithás	अयुन्वाथां ayunváthám	अयुनीध्वं ayunidhvam
अयुनीत ayunita	अयुनातां ayunátám	अयुनत ayunata

Potential, 'I may join.'

युनीय yuniya	युन्वीवहि yunvívahi	युन्वीमहि yunvímahi
युनीथाः yunithás	युनीयाथां yuniyáthám	युनीध्वं yunidhvam
युनीत yunita	युनीयातां yuniyátám	युनीरन् yuniran

Imperative, 'Let me join.'

युनै yunai	युनावहै yunávahai	युनामहै yunámahai
युनीष्व yunishva	युन्वाथां yunváthám	युनीध्वं yunidhvam
युनीतां yunitám	युनातां yunátám	युनतां yunatám

Perf. युयुवे, युयुविषे, युयुवे; युयुविवहे, युयुवाथे, युयुवाते; युयुविमहे, युयुविध्वे or -ढ्वे, युयुविरे। 1st *Fut.* योविताहे। 2d *Fut.* योविष्ये। *Aor.* अयविष्ट, -विष्ठाः, -विष्ट; अयविष्वहि, अयविषाथां, -षातां; अयविष्महि, -ष्टं or -ढ्वं, -विषत। *Prec.* योविषीष्ट। *Cond.* अयोविष्यत। *Pass., Pres.* यूये। 1st *Fut.* योयिताहे। *Aor. 3d sing.* अयावि। *Caus., Pres.* यावयते; *Aor.* अयीयवत। *Des.* युयूषते or यियविषते। *Freq.* योयूये, योयोयीते or योयोवीमि। *Part., Pres.* युन्न; *Átm.* युनान; *Past pass.* युत; *Past indecl.* युत्वा, -युत; *Fut. pass.* योवितव्य, योवनीय, याव्य or योव्य।

688. *Root* ज्ञा (361). *Inf.* ज्ञातुं 'to know.' *Par.* and *Átm.* जानामि, जानासि, जानाति; जानीवः, जानीथः, जानीतः; जानीमः, जानीथ, जानन्ति। *Átm.* जाने, जानीषे, जानीते; जानीवहे, जानाथे, जानाते; जानीमहे, जानीध्वे, जानते। *Impf.* अजानां, अजानाः, अजानात्; अजानीव, अजानीतं, अजानीतां; अजानीम, अजानीत, अजानन्। *Átm.* अजानि, अजानीथाः, अजानीत; अजानीवहि, अजानाथां, अजानातां; अजानीमहि, अजानीध्वं, अजानत। *Pot.* जानीयां, जानीयाः, जानीयात्; जानीयाव, जानीयातं, जानीयातां; जानीयाम, जानीयात, जानीयुः। *Átm.* जानीय, जानीथाः, जानीत; जानीवहि, जानीयाथां, जानीयातां; जानीमहि, जानीध्वं, जानीरन्। *Impv.* जानीहि, जानातु; जानीव, जानीतं, जानीतां; जानीम, जानीत, जानन्तु। *Átm.* जाने, जानीष्व, जानीतां; जानावहै, जानाथां, जानातां; जानामहै, जानीध्वं, जानतां। *Perf.* (373) जज्ञौ, जज्ञिथ

नक्षी; नक्षिषे, नक्षाथे, नक्षध्वे; नक्षिमहे, नक्ष, नक्षुस्. Ātm. नक्षे, नक्षिषे, नक्षे; नक्षिवहे, नक्षाथे, नक्षाते; नक्षिमहे, नक्षिध्वे, नक्षिरे. *1st Fut.* नक्ष्तास्मि. *2d Fut.* नक्ष्यामि. *Aor.* (433) अनक्षिषम्, अनक्षीस्, अनक्षीत्; अनक्षिष्व, अनक्षिष्टम्, -ष्टाम्; अनक्षिष्म, -ष्ट, -षुस्. Ātm. अनक्षि, अनक्षास्, अनक्षत; अनक्षावहि, -साथाम्, -षाताम्. *Prec.* नक्ष्यासम्. *Cond.* अनक्ष्यम्. Ātm. अनक्ष्ये. *Pass.*, *Pres.* (465. a) नक्ष्ये; *Perf.* नक्षे (473); *1st Fut.* नक्षितास्मि or नक्षितास्मे (474); *2d Fut.* नक्ष्यामि or नक्ष्ये; *Aor. 3d sing.* अनक्षि. *Caus.*, *Pres.* नक्षयामि. *Aor.* अनिनक्षम्. *Des.* निनक्षिषामि (-नाषि Ep.). *Freq.* नानक्ष्ये, नानक्षिमि or नानक्षि. *Part.*, *Pres.* नक्षत्; Ātm. नक्षमाण; *Past pass.* नष्ट; *Past indecl.* नष्ट्वा, -नक्ष्य; *Fut. pass.* नक्षनीय, नक्ष्य.

689. Root क्री. *Inf.* क्रेतुं 'to buy.' *Par. and Ātm. Pres.* क्रीणामि, क्रीणासि, क्रीणाति; क्रीणीवस्, क्रीणीथस्, क्रीणी- तस्; क्रीणीमस्, क्रीणीथ, क्रीणन्ति. Ātm. क्रीणे, क्रीणीषे, क्रीणीते; क्रीणीवहे, क्रीणाथे, क्रीणाते; क्रीणीमहे, क्रीणीध्वे, क्रीणते. *Impf.* अक्रीणाम्, अक्रीणास्, अक्रीणात्; अक्रीणीव, अक्रीणीतम्, अक्रीणीताम्; अक्रीणीम, अक्रीणीत, अक्रीणन्. Ātm. अक्रीणि, अक्रीणीथास्, अक्रीणीत; अक्रीणीवहि, अक्रीणाथाम्, अक्रीणाताम्; अक्रीणीमहि, अक्रीणीध्वम्, अक्रीणत. *Pot.* क्रीणी- याम्. Ātm. क्रीणीय. *Impv.* क्रीणानि, क्रीणीहि, क्रीणातु; क्रीणाव, क्रीणीतम्, क्रीणीताम्; क्रीणाम, क्रीणीत, क्रीणन्तु. Ātm. क्रीणै, क्रीणीष्व, क्रीणीताम्; क्रीणावहै, क्रीणाथाम्, क्रीणाताम्; क्रीणामहै, क्रीणीध्वम्, क्रीणताम्. *Perf.* (374. e) चिक्राय, चिक्रयिथ or चिक्रेथ, चिक्राय; चिक्रियिव, चिक्रियथुस्, चिक्रियतुस्; चिक्रियिम, चिक्रिय, चिक्रियुस्. Ātm. चिक्रिये, चिक्रियिषे, चिक्रिये; चिक्रियिवहे, चिक्रियाथे, चिक्रियाते; -यिमहे, चिक्रियिध्वे or -ढ्वे, चिक्रियिरे. *1st Fut.* क्रेतास्मि. Ātm. क्रेताहे. *2d Fut.* क्रेष्यामि. Ātm. क्रेष्ये. *Aor.* अक्रैषम्, -षीम्, -षीत्; अक्रैष्व, -ष्टम्, -ष्टाम्; अक्रैष्म, -ष्ट, -षुस्. Ātm. अक्रेषि, -क्रेष्ठास्, -क्रेष्ट; -क्रेष्वहि, -क्राथाम्, -क्राताम्; अक्रेष्महि, अक्रेढ्वम्, अक्रेषत. *Prec.* क्रीयासम्. Ātm. क्रेषीय. *Cond.* अक्रेष्यम्. Ātm. अक्रेष्ये. *Pass.*, *Pres.* क्रीये; *Aor. 3d sing.* अक्रायि. *Caus.*, *Pres.* क्राययामि. *Aor.* अचिक्रयम्, -चे. *Freq.* चेक्रीये, चेक्रेमि or चेक्रयीमि. *Part.*, *Pres.* क्रीणत्; Ātm. क्रीणान; *Past pass.* क्रीत; *Past indecl.* क्रीत्वा, -क्रीय; *Fut. pass.* क्रेतव्य, क्रेय.

690. Like क्री is ग्री 'to please.' *Pres.* ग्रीणामि; Ātm. ग्रीणे. *Caus.* ग्राययामि or ग्रापयामि. *Aor.* अजिग्रयम् or अजिग्रिपम्*. *Des.* जिग्रीषामि. *Freq.* जेग्रीये.

691. लू 'to cut,' follows पू 'to purify,' at 583; thus, *Pres.* लुनामि; Ātm. लुने. *Pot.* लुनीयाम्; Ātm. लुनीय. *Perf.* लुलाव; Ātm. लुलुवे. *1st Fut.* लवितास्मि. *2d Fut.* लविष्यामि. *Aor.* अलाविषम्.

* Foster gives अजिग्रयम्; Westergaard, अजिग्रियम्.

692. Root बन्ध्. *Inf.* बन्द्धुम् 'to bind.' Par. *Pres.* बध्नामि, बध्नासि, बध्नाति; बध्नीवस्, बध्नीथस्, बध्नीतस्; बध्नीमस्, बध्नीथ, बध्नन्ति. *Impf.* अबध्नाम्, अबध्नास्, अबध्नात्; अबध्नीव, अबध्नीतम्, अबध्नीताम्; अबध्नीम, अबध्नीत, अबध्नन्. *Pot.* बध्नीयाम्. *Impv.* बध्नानि, बधान (357. a), बध्नातु; बध्नानि, बध्नीतम्, -ताम्; बध्नाम, बध्नीत, बध्नन्तु. *Perf.* बबन्ध, बबन्धिथ or बबन्द्ध (298. a), बबन्ध; बबन्ध्व, बबन्धथुस्, बबन्धतुस्; बबन्ध्म, बबन्ध, बबन्धुस्. 1st Fut. बन्द्धास्मि. 2d Fut. भन्त्स्यामि (299. a). Aor. अबभान्त्सम् (299. a), अबान्त्सीस्, अबान्त्सीत्; अबान्त्स्व, अबान्द्धम्, अबान्द्धाम्; &c. *Prec.* बध्यासम्. *Cond.* अभन्त्स्यम्. Pass. *Pres.* (469) बध्ये. Caus. *Pres.* बन्धयामि; Aor. अबबन्धम्. *Des.* बिभन्त्सामि (299. a). *Freq.* बाबध्ये, बाबन्धिमि, बाबन्धीमि. Part. *Pres.* बध्नत्. *Past pass.* बद्ध. *Past indecl.* बद्ध्वा or बन्धित्वा. *Fut. pass.* बन्ध्य, बन्धनीय, बन्ध्य.

693. Root ग्रन्थ्. *Inf.* ग्रन्थितुम् 'to string,' 'to tie.' *Fut. Pres.* ग्रथ्नामि, ग्रथ्नासि, ग्रथ्नाति; ग्रथ्नीवस्, ग्रथ्नीथस्, ग्रथ्नीतस्; ग्रथ्नीमस्, ग्रथ्नीथ, ग्रथ्नन्ति. *Impf.* अग्रथ्नाम्, अग्रथ्नास्; अग्रथ्नीव, अग्रथ्नीतम्, -ताम्; अग्रथ्नीम, अग्रथ्नीत, अग्रथ्नन्. *Pot.* ग्रथ्नीयाम्. *Impv.* ग्रथ्नानि, ग्रथान (357. a); ग्रथ्नानि, ग्रथ्नीतम्, -ताम्; ग्रथ्नाम, ग्रथ्नीत, ग्रथ्नन्तु. *Perf.* (375. h) जग्रन्थ*, ग्रन्थिथ or ग्रेथिथ, जग्रन्थ*; जग्रन्थिव or ग्रेथिव, जग्रन्थथुस् or ग्रेथथुस् or ग्रेथतुस्; जग्रन्थिम or ग्रेथिम, जग्रन्थ or ग्रेथ, जग्रन्थुस् or ग्रेथुस्. 1st Fut. ग्रन्थितास्मि. 2d Fut. ग्रन्थिष्यामि. Aor. अग्रन्थिषम्, -थीस्, -थीत्, &c. *Prec.* ग्रथ्यासम्. *Cond.* अग्रन्थिष्यम्. Pass. *Pres.* (469) ग्रथ्ये. Caus. *Pres.* ग्रन्थयामि; Aor. अजग्रन्थम्. *Des.* जिग्रन्थिषामि; जिग्रन्थिषीमि, जिग्रन्थिषीमि. Part. *Pres.* ग्रथ्नत्. *Past pass.* ग्रथित. *Past indecl.* ग्रथित्वा or ग्रन्थित्वा, -ग्रथ्य. *Fut. pass.* ग्रन्थनीय, ग्रन्थ्य.

a. Like ग्रन्थ् is conjugated मन्थ् 'to loosen,' मन्थ् 'to churn.'

694. Root क्षुभ्†. *Inf.* क्षोभितुम् 'to agitate.' Par. *Pres.* क्षुभ्नामि, क्षुभ्नासि, क्षुभ्नाति; क्षुभ्नीवस्, क्षुभ्नीथस्, क्षुभ्नीतस्; क्षुभ्नीमस्, क्षुभ्नीथ, क्षुभ्नन्ति. *Impf.* अक्षुभ्नाम्, अक्षुभ्नास्, अक्षुभ्नात्; अक्षुभ्नीव, अक्षुभ्नीतम्, -ताम्; अक्षुभ्नीम, अक्षुभ्नीत, अक्षुभ्नन्. *Pot.* क्षुभ्नीयाम्. *Impv.* क्षुभ्नानि, क्षुभान (357. a, 58), क्षुभ्नातु; क्षुभ्नानि, क्षुभ्नीतम्, -ताम्; क्षुभ्नाम, क्षुभ्नीत, क्षुभ्नन्तु. *Perf.* चुक्षोभ, चुक्षोभिथ, चुक्षोभ; चुक्षुभिव, चुक्षुभथुस्, -भतुस्. 1st Fut. क्षोभितास्मि. 2d Fut. क्षोभिष्यामि. Aor. अक्षोभिषम्, -भीस्, -भीत्, &c. Or अक्षुभम्, -भस्, -भत्; अक्षुभाव, -भतम्, -भताम्; अक्षुभाम, -भत, -भन्. *Cond.* अक्षोभिष्यम्. Pass. *Pres.* क्षुभ्ये; Aor. 3d sing. अक्षोभि. Caus. *Pres.* क्षोभयामि; Aor.

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* Some authorities give ग्रन्थान in 2d sing. Impv.; and the option of जग्रन्थ in the 1st and 3d of the Perf. Compare 339.

† Also neuter, 4th c. 'to be agitated'; Pres. क्षुभ्यामि 612.

संयुग्भ्यें. Des. पुद्योधिषामि or पुद्योधिषामि (3d
sing. पोद्धोसि). Part., Pres. श्रुध्नु; Past pass. श्रुग्न or श्रुग्धि; Past
indecl. श्रुग्ध्वा or श्रुग्धित्वा,—श्रुध. Fut. pass. घोधितव्य, घोधनीय (58), घोध्य.

695. Root श्रन्थ्*. Inf. श्रन्थितुं 'to stop,' 'to support.' Par.
Pres. श्रधामि; like श्रुभ् 694. Impf. श्रश्रधां. Pot. श्रध्नीयां. Impv.
श्रधानि, श्रधान (357, a), श्रधातु; श्रधाम, श्रधात, श्रध्नन्तु, —नां; श्रधानि, श्रधीत, श्रध्नु.
Perf. श्ररन्थ; तथ्रन्थिथ or तलश्रन्थ,—श्ररन्थ; तश्रन्थिम, तश्रन्थ,
तश्रन्थुः. 1st Fut. श्रन्थितास्मि. 2d Fut. श्रन्थिष्यामि. Aor. श्रश्रन्थिषं,
—श्रीः, —श्रीत्, &c. Or श्रलन्थं, —श्रस्, —श्रत्; श्रश्रां, —श्राः, —श्रात्; —श्राम, —श्रत,
—श्रन्. Prec. श्रध्यासं. Cond. श्रश्रन्थिष्यं. Pass., Pres. श्रध्ये. Caus.,
Pres. श्रन्थयामि; Aor. श्रतश्रन्थं. Des. तिश्रन्थिषामि. Freq. ताश्रध्ये.
तालश्रन्थीमि or तालश्रन्थिमि. Part., Pres. श्रध्नन्; Past pass. श्रन्थ; Past
indecl. श्रन्थ्वा or श्रन्थित्वा. Fut. pass. श्रन्थितव्य, श्रन्थनीय, श्रन्थ्य.

696. Root श्रश्†. Inf. श्रशितुं 'to eat.' Par. Pres. श्रश्नामि, श्रश्नासि,
श्रश्नाति; श्रश्नीवः, श्रश्नीथः, श्रश्नीतः; श्रश्नीमः, श्रश्नीथ, श्रश्नन्ति. Impf.
श्राश्नां, श्राश्नाः, श्राश्नात्; श्राश्नीव, श्राश्नीतं, श्राश्नीतां; श्राश्नीम, श्राश्नीत, श्राश्नन्.
Pot. श्रश्नीयां. Impv. श्रश्नानि, श्रशान (357, a), श्रश्नातु; श्रश्नाव, श्रश्नात, —नां;
श्रश्नानि, श्रश्न, श्रश्नुतु. Perf. श्राश, श्रशिथ or श्रादिथ,—श्राश; श्राशिव, श्राशथु,
श्राशुः. 1st Fut. श्रशितास्मि. 2d Fut. श्रशिष्यामि. Aor.
श्राशिषं, —श्रीः, —श्रीत्; श्राशिव, श्राशिष्टं, —ष्टां; श्राशिम, श्राशिष्ट, श्राशिषुः. Caus.,
Pres. श्राश्यामि; Aor. श्राशिशं. Prec. श्रश्यासं. Des. श्रशिशिषामि. Freq. श्राश्यश्ये (508. a).
Part., Pres. श्रश्नन्; Past pass. श्रशित; Past indecl. श्रशित्वा,—श्रश्य; Fut.
pass. श्रशितव्य, श्रशनीय, श्राश्य.

697. Root क्लिश्. Inf. क्लेशितुं or क्लेष्टुं 'to harass.' Par. Pres.
क्लिश्नामि; like श्रश् 696. Impf. श्रक्लिश्नां. Pot. क्लिश्नीयां. Impv.
क्लिश्नानि, क्लिशान, &c. Perf. चिक्लेश, चिक्लेशिथ or चिक्लेष्ठ, चिक्लेश;
चिक्लिशिव or चिक्लिश्व (371), चिक्लिशथु,—श्रनुः. 1st Fut. क्लेशितास्मि or क्लेष्टास्मि.
2d Fut. क्लेशिष्यामि or क्लेक्ष्यामि. Aor.
श्रक्लेशिषं, —शीत्, —शीत्; श्रक्लेशिष्म, —शिष्टं, —शिष्टां; श्रक्लेशिष्म, —शिष्ट, —शिषुः. Or
श्रक्लिक्षं, —क्षस्, —क्षत्; —क्षाव, —क्षातं, —क्षातां; —क्षाम, —क्षात, —क्षन् (439). Prec.
क्लिश्यासं. Cond. श्रक्लेशिष्यं or श्रक्लेक्ष्यं. Pass., Pres. क्लिश्ये. Aor. 3d Sing.
श्रक्लेशि. Caus., Pres. क्लेशयामि; Aor. श्रचिक्लिशं. Des. चिक्लेशिषामि or
चिक्लिक्षामि or चिक्लेक्षामि. Freq. चेक्लिश्ये, चेक्लेश्मि. Part., Pres. क्लिश्नन्;

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* This root also follows the 5th conjugation; thus, Pres. श्रध्नोमि. See 675.

† This is a different root from श्रश् 5th conjugation. See 682.

Past pass. पुष्ट or पुष्टित ; *Past indecl.* पुष्ट्वा or पोषित्वा, -पुष्य ; *Fut. pass.* पोषितव्य or पोष्टव्य, पोष्य.

698. Root पुष् पोषितुं 'to nourish.' *Par. Pres.* पुष्णामि, पुष्णासि, पुष्णाति ; पुष्णीवः, पुष्णीथः, पुष्णीतः ; पुष्णीमः, पुष्णीथ, पुष्णन्ति. *Impf.* अपुष्णाम्, अपुष्णाः, अपुष्णात् ; अपुष्णीव, अपुष्णीतम्, -ताम् ; अपुष्णीम, अपुष्णीत, अपुष्णन्. *Pot.* पुष्णीयाम्, &c. *Impv.* पुष्णानि, पुष्णीहि, पुष्णातु ; पुष्णाव, पुष्णीतम् (357. a), पुष्णीताम् ; पुष्णाम, पुष्णीत, पुष्णन्तु. *Pot.* पुष्णीयाम्, &c. For the rest, see पुष् 4th c., 621.

699. Root ग्रह् (359, 399. a). *Inf.* ग्रहीतुं 'to take.' *Par. and Atm. Pres.* गृह्णामि, गृह्णासि, गृह्णाति ; गृह्णीवः, गृह्णीथः, गृह्णीतः ; गृह्णीमः, गृह्णीथ, गृह्णन्ति. *Atm.* गृह्णे, गृह्णीषे, गृह्णीते ; गृह्णीवहे, गृह्णाथे, गृह्णाते ; गृह्णीमहे, गृह्णीध्वे, गृह्णते. *Impf.* अगृह्णाम्, अगृह्णाः, अगृह्णात् ; &c. *Atm.* अगृह्णि, अगृह्णीथाः, अगृह्णीत ; अगृह्णीवहि, अगृह्णाथाम्, अगृह्णाताम् ; अगृह्णीमहि, अगृह्णीध्वम्, अगृह्णत. *Pot.* गृह्णीयाम्, &c. *Atm.* गृह्णीय, &c. *Impv.* गृह्णानि, गृह्णीहि, गृह्णातु ; गृह्णाव, गृह्णीतम्, गृह्णीताम् ; गृह्णाम, गृह्णीत, गृह्णन्तु. *Atm.* गृह्णै, गृह्णीष्व, गृह्णीताम् ; गृह्णावहै, गृह्णाथाम्, गृह्णाताम् ; गृह्णामहै, गृह्णीध्वम्, गृह्णताम्. *Perf.* (384) जग्राह, जग्राहिथ, जग्राह ; जगृहिव, जगृहथुः, जगृहतुः ; जगृहिम, जगृह, जगृहुः. *Atm.* जगृहे, जगृहिषे, जगृहे ; जगृहिवहे, जगृहाथे, जगृहाते ; जगृहिमहे, जगृहिध्वे, जगृहिरे. *1st Fut.* ग्रहीताहे (399. a). *Par.* ग्रहीतास्मि. *2d Fut.* ग्रहीष्यामि. *Atm.* ग्रहीष्ये. *Aor.* अग्रहीषम्, अग्रहीः, अग्रहीत् ; अग्रहीष्व, अग्रहीष्टम्, अग्रहीष्टाम् ; अग्रहीष्म, अग्रहीष्ट, अग्रहीषुः. *Atm.* अग्रहीषि, अग्रहीष्ठाः, अग्रहीष्ट ; अग्रहीष्वहि, अग्रहीषाथाम्, अग्रहीषाताम् ; अग्रहीष्महि, अग्रहीध्वम्, अग्रहीषत. *Prec.* गृह्यासम्. *Atm.* ग्रहीषीय. *Cond.* अग्रहीष्यम्. *Atm.* अग्रहीष्ये. *Pass.*, *Pres.* गृह्ये ; *Perf.* जगृहे ; *1st Fut.* ग्रहीताहे or ग्राहिताहे ; *2d Fut.* ग्रहीष्ये or ग्राहिष्ये ; *Aor. 3d sing.* अग्राहि or अग्रहि. *Caus.*, *Pres.* ग्राहयामि ; *Aor.* अजिग्रहम्. *Des.* जिघृक्षामि, -षे (503). *Freq.* जरीगृहे, जार्ग्रहे (3d sing. जार्ग्राति) or जार्ग्रहीति (711). *Part.*, *Pres.* गृह्णत्. *Atm.* गृह्णान. *Past pass.* गृहीत ; *Past indecl.* गृहीत्वा, -गृह्य ; *Fut. pass.* ग्रहीतव्य, ग्रह्णीय, ग्राह्य.

EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा dâ (465). *Infin.* दातुं *dâtum*, 'to be given.'

Present, 'I am given.'

दीये *diye*	दीयवहे *diyâvahe*	दीयामहे *diyâmahe*
दीयसे *diyase*	दीयेथे *diyethe*	दीयध्वे *diyadhve*
दीयते *diyate*	दीयेते *diyete*	दीयन्ते *diyante*

Imperfect or first preterite, 'I was given.'

अदिये *adiye*	अदिवहि *adivahi*	अदियामहि *adiyámahi*
अदियथास् *adiyathás*	अदियेथाम् *adiyethám*	अदियध्वम् *adiyadhvam*
अदियत *adiyata*	अदियेताम् *adiyetám*	अदियन्त *adiyanta*

Potential, 'I may be given.'

दीयेय *díyeya*	दीयेवहि *díyevahi*	दीयेमहि *díyemahi*
दीयेथास् *díyethás*	दीयेयाथाम् *díyeyáthám*	दीयेध्वम् *díyedhvam*
दीयेत *díyeta*	दीयेयाताम् *díyeyátám*	दीयेरन् *díyeran*

Imperative, 'Let me be given.'

दीयै *díyai*	दीयावहै *díyávahai*	दीयामहै *díyámahai*
दीयस्व *díyasva*	दीयेथाम् *díyethám*	दीयध्वम् *díyadhvam*
दीयताम् *díyatám*	दीयेताम् *díyetám*	दीयन्ताम् *díyantám*

Perfect or second preterite, 'I have been given.'

ददे *dade*	ददिवहे *dadivahe*	ददिमहे *dadimahe*
ददिषे *dadishe*	ददाथे *dadáthe*	ददिध्वे *dadidhve*
ददे *dade*	ददाते *dadáte*	ददिरे *dadire*

First future, 'I shall be given.'

दातासे *dátáse* or	दातास्वहे *dátásvahe*	दातास्महे *dátásmahe*, &c.
दायिताहे *dáyitáhe*	दायितास्वहे *dáyitásvahe*	दायितास्महे *dáyitásmahe*, &c.

Second future, 'I shall be given.'

दास्ये *dásye* or	दास्यावहे *dásyávahe*	दास्यामहे *dásyámahe*, &c.
दायिष्ये *dáyishye*	दायिष्यावहे *dáyishyávahe*	दायिष्यामहे *dáyishyámahe*, &c.

Aorist or third preterite, 'I was given.'

अदिषि *adishi* or	अदिष्वहि *adishvahi*	अदिष्महि *adishmahi*
अद्यिषि *addyishi*	अद्यिष्वहि *addyishvahi*	अद्यिष्महि *addyishmahi*
अदिथास् *adithás* or	अदिषाथाम् *adisháthám*	अदिढ्वम् *adidhvam*
अद्यिष्ठास् *addyishthás*	अद्यिषाथाम् *addyisháthám*	अद्यिध्वम् *addyidhvam*
अदायि *adáyi*, 'it was given,'	अदिषाताम् *adishátám*	अदिषत *adishata*
	अद्यिषाताम् *addyishátám*	अद्यिषत *addyishata*

Prec. दासीय *dásíya* or दायिषीय *dáyishíya*, &c.   *Cond.* अदास्ये *adásye* or अदायिष्ये *adáyishye*, &c.

701. Root कृ *kri* (467). Infin. कर्तुम् *kartum*, 'to be made' or 'done.'

Present, 'I am made.'	*Imperfect or first preterite,* 'I was made.'

क्रिये *kriye*	क्रियावहे *kriyávahe*	क्रियामहे *kriyámahe*	अक्रिये *akriye*	अक्रियावहि *akriyávahi*	अक्रियामहि *akriyámahi*
क्रियसे *kriyase*	क्रियेथे *kriyethe*	क्रियध्वे *kriyadhve*	अक्रियथास् *akriyathás*	अक्रियेथाम् *akriyethám*	अक्रियध्वम् *akriyadhvam*
क्रियते *kriyate*	क्रियेते *kriyete*	क्रियन्ते *kriyante*	अक्रियत *akriyata*	अक्रियेताम् *akriyetám*	अक्रियन्त *akriyanta*

Potential, 'I may be made.'			*Second preterite.*		
क्रिये	क्रियेवहि	क्रियेमहि	चक्रे	चक्रवहे	चक्रमहे
क्रियेथास्	क्रियेयाथां	क्रियेध्वं	चक्रिषे	चक्राथे	चक्रिध्वे
क्रियेत	क्रियेयातां	क्रियेरन्	चक्रे	चक्राते	चक्रिरे

Imperative, 'Let me be made.'			*First future.*		
क्रिये	क्रियावहै	क्रियामहै	कर्ताहे	कर्तासे	कर्तास्महे, &c.
क्रियस्व	क्रियेथां	क्रियध्वं	*(or* कारिताहे कारितासे कारितास्महे, &c.*)*
क्रियतां	क्रियेतां	क्रियन्तां	*Second fut.* करिष्ये *or* कारिष्ये, &c.

Aorist or third preterite.

SING.	DUAL	PLURAL
अकृषि *or* अकारिषि	अकृष्वहि *or* अकारिष्वहि	अकृष्महि *or* अकारिष्महि
अकृथास् *or* अकारिथास्	अकृषाथां *or* अकारिषाथां	अकृढ्वं *or* अकारिध्वं, -ढ्वं
अकारि 'it was done'	अकृषातां *or* अकारिषातां	अकृषत *or* अकारिषत

Prec. कृषीय *or* कारिषीय. *Cond.* अकरिष्ये *or* अकारिष्ये.

702. Example of a passive from a root ending in a consonant :

Root युज् *yuj.* Infin. योक्तुं *yoktum*, 'to be fitting.'

Pres. युज्ये, युज्यसे, युज्यते, &c. *Impf.* अयुज्ये, अयुज्यथास्, &c.
Pot. युज्येय. *Impv.* युज्ये, युज्यस्व, युज्यतां, &c. *Perf.* युयुजे, युयुजिषे, युयुजे,
&c. 1st Fut. योक्ताहे; योक्तासे; योक्तास्महे, &c. 2d Fut. योक्ष्ये, योक्ष्यसे, &c. *Aor.*
अयुज्षि, अयुक्थास्, अयोजि, &c. *Prec.* युज्षीय. *Cond.* अयोक्ष्ये.

EXAMPLE OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhú.* Infin. भावयितुं *bhávayitum*, 'to cause to be.'

PARASMAI-PADA.			ATMANE-PADA.		

Present, 'I cause to be.'

भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयथस्	भावयथ	भावयसे	भावयेथे	भावयध्वे
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

Imperfect or first preterite, 'I was causing to be,' or 'I caused,' &c.

अभावयं	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयतं	अभावयत	अभावयथास्	अभावयेथां	अभावयध्वं
अभावयत्	अभावयतां	अभावयन्	अभावयत	अभावयेतां	अभावयन्त

Potential, 'I may cause to be.'

भावयेयं	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेस्	भावयेतं	भावयेत	भावयेथास्	भावयेयाथां	भावयेध्वं
भावयेत्	भावयेतां	भावयेयुस्	भावयेत	भावयेयातां	भावयेरन्

Imperative, 'Let me cause to be.'

भावयानि	भावयाव	भावयाम	भावयै	भावयावहै	भावयामहै
भावय	भावयतम्	भावयत	भावयस्व	भावयेथाम्	भावयध्वम्
भावयतु	भावयताम्	भावयन्तु	भावयताम्	भावयेताम्	भावयन्ताम्

Perfect or *second preterite*, 'I caused to be.'

भावयाञ्चकार	भावयाञ्चकृव	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृमहे
भावयाञ्चकर्थ	भावयाञ्चक्रथुस्	भावयाञ्चक्र	भावयाञ्चकृषे	भावयाञ्चक्राथे	भावयाञ्चकृढ्वे
भावयाञ्चकार	भावयाञ्चक्रतुस्	भावयाञ्चक्रुस्	भावयाञ्चक्रे	भावयाञ्चक्राते	भावयाञ्चक्रिरे

First future, 'I will cause to be.'

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्थस्	भावयितास्थ	भावयितासे	भावयितासाथे	भावयिताध्वे
भावयिता	भावयितारौ	भावयितारस्	भावयिता	भावयितारौ	भावयितारः

Second future, 'I shall or will cause to be.'

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथस्	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यध्वे
भावयिष्यति	भावयिष्यतस्	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Aorist or *third preterite*, 'I caused to be.'

अबीभवम्	अबीभवाव	अबीभवाम	अबीभवे	अबीभवावहि	अबीभवामहि
अबीभवस्	अबीभवतम्	अबीभवत	अबीभवथास्	अबीभवेथाम्	अबीभवध्वम्
अबीभवत्	अबीभवताम्	अबीभवन्	अबीभवत	अबीभवेताम्	अबीभवन्त

Precative or *benedictive*, 'May I cause to be.'

भाव्यासम्	भाव्यास्व	भाव्यास्म	भावयिषीय	भावयिषीवहि	भावयिषीमहि
भाव्यास्	भाव्यास्तम्	भाव्यास्त	भावयिषीष्ठास्	भावयिषीयास्थाम्	भावयिषीध्वम्
भाव्यात्	भाव्यास्ताम्	भाव्यासुस्	भावयिषीष्ट	भावयिषीयास्ताम्	भावयिषीरन्

Conditional, 'I should cause to be.'

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यस्	अभावयिष्यतम्	अभावयिष्यत	अभावयिष्यथास्	अभावयिष्येथाम्	अभावयिष्यध्वम्
अभावयिष्यत्	अभावयिष्यताम्	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येताम्	अभावयिष्यन्त

704. After this model, and after the model of primitive verbs of the 10th class at 638, may be conjugated all causal verbs.

EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भू *bhú.* Infin. बुभूषितुम् *bubhúshitum,* 'to wish to be.'

PARASMAI-PADA.   ÁTMANE-PADA.

Present, 'I wish to be.'

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथस्	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषध्वे
बुभूषति	बुभूषतस्	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

Imperfect or *first preterite*, 'I was wishing to be,' or 'I wished,' &c.

अबुभूषम्	अबुभूषाव	अबुभूषाम		अबुभूषे	अबुभूषावहि	अबुभूषामहि
अबुभूषः	अबुभूषतम्	अबुभूषत		अबुभूषथाः	अबुभूषेथाम्	अबुभूषध्वम्
अबुभूषत्	अबुभूषताम्	अबुभूषन्		अबुभूषत	अबुभूषेताम्	अबुभूषन्त

Potential, 'I may wish to be.'

बुभूषेयम्	बुभूषेव	बुभूषेम		बुभूषेय	बुभूषेवहि	बुभूषेमहि
बुभूषेः	बुभूषेतम्	बुभूषेत		बुभूषेथाः	बुभूषेयाथाम्	बुभूषेध्वम्
बुभूषेत्	बुभूषेताम्	बुभूषेयुः		बुभूषेत	बुभूषेयाताम्	बुभूषेरन्

Imperative, 'Let me wish to be.'

बुभूषाणि	बुभूषाव	बुभूषाम		बुभूषै	बुभूषावहै	बुभूषामहै
बुभूष	बुभूषतम्	बुभूषत		बुभूषस्व	बुभूषेथाम्	बुभूषध्वम्
बुभूषतु	बुभूषताम्	बुभूषन्तु		बुभूषताम्	बुभूषेताम्	बुभूषन्ताम्

Perfect or *second preterite*, 'I wished to be.'

बुभूषाञ्चकार*	बुभूषाञ्चकृव	बुभूषाञ्चकृम		बुभूषाञ्चक्रे	बुभूषाञ्चकृवहे	बुभूषाञ्चकृमहे
बुभूषाञ्चकर्थ	बुभूषाञ्चक्रथुः	बुभूषाञ्चक्र		बुभूषाञ्चकृषे	बुभूषाञ्चक्राथे	बुभूषाञ्चकृढ्वे
बुभूषाञ्चकार	बुभूषाञ्चक्रतुः	बुभूषाञ्चक्रुः		बुभूषाञ्चक्रे	बुभूषाञ्चक्राते	बुभूषाञ्चक्रिरे

First future, 'I will wish to be.'

बुभूषितास्मि	बुभूषितास्वः	बुभूषितास्मः		बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्थः	बुभूषितास्थ		बुभूषितासे	बुभूषितासाथे	बुभूषिताध्वे
बुभूषिता	बुभूषितारौ	बुभूषितारः		बुभूषिता	बुभूषितारौ	बुभूषितारः

Second future, 'I will or shall wish to be.'

बुभूषिष्यामि	बुभूषिष्यावः	बुभूषिष्यामः		बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यथः	बुभूषिष्यथ		बुभूषिष्यसे	बुभूषिष्येथे	बुभूषिष्यध्वे
बुभूषिष्यति	बुभूषिष्यतः	बुभूषिष्यन्ति		बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Aorist or *third preterite*, 'I wished to be.'

अबुभूषिषम्	अबुभूषिष्व	अबुभूषिष्म		अबुभूषिषि	अबुभूषिष्वहि	अबुभूषिष्महि
अबुभूषीः	अबुभूषिष्टम्	अबुभूषिष्ट		अबुभूषिष्ठाः	अबुभूषिषाथाम्	अबुभूषिध्वम्
अबुभूषीत्	अबुभूषिष्टाम्	अबुभूषिषुः		अबुभूषिष्ट	अबुभूषिषाताम्	अबुभूषिषत

Precative or *benedictive*, 'May I wish to be.'

बुभूष्यासम्	बुभूष्यास्व	बुभूष्यास्म		बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्याः	बुभूष्यास्तम्	बुभूष्यास्त		बुभूषिषीष्ठाः	बुभूषिषीयास्थाम्	बुभूषिषीध्वम्
बुभूष्यात्	बुभूष्यास्ताम्	बुभूष्यासुः		बुभूषिषीष्ट	बुभूषिषीयास्ताम्	बुभूषिषीरन्

Conditional, 'I should wish to be.'

अबुभूषिष्यम्	अबुभूषिष्याव	अबुभूषिष्याम		अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यः	अबुभूषिष्यतम्	अबुभूषिष्यत		अबुभूषिष्यथाः	अबुभूषिष्येथाम्	अबुभूषिष्यध्वम्
अबुभूषिष्यत्	अबुभूषिष्यताम्	अबुभूषिष्यन्		अबुभूषिष्यत	अबुभूषिष्येताम्	अबुभूषिष्यन्त

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* Or बुभूषाञ्चकर.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,
EXPLAINED AT 507.

706. Root भू *bhú.* Infin. बोभूयितुम् *bobhúyitum,* 'to be repeatedly.'

ÁTMANE-PADA FORM (509).

Present, 'I am repeatedly.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

Imperfect or first preterite, 'I was frequently.'

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथास्	अबोभूयेथाम्	अबोभूयध्वम्
अबोभूयत	अबोभूयेताम्	अबोभूयन्त

Potential, 'I may be frequently.'

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथास्	बोभूयेयाथाम्	बोभूयेध्वम्
बोभूयेत	बोभूयेयाताम्	बोभूयेरन्

Imperative, 'Let me be frequently.'

बोभूयै	बोभूयावहै	बोभूयामहै
बोभूयस्व	बोभूयेथाम्	बोभूयध्वम्
बोभूयताम्	बोभूयेताम्	बोभूयन्ताम्

Perfect or second preterite, 'I was frequently.'

बोभूयाञ्चक्रे	बोभूयाञ्चक्रवहे	बोभूयाञ्चकृमहे
बोभूयाञ्चकृषे	बोभूयाञ्चक्राथे	बोभूयाञ्चकृढ्वे
बोभूयाञ्चक्रे	बोभूयाञ्चक्राते	बोभूयाञ्चक्रिरे

First future, 'I will be frequently.'

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाथे	बोभूयिताध्वे
बोभूयिता	बोभूयितारौ	बोभूयितारस्

Second future, 'I will or shall be frequently.'

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Aorist or third preterite, 'I was frequently.'

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्महि
अबोभूयिष्ठास्	अबोभूयिषाथाम्	अबोभूयिध्वम् or -ढ्वम्
अबोभूयिष्ट	अबोभूयिषाताम्	अबोभूयिषत

Precative or benedictive, 'May I be frequently.'

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्ठाः	बोभूयिषीयास्थां	बोभूयिषीध्वं or -ध्वं
बोभूयिषीष्ट	बोभूयिषीयास्तां	बोभूयिषीरन्

Conditional, 'I should be frequently.'

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यथाः	अबोभूयिष्येथां	अबोभूयिष्यध्वं
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्त

707. PARASMAI-PADA form (514).

Present, 'I am frequently.'

बोभवीमि or बोभोमि	बोभूवः	बोभूमः
बोभवीषि or बोभोषि	बोभूथः	बोभूथ
बोभवीति or बोभोति	बोभूतः	बोभुवति

Imperfect or first preterite, 'I was frequently.'

अबोभवम्	अबोभूव	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभूवुस्

Potential, 'I may be frequently.'

बोभूयां	बोभूयाव	बोभूयाम
बोभूयाः	बोभूयातं	बोभूयात
बोभूयात्	बोभूयातां	बोभूयुस्

Imperative, 'May I be frequently.'

बोभवानि	बोभवाव	बोभवाम
बोभूहि	बोभूतं	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभूवतु

Perfect or second preterite, 'I was frequently.'

बोभूयाञ्चकार, &c.	बोभूयाञ्चकृव, &c.	बोभूयाञ्चकृम, &c.
or	or	or
बोभाव or बोभूव	बोभूविव or बोभूम	बोभूविम or बोभूम
बोभाव or बोभूव	बोभूवथुस् or बोभूयथुस्	बोभूव or बोभूयुस्
बोभाव or बोभूव	बोभूवतुस् or बोभूयतुस्	बोभूवुस् or बोभूयुस्

First future, 'I will be frequently.'

बोभवितास्मि	बोभवितास्वः	बोभवितास्मः
बोभवितासि	बोभवितास्थः	बोभवितास्थ
बोभविता	बोभवितारौ	बोभवितारस्

Second future, 'I will or shall be frequently.'

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यथस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यन्ति

Aorist or third preterite, 'I was frequently.'

अबोभूवम्	अबोभूव	अबोभूम
अबोभूस्	अबोभूतम्	अबोभूत
अबोभूत्	अबोभूताम्	अबोभूवन्
or	or	or
अबोभाविषम्	अबोभाविष्व	अबोभाविष्म
अबोभावीस्	अबोभाविष्टम्	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टाम्	अबोभाविषुः

Precative or benedictive, 'May I be frequently.'

बोभूयासम्	बोभूयास्व	बोभूयास्म
बोभूयास्	बोभूयास्तम्	बोभूयास्त
बोभूयात्	बोभूयास्ताम्	बोभूयासुः

Conditional, 'I should be frequently.'

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यस्	अबोभविष्यतम्	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यताम्	अबोभविष्यन्

708. Root हन् 'to kill' (323, 654). Parasmai form of Frequentative, 'to kill repeatedly.' *Pres.* जङ्घन्मि or जङ्घनीमि, जङ्घंसि or जङ्घनीषि, जङ्घन्ति or जङ्घनीति; जङ्घन्वस्, जङ्घंथस्, जङ्घंतस्; जङ्घन्मस्, जङ्घथ, जङ्घति or जंघति. *Impf.* अजङ्घनम्, अजङ्घंस् or अजङ्घनीस्, अजङ्घन् or अजङ्घनीत्; अजङ्घन्व, अजङ्घन्त, -नीत्; अजङ्घन्म, अजङ्घन्त, अजङ्घनुस् or अजंघनुस्. *Pot.* जङ्घन्यात्. *Impv.* जङ्घानि, जंघहि, जङ्घनु or जङ्घनीतु; जङ्घनाव, जङ्घंतम्, -ताम्; जङ्घनाम, जङ्घत, जङ्घनु or जंघतु. *Perf.* जङ्घनाञ्चकार or जङ्घनाम्बभूव, &c. &c.

709. Root गम् 'to go' (602, 270). Parasmai form of Frequentative, 'to go frequently.' *Pres.* जङ्गम्मि or जङ्गमीमि, जङ्गंसि or जङ्गमीषि, जङ्गन्ति or जङ्गमीति; जङ्गन्वस्, जङ्गंथस्, जङ्गंतस्; जङ्गन्मस्, जङ्गथ, जङ्गति or जंगति. *Impf.* अजङ्गमम्, अजङ्गंस् or अजङ्गमीस्, अजङ्गन् or अजङ्गमीत्; अजङ्गन्व, अजङ्गंतम्, अजङ्गन्त; अजङ्गन्म, अजङ्गन्त, अजङ्गमुस् or अजंगमुस्. *Pot.* जङ्गम्यात्. *Impv.* जङ्गमानि, जङ्गहि, जङ्गन्तु or जङ्गमीतु; जङ्गमाव, जङ्गंतम्, जङ्गंताम्; जङ्गमाम, जङ्गत, जङ्गन्तु or जंगतु. *Perf.* जङ्गमाञ्चकार or जङ्गमाम्बभूव, &c. &c.

710. Root क्षिप् 'to throw' (635). Parasmai form of Frequentative. *Pres.* चेक्षिप्मि or चेक्षिपीमि, चेक्षिप्सि or चेक्षिपीषि, चेक्षिप्ति or चेक्षिपीति;

वेधिष्यम, वेधिष्यास, वेधिष्य; वेधिष्याव, वेधिष्य, वेधिष्यतः; *Impf.* अवेधिषं, अवेधिषेः or अवेधिषीः or अवेधिषीत्; अवेधिष्व, अवेधिषम्, -तां; अवेधिषम, अवेधिषम, अवेधिषुः; *Pot.* वेधिष्यां, &c. *Impv.* वेधिषाणि, वेधिषि, वेधिषे or वेधिष्व; वेधिषाव, वेधिषै, -नों; वेधिषाम, वेधिष्म, वेधिषुः. *Perf.* वेधिषावहाकार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). Parasmai form of Frequentative. *Pres.* जाग्राहि or जाग्रहीमि, जाग्राहि (306. *a*) or जाग्रहीषि, जाग्राहि (305. *a*) or जाग्रहीति; जाग्रहः, जाग्रह्य, जाग्रहा; जाग्रहः, जाग्रह. *Impf.* अजाग्राहं, अजाग्रहं (292. *b*, 43. *c*) or अजाग्राहीः, अजाग्रहाहीत, अजाग्राहीत or अजाग्रहीत्; अजाग्रहीस्, अजाग्रहट or अजाग्रहीट, अजाग्रहुः (332). *Pot.* जाग्रहां. *Impv.* जाग्राहाणि, जाग्रहि, जाग्राहु or जाग्रहीतु; जाग्रहाव, जाग्रहे, -नों; जाग्रहाम, जाग्रह्म, जाग्रहुः, &c. &c.

CHAPTER VII.
INDECLINABLE WORDS.

ADVERBS.

712. Adverbs (*nipáta*), like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words.

There are in Sanskrit a number of aptote or monoptote nouns called *indeclinables*. Some of these indeclinable nouns are as follows: चलम् 'setting,' 'decline;' चलि 'what exists,' 'existence;' चोम् 'mystical ejaculation, typical of the Hindú Triad;' कम् 'water,' 'ease.' 'head;' चम 'on the ground;' चमस 'satisfaction,' 'food;' नमस 'reverence;' नालि 'non-existence;' चदि 'the fortnight of the moon's wane;' भुवस 'sky;' भुवि 'earth;' संवत् 'a year;' चुदि or चुदि 'the fortnight of the moon's increase;' स्वर 'heaven;' स्वाहि 'salutation;' स्वधा 'interjection at oblation to the manes;' शम् 'ease.' Others will be mentioned at 713—717, as it will be convenient to classify simple adverbs under four heads; 1st, those formed from the cases of nouns and obsolete words; 2dly, other adverbs of less obvious derivation; 3dly, adverbial affixes; 4thly, adverbial prefixes.

Formed from the Cases of Nouns and Obsolete Words.

713. The nominative or accusative neuter of any adjective;

As, सर्वं 'truly;' बहु 'much;' शीघ्रं, चिप्रं, 'quickly;' युक्तं 'fitly;' समीपं 'near;'

मुर्ग 'certainly;' लघु 'lightly;' निर्भरं, अत्यर्थं, गाढं, भृशं, 'exceedingly;' ध्रुवर्थं 'certainly;' नित्यं 'constantly;' चिरं 'for a long while;' बलवत् 'strongly;' भूयस् 'again,' 'repeatedly' (194); केवलं 'only,' 'merely;' वाढं 'very well.'

a. The nom. or acc. neuter of certain pronouns; as, तत् 'therefore,' 'then;' यत् 'wherefore,' 'when,' 'since;' तावत् 'so long,' 'so soon;' यावत् 'as long as,' 'as soon as;' किम् 'why?'

b. The nom. or acc. neuter of certain substantives and obsolete words; as, रहस् 'secretly;' काम 'willingly;' स्वयं 'of one's own accord,' 'of one's self,' 'spontaneously;' नाम 'by name,' 'that is to say;' वारं वारं 'repeatedly;' चिरं 'long ago;' सुखं 'pleasantly;' साम्प्रतं 'now;' नक्तं 'by night' (*noctu*); सायम् 'in the evening' (this last may be an ind. part. of *so,* 'to finish').

714. The instrumental case of nouns, pronouns, and obsolete words;

As, धर्मेण 'virtuously;' दक्षिणेन 'southwards' or 'to the right;' उत्तरेण 'northwards;' अन्तरेण 'without;' उपरि 'above,' 'aloud;' नीचैस् 'below;' शनैस् or शनकैस् 'slowly;' तेन 'therefore;' येन 'wherefore;' विना or अन्तरा 'without,' 'except;' क्षणेन 'instantly;' चिरेण 'for a long time;' अचिरेण 'in a short time;' अन्येद्युस् 'entirely;' दिवा 'by day;' दिष्ट्या 'fortunately;' सहसा, अञ्जसा, 'quickly;' अधुना 'now;' विहायसा 'in the air;' पुरा 'formerly.'

a. The dative case more rarely;

As, चिराय 'for a long time;' चिरराताय 'for a period of many nights;' अर्थाय 'for the sake of.'

715. The ablative case of nouns, pronouns, and obsolete words;

As, बलात् 'forcibly;' हर्षात् 'joyfully;' दूरात् 'at a distance;' तस्मात् 'therefore;' कस्मात् 'wherefore;' अकस्मात् 'without cause,' 'unexpectedly;' उत्तरात् 'from the north;' चिरात् 'for a long time;' पश्चात् 'afterwards;' तत्क्षणात् 'at that instant;' समन्तात् 'from all quarters.'

716. The locative case of nouns and obsolete words;

As, रात्रौ 'at night;' दूरे 'far off;' प्रभाते 'in the morning;' प्राह्णे 'in the forenoon;' स्थाने 'suitably;' पुरो 'in front;' सपदि 'at once;' सपदि 'instantly;' ऋते 'except;' अन्तरे 'within;' दक्षिणे 'towards the south;' समीपे or अभ्याशे 'near;' एकान्ते 'in private;' सायाह्ने 'in the evening;' हेतौ 'by reason of.'

Other Adverbs and Particles of less obvious Derivation.

717. Of *affirmation.*—नूनं, सत्यं, किल, हन्त, वत, 'indeed;' अथकिम् 'yes, sure enough.'

a. Of *negation.*—न, मा, नहि, 'not.' मा, माक्ष्म, are prohibitive; as, मा कुरु, मा कार्षीस्, 'do not.' See 889.

b. Of interrogation.—किम्, किमु, कथित, नु, ननु, किमु, किमुत, 'whether?'

c. Of comparison.—इव 'like;' एव, एवं, 'so;' किम्पुनर् 'how much rather;' तथैव (तथा+एव) 'in like manner.'

d. Of quantity.—अतीव 'exceedingly;' ईषत् 'a little;' सकृत् 'once;' असकृत्, पुनः पुनः, मुहुर्, 'repeatedly.'

e. Of manner.—इति, एवं, 'so;' 'thus;' पुनर् 'again;' प्रायस् 'for the most part;' नाना 'variously;' पृथक् 'separately;' मृषा, मिथ्या, 'falsely;' वृथा, मुधा, 'in vain;' अलं 'enough;' कष्टित, झटिति, झाज़ु (cf. ὠκύς), 'quickly;' तूष्णीं 'silently;' मिथस् 'reciprocally;' 'together.'

f. Of time.—अद्य 'to-day;' अधुना 'now;' श्वस् 'to-morrow;' ह्यस् 'yesterday;' परश्वस् 'the day after to-morrow;' सम्प्रति 'now;' पुरा 'formerly;' पुरस्, पुरस्तात्, प्राक्, 'before;' युगपत् 'at once;' सद्यस् 'instantly;' प्रेम 'after death;' परं 'afterwards;' जातु 'ever;' न जातु 'never;' अन्येद्युस्, परेद्युस्, 'another day,' 'next day.'

g. Of place.—इह 'here;' क्व 'where?' बहिस् 'without.'

h. Of doubt.—स्वित्, किंस्वित्, जातिनाम, उत, उताहो, उताहो स्वित्, आहो स्वित्, perhaps,' &c.

i. अपि 'even,' एव 'indeed,' ह 'just,' are placed after words to modify their sense, or for emphatic affirmation.   इत्, ईम्, उ, व, are particles of this kind used in the Veda.

Observe—Some of the above are properly conjunctions; see 727.

Adverbial Affixes.

718. चित् *cit,* अपि *api,* and चन *cana,* may form *indefinite* adverbs of *time* and *place,* when affixed to interrogative adverbs;

As, from कदा 'when?' कदाचित, कदापि, and कदाचन, 'sometimes;' from कुत and क 'where?' कुतश्चित्, कुतापि, कुचित, क्वापि, 'somewhere;' from कुतस् 'whence?' कुतश्चित् and कुतश्चन 'from somewhere;' from कति 'how many?' कतिचित 'a few;' from कदा 'when?' काश्चित 'at some time;' from कथं 'how?' कथमपि, कथञ्चन, 'somehow or other,' 'with some difficulty.' Compare 228, 230.

a. अपि following a word, generally signifies 'even;' but after numerals, 'all,' as त्रयोऽपि 'all three;' सर्वेऽपि 'all together.'

719. तस् *tas* (changeable to त: or तो by 63, 64) may be added to any noun, and to some pronouns, to form adverbs;

As, from यत्न, यत्नतस् 'with effort;' from आदि, आदितस् 'from the beginning;' from इ (the proper base of the pronoun तद्), ततस् 'thence,' 'then,' 'thereupon,' 'therefore;' similarly, यतस् 'whence,' 'since,' 'because;' अतस्, इतस्, अमुतस्, 'hence,' 'hereupon.'

Observe—In affixing *tas* to pronouns, the base is used for तत्, अ for इदम्, इ for इद्, अमु for अदस्, म for यत्, कु for किम्.

a. This affix usually gives the sense of the prepositions *with* and *from,* and is

often equivalent to the ablative case ; as in मत्तस् 'from me ;' त्वत्तस् 'from thee * ;' पितृतस् 'from the father ;' शत्रुतस् 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations ; as, पृष्ठतस् 'behind the back ;' अन्यतस् 'to another place,' 'elsewhere ;' प्रथमतस् 'in the first place ;' इतस्ततस् 'here and there,' 'hither and thither ;' समन्ततस् 'on all sides ;' समीपतस् 'in the neighbourhood ;' पुरतस्, अग्रतस्, 'in front ;' अभितस् 'near to ;' विभवतस् 'in pomp or state.'

c. तस् is an affix which generally denotes 'place' or 'direction ;' as, from अधस्, अधस्तात् 'downwards ;' from उपरि (which becomes उपरिस्), उपरिष्टात् 'above.'

720. त्र *tra,* forming adverbs of *place ;*

As, अत्र 'here ;' तत्र 'there ;' कुत्र 'where ?' यत्र 'where ;' सर्वत्र 'every where ;' अन्यत्र 'in another place ;' एकत्र 'in one place ;' बहुत्र 'in many places ;' अमुत्र 'there,' 'in the next world.'

721. था *thá* and थम् *tham,* forming adverbs of *manner ;*

As, तथा 'so,' 'in like manner ;' यथा 'as ;' सर्वथा 'in every way,' 'by all means ;' अन्यथा 'otherwise ;' कथं 'how ?' इत्थं 'thus.'

722. दा *dá,* हि *rhi,* नीम् *ním,* forming adverbs of *time* from pronouns, &c.;

As, तदा 'then ;' यदा 'when ;' कदा 'when ?' एकदा 'once ;' निवदा 'constantly ;' सर्वदा, सदा, 'always ;' तर्हि, तदानीम्, 'then ;' इदानीम् 'now.'

723. धा *dhá,* forming adverbs of *distribution* from numerals ;

As, एकधा 'in one way ;' द्विधा 'in two ways ;' षोढा 'in six ways ;' शतधा 'in a hundred ways ;' सहस्रधा 'in a thousand ways ;' बहुधा or अनेकधा 'in many ways.'

a. कृत्वस्, signifying 'times,' is added to पञ्च, 'five,' and other numerals, as explained at 215. सकृत्, 'once,' may be a corruption of सकृत्वस् ('this time ;') and only स् is added to द्वि, त्रि, and dropped after चतुर् 'four times.'

724. वत् *vat* may be added to any noun to form adverbs of *comparison* or *similitude ;*

As, from सूर्य, सूर्यवत् 'like the sun ;' from पूर्व, पूर्ववत् 'as before.' It may be used in connexion with a word in the accusative case. See 918.

a. This affix often expresses 'according to ;' as, विधिवत् 'according to rule ;' प्रयोजनवत् 'according to need.' It may also be added to adverbs ; as, यथावत् 'truly' (exactly as it took place).

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725. श्रस् *sas, forming adverbs of quantity,* &c. ;

As, बहुश्रस् 'abundantly;' चल्पश्रस् 'in small quantities;' सर्वश्रस् 'wholly;' एकश्रस् 'singly;' श्रतसहस्रश्रस् 'by hundreds and thousands;' क्रमश्रस् 'by degrees;' मुख्यश्रस् 'principally;' पादश्रस् 'foot by foot.'

a. साच् is added to nouns in connexion with the roots कृ, श्रस्, and भू, to denote a complete change *to* the condition of the thing signified by the noun ; as, श्रग्निसात् 'to the state of fire.' See 789, and compare 70.9.

Adverbial Prefixes.

726. श्र *a,* prefixed to nouns and even to participles with a priva-tive or negative force, corresponding to the Greek *a,* the Latin *in,* and the English 'in,' 'im,' 'un;' as, from श्रक्य 'possible,' श्रशक्य 'impossible;' from स्पृशत् 'touching' (pres. part.), श्रस्पृशत् 'not touching ;' from कृतवत् 'having done' (indecl. part.), श्रकृतवत् 'not having done.' When a word begins with a vowel, श्रन् is euphonically substituted ; as, श्रन्त 'end ;' श्रनन्त 'endless.'

a. श्रति *ati,* 'excessively ;' 'very ;' as, श्रतिमहत् 'very great.'

b. श्रा *á,* prefixed to imply 'diminution ;' as, श्रापाण्डु 'somewhat pale.' ईषत् is prefixed with the same sense.

c. का *ká* or कु *ku,* prefixed to words to imply 'disparagement ;' as, कापुरुष 'a coward ;' कुरूप 'deformed.'

d. दुस् *dus* or दुर् *dur,* prefixed to imply 'badly' or ' with difficulty ;' as, दुष्कृत 'badly done' (see 72;) दुर्भेद 'not easily broken.' It is op-posed to सु, and corresponds to the Greek δυσ.

e. निस् *nis* or निर् *nir* and वि *vi* are prefixed to nouns like श्र *a* with a privative or negative sense ; as, निर्बल 'powerless;' निष्फल 'without fruit' (see 72;) विशस्त्र 'unarmed ;' but not to participles.

f. सु *su,* prefixed to imply 'well,' 'easily ;' as, सुकृत 'well done ;' सुभेद 'easily broken.' In this sense it is opposed to दुर्, and cor-responds to the Greek εὖ. It is also used for श्रति, to imply 'very,' 'excessively ;' as, सुमहत् 'very great.'

CONJUNCTIONS.

Copulative.

727. च *cha,* 'and,' ' also,' corresponding to the Latin *que* and not to *et.* It can never, therefore, stand as the *first* word in a sentence, but follows the word of which it is the copulative. चैव (च एव), 'also,' is a common combination.

a. उत 'and,' 'also,' is sometimes copulative. Sometimes it implies *doubt* or *interrogation.*

b. तथा 'so,' 'thus,' 'in like manner' (see 721), is not unfrequently used for च, in the sense of 'also;' and like च is then generally placed after the word which it connects with another.

c. अथ 'now,' 'and,' अथो 'then,' are inceptive, being frequently used at the commencement of sentences or narratives. अथ is often opposed to इति, which marks the close of a story or chapter.

d. हि, 'for,' is a causal conjunction; like च it is always placed after its word, and never admitted to the first place in a sentence.

e. यदि, चेत्, both meaning 'if,' are conditional conjunctions.

f. ततस् 'upon that,' 'then' (see 719), तत् 'then,' अथवा, किच, अपरच, परच, अपिच, 'again,' 'moreover,' are all copulatives, used very commonly in narration.

Disjunctive.

728. वा *vá,* 'or,' corresponds to the Latin *ve,* and is always placed after its word, being never admitted to the first place in a sentence.

a. तु, किन्तु, 'but;' the former is placed after its word.

b. यद्यपि 'although;' तथापि 'nevertheless,' 'yet,' sometimes used as a correlative to the last; अथवा, किम्वा, 'or else;' नवा 'or not;' यदिवा 'whether,' 'whether or no.'

c. अथवा may also be used to correct or qualify a previous thought, when it is equivalent to 'but no,' 'yet,' 'however.'

d. स्म, ह, तु, वै, are expletives, often used in poetry to fill up the verse.

PREPOSITIONS.

729. There are about twenty prepositions (see 783), but in later Sanskrit they are generally prefixes, qualifying the sense of verbs (and then called *upasarga*) or of verbal derivatives (and then called *gati*). About ten may be used separately or detached in government with the cases of nouns (and then called *karma-pravaćaníya*); e.g. आ, प्रति, अनु, अति, अधि, अभि, परि, अप, अपि, and उप ; but of these the first three only are commonly found as separable particles in classical Sanskrit.

730. आ *á,* generally signifying 'as far as,' 'up to,' 'until,' with an ablative case; as, आसमुद्रात् 'as far as the ocean;' आमनोः 'up to Manu;' and rarely with an accusative; as, शतम् आजातेः 'for a hundred births.'

a. आ *á* may sometimes express 'from;' as, आमूलात् 'from the beginning;' आप्रभृतिदर्शनात् 'from the first sight.'

b. It may also be compounded with a word in the accusative neuter forming with it an Avyayí-bháva (see 760); thus, आमेखलम् 'as far as the girdle;' (where मेखला is for मेखलां).

c. प्रति *prati*, generally a postposition, signifying 'at,' 'with regard to,' 'to,' 'towards,' 'against,' with accusative; as, गङ्गां प्रति 'at the Ganges;' धर्मं प्रति 'with regard to justice;' शत्रुं प्रति 'against an enemy.' It may have the force of *apud*; as, मां प्रति 'as far as regards me.' When denoting 'in the place of,' it governs the ablative.

d. अनु 'after,' with accusative, and rarely with ablative or genitive; as, गङ्गाम् अनु 'along the Ganges;' तस्य or ततोऽनु 'after that.'

e. प्रति, and more rarely अनु and अभि, may be used distributively to signify 'each,' 'every;' thus, वृक्षंवृक्षं प्रति 'tree by tree.' They may also be prefixed to form Avyayí-bhávas; प्रतिवक्षम् or अनुवक्षम् 'every year,' 'year by year.' See 760.

f. अति, अभि, परि, are said to require the accusative; अप and परि, in the sense 'except,' the ablative; उप the locative and accusative: but examples of such syntax are not common in classical Sanskrit.

g. Instances, of course, are common of prepositions united with the neuter form or accusative case of nouns, so as to form compounds, see 760. *b*; as, प्रतिस्कन्धम् 'upon the shoulders;' प्रतिमुखम् 'face to face;' अभिवृक्षम् 'upon the tree;' अनुगङ्गम् 'along the Ganges.'

ADVERBS USED FOR PREPOSITIONS IN GOVERNMENT WITH NOUNS.

731. There are many adverbs used like the preceding prepositions in government with nouns, and often placed after the nouns which they govern.

a. These are, ऋते 'besides,' 'without,' 'except,' with the accusative and sometimes ablative case. यावत् 'up to,' 'as far as,' sometimes found with the accusative. सह, साकं, समं, सार्धं, 'with,' 'along with,' with the instrumental. विना 'without,' with the instrumental or accusative, or sometimes the ablative. बहिर् 'out;' प्रभृति, *inde a*,' 'from a particular time,' 'beginning with,' with the ablative, or placed after the crude base. अर्थं, अर्थे, अर्थाय, हेतोस, हेतौ, कृते, निमित्ते, कारणात्, 'on account of,' 'for the sake of,' 'for,' with the genitive, or usually placed after the crude base *; अधस्तात् 'under;' उपरि, ऊर्ध्व, 'above,' 'over,' 'upon'

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* अर्थ is generally found in composition with a crude base, and may be compounded adjectively to agree with another noun ; as, ब्राह्मणार्थः सूपः 'broth for the Bráhman;' द्विजार्थं पयस् 'milk for the Bráhman.' See 760.

(cf. *ύπέρ*, super), with the genitive and accusative : so अधस् or अधस्तात् 'below ;' अनन्तरं 'after ;' afterwards ;' समीपे, समीपतस्, अभितस्, अभितो, सकाशे, 'near ;' सकाशात् 'from ;' अग्रे, पुरतस्, समक्षं, साक्षात्, 'before the eyes,' 'in the presence of ;' परस्तात् 'behind ;' पश्चात् 'after ;' उत्तरात् 'to the north ;' दक्षिणात् 'to the south :' all with the genitive. प्राक्, पूर्वं, 'before,' with ablative, rarely genitive and accusative ; परं, पश्चाक्, ऊर्ध्वं, परेण, 'after,' 'beyond,' with the ablative ; अन्तरेण 'without,' 'except,' 'with regard to,' मध्ये 'in the middle,' पारे 'on the further side,' with the genitive or accusative ; अन्तर् 'within,' with the genitive. All the above may be placed after the crude base. उपरि and अधस् are sometimes doubled ; thus, उपर्युपरि, अधोऽधस्. The adverb चलं, 'enough,' is used with the instrumental case.

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns ; thus, दक्षिणम् 'to the south' or 'to the right,' उत्तरस् 'to the north,' may govern a genitive or accusative case ; अतिरेकेन, 'without,' is generally placed after the crude base.

INTERJECTIONS.

732. भोस्, भो, हे, are vocative ; रे, अरे, less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence,' 'fie!' 'shame!' (with accusative case) ; आः, अहो, बहह, 'surprise,' 'alarm ;' हा, हाहा, अहो, अहोबत, बत, 'grief ;' साधु, सुषु, 'approbation ;' खस्ति, 'salutation.'

CHAPTER VIII.

COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the crude base, of a substantive terminating a compound will be given ; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the Hitopadeśa, and sometimes the oblique cases in which they are there found have been retained. A dot placed underneath marks the division of the words in a compound.

SECTION I.

COMPOUND NOUNS.

734. The student has now arrived at that portion of the grammar in which the use of the crude base of the noun becomes most strikingly apparent. This use has been already noticed at 77, p. 52; and its formation explained at pp. 54—64.

a. In almost all compound nouns the last word alone admits of declension, and the preceding word or words require to be placed in the crude form or base, to which a plural as well as singular signification may be attributed. Instances, however, will be given in which the characteristic signs of case and number are retained in the first member of the compound, but these are exceptional.

b. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the crude base with the final letter unchanged, except by the usual euphonic laws, Latin frequently and Greek less frequently change the final vowel of the base into the light vowel *i*; and both Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *i*: thus, *cæli-cola* for *cælu-cola* or *cælo-cola*; *lani-ger* for *lana-ger*; χαλκί-ναος, ἰχθυ-ο-φάγος, fœder-i-fragus. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a conjunctive vowel, as in 'handicraft' for 'hand-craft.'

735. Native grammarians class compound nouns under six heads: the 1st they call DVANDVA, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the crude base), when, if uncompounded, they would all be in the same case, connected by a copulative conjunction; as, गुरुशिष्यौ 'master and pupil' (for गुरुः शिष्यश्च); मरणव्याधिशोकास् 'death, sickness, and sorrow' (for मरणं व्याधिः शोकश्च); पाणिपादं 'hand and foot' (for पाणिः पादश्च). The 2d, TAT-PURUSHA, or those composed of two nouns, the first of which (being in the crude base) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्रप्रभा 'moon-light' (for चन्द्रस्य प्रभा 'the light of the moon'); शस्त्रकुशलस्, -ला, -लं, 'skilled in arms' (for शस्त्रेषु कुशलस्); मणिभिभूषितस्, -ता, -तं, 'adorned with gems' (for मणिभिर्भूषितस्). The 3d, KARMA-DHĀRAYA, or those composed of an adjective or participle and substantive, the adjective or participle

being placed first in its crude base, when, if uncompounded, it would
be in grammatical concord with the substantive; as, मातृशीलम् 'a
good disposition' (for साधु: शीलम्); सर्वद्रव्याणि 'all things' (for सर्वाणि
द्रव्याणि). The 4th, DVIGU, or those in which a numeral in its crude
base is compounded with a noun, either so as to form a singular
collective noun, or an adjective; as, त्रिगुणं 'three qualities' (for त्रयो
गुणाः); त्रिगुणम्, -णा, -णं, 'possessing the three qualities.' The 5th,
BAHU-VRĪHI, or attributive compounds, generally epithets of other
nouns. These, according to Pániní (II. 2, 24), are formed by com-
pounding two or more words to qualify the sense of another word;
thus, प्राप्तोदको ग्रामः for प्राप्तम् उदकं यं ग्रामं 'a village to which the water
has come.' The 6th, AVYAYĪ-BHĀVA, or those resulting from the
combination of a preposition or adverbial prefix with a noun. The
latter, whatever may be its gender, always takes the form of an accu-
sative neuter and becomes indeclinable.

a. Observe—These names either furnish examples of the several kinds of com-
pounds, or give some sort of definition of them; thus, द्वन्द्वः is a definition of the
1st kind, meaning 'conjunction;' तत्पुरुषः, 'his servant,' is an example of the 2d
kind (for तस्य पुरुषः); कर्मधारयः is a somewhat obscure definition of the 3d kind,
i.e. 'that which contains or comprehends (धारयति) the object' (कर्म); द्विगुः is an
example of the 4th kind, meaning 'any thing to the value of two cows;' बहुव्रीहिः
is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class,
अव्ययीभावः aryayī-bhāvaḥ, means 'the indeclinable state' ('that which does not
change,' na ryeti).

736. It should be stated, however, that the above six kinds of com-
pounds really form, according to the native theory, only four classes,
as the 3d and 4th (i.e. the Karma-dhāraya and Dvigu) are regarded
as subdivisions of the Tat-purusha class.

As such a classification appears to lead to some confusion from
the absence of sufficient distinctness and opposition between the
several parts or members of the division, the subject is discussed in
the following pages according to a different method, although it has
been thought desirable to preserve the Indian names and to keep the
native arrangement in view.

737. Compound nouns may be regarded either as *simply* or
complexly compounded. The latter have reference to a class of
compounds within compounds, very prevalent in poetry, involving
two or three species of simple compounds under one head.

SIMPLY COMPOUNDED NOUNS.

738. These we will divide into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2d, Copulative (or Aggregative, *Dvandva*); 3d, Descriptive * (or Determinative, *Karma-dhâraya*); 4th, Numeral (or Collective, *Dwigu*); 5th, Adverbial (or Indeclinable, *Avyayî-bhâva*); 6th, Relative (*Bahu-vrîhi*). This last consists of, *a.* Relative form of absolute Dependent compounds, terminated by substantives; *b.* Relative form of Copulative or Aggregative compounds; *c.* Relative form of Descriptive or Determinative compounds; *d.* Relative form of Numeral or Collective compounds; *e.* Relative form of Adverbial compounds.

a. Observe—A list of the substitutions which take place in the final syllables of certain words in compounds is given at 778.

DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

739. These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle, root, or noun of agency in the last; as, स्वर्गप्राप्त, -ता, -तं, 'one who has obtained heaven' (equivalent to स्वर्गं प्राप्तः); प्रियवादी 'one who speaks kind words;' वहुदस् 'one who gives much;' पत्रभृत् 'one who bears arms;' पत्रगतः, -ता, -तं, 'committed to a leaf,' 'committed to paper' (as 'writing');' चित्रगतः, -ता, -तं, 'committed to painting;' दर्शनीयमानी, -निनी, -नि, 'thinking one's self handsome.'

a. गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In the above compound, and in many others (such as शिलाभेदगतो मणिः 'a jewel lying in the cleft of a rock;' हस्तमलगतम्, -ता, -तं 'lying in the palm of the hand'), it has the sense of स्थ 'staying:' but it may often have other senses; as, गोष्ठीगतः, -ता, -तं, 'engaged in conversation;' सखीगतं किंचित् 'something relating to a friend.'

b. In theatrical language आत्मगतं and स्वगतं (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

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* As being composed of an adjective or participle preceding a substantive, and always descriptive of the substantive. Prof. Bopp calls them ' Determinativa,' a word of similar import.

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c. Before nouns of agency and similar forms the accusative case is often retained, especially in poetry; as, शत्रुन्तपस्, -पा, -पं, 'enemy-subduing;' हृदयङ्गमस्, -मा, -मं, 'heart-touching;' भयङ्करस्, -रा, -रं, 'fear-inspiring' (see 580); सागरङ्गमस्, -मा, -मं, 'going to the ocean;' पण्डितम्मन्यस्, -न्या, -न्यं, 'one who thinks himself learned;' रात्रिम्मन्यस् 'one who thinks it night.'

Instrumentally Dependent.

740. Or those in which the relation of the first word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, लोभमोहितस्, -ता, -तं, 'beguiled by avarice' (for लोभेन मोहित), वस्त्रवेष्टितस्, -ता, -तं, 'covered with clothes;' राजपूजितस्, -ता, -तं, 'honoured by kings;' विद्याहीनस्, -ना, -नं, 'deserted by (i. e. destitute of) learning;' बुद्धिहीनस्, -ना, -नं, 'destitute of intelligence;' दुःखार्तस्, -ता, -तं, 'pained with grief;' आत्मकृतस्, -ता, -तं, 'done by one's self;' आदित्यमद्भुतस्, -ता, -तं, 'like the sun' (for सादित्येन मद्भुत, see 826); अस्मत्पर्यजितस्, -ता, -तं, 'acquired by us.'

a. Sometimes this kind of compound contains a substantive or noun of agency in the last member; as, विद्याधनम् 'money acquired by science;' शस्त्रोपजीवी 'one who lives by arms.'

Datively Dependent.

741. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, परिधानचर्मन् 'bark for clothing;' पादोदकम् 'water for the feet;' यूपदारुस् 'wood for a stake;' शरणागतस्, -ता, -तं, 'come for protection' (for शरणाय आगत). This kind of compound is not very common, and is generally supplied by the use of चतुर्थी (731. *a*); as, शरणायागतम्.

a. The grammatical terms *Parasmai-padam* and *Ātmane-padam* (see 243) are instances of compounds in which the sign of the dative case is retained.

Ablatively Dependent.

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, पितृप्राप्तस्, -ता, -तं, 'received from a father;' राज्यभ्रष्टस्, -ष्टा, -ष्टं, 'fallen from the kingdom' (for राज्यतो भ्रष्ट); तरङ्गचलतरस्, -रा, -रं, 'more changeable than a wave;' भवदन्यस् 'other than you' (for भवतोऽन्यस्); भवद्भयम् 'fear of you' (814. *d*); कुक्कुरभयम् 'fear of a dog;' शास्त्रपराङ्मुखस्, -खी, -खं, 'turning the face from books,' 'averse to study.'

Genitively Dependent.

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरं 'sea-shore' (for समुद्रस्य तीरं 'shore of the sea').

a. Other examples are, अश्वपुच्छं 'horse-dung;' धनुर्वेदः 'bow-string;' इष्टकागृहं 'brick-house;' गिरिनदी 'mountain-torrent;' जलतीरं 'water's edge;' धनागमः or धनोपार्जनं 'acquisition of wealth;' विपद्दशा 'state of misfortune;' सुहृद्भेदः 'separation of friends;' यस्मूर्ध्नि 'on whose brow' (loc. c.); तद्वचः 'his words;' जन्मस्थानं or जन्मभूमिः 'birth-place;' मूर्खशतैः 'with hundreds of fools' (instrum. c. plur.); श्लोकद्वयं 'a couple of Slokas;' भूतलं 'the surface of the earth;' पृथिवीपतिः 'lord of the earth;' तदवलम्बनाय 'for his support' (dat. c.); ब्राह्मणपुत्रः 'the sons of a Brāhman;' अस्मत्पुत्राः 'our sons;' तद्दिनं 'thy deed;' पितृवचनं 'a father's speech;' मृत्युद्वारं 'the gate of death;' इच्छासम्भवः 'fulfilment of wishes;' मातुरानन्दः 'a mother's joy;' जलाशयस्तः 'a receptacle of water,' 'a lake;' विद्यार्थी 'seeker of knowledge,' 'a scholar;' कुक्कुटाण्डं (for कुक्कुटी अण्डं) 'a hen's egg.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, नरश्रेष्ठः or पुरुषोत्तमः 'the best of men.'

c. In occasional instances the genitive case is retained; as, दिवस्पतिः 'lord of men;' दिवस्पतिम् 'lord of the sky.'

d. Especially in terms of reproach; as, दास्याःपुत्रः (or दासीपुत्रः) 'son of a slave girl.'

Locatively Dependent.

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, पङ्कमग्नः, -ग्ना, -ग्नं 'sunk in the mud' (for पङ्के मग्नः); गगनविहारी 'sporting in the sky;' जलक्रीडा 'sport in the water;' ग्रामवासी 'a dweller in a village;' जलचरः 'going in the water;' जलजम् 'born in the water;' शिरोरत्नं 'gem on the head.'

a. The sign of the locative case is retained in some cases, especially before nouns of agency; as, ग्रामेवासी 'a villager;' जलेचरः 'going in the water;' उरसिभूषितम्, -ता, -तं 'ornamented on the breast;' अग्रेगः or अग्रेचरः 'going in front;' दिविष्ठः 'abiding in the sky;' दिविस्पृक् (rt. स्पृश्) 'touching the sky;' युधिस्थिरः 'firm in war.'

Dependent in more than one Case.

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the

manner that one case depends upon another in a sentence; thus, वस्तुर्विद्यावि-
ज्ञालस, -ता, -तं, 'passed beyond the range of the eye' (for चज्जुरो विषयस्
अतिक्रान्तः); रथमध्यस्थ 'standing in the middle of the chariot;' भीर्ज्यरिता-
य़्वलुपाठ्ल्यं पठितास् 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha compound, which is really the
result of the elision of the second or middle member (*uttara-pada-lopa, madhyama-
pada-lopa*) of a complex compound; thus, अभिज्ञानशकुन्तल 'token-Sakuntalá'
for अभिज्ञानशकुन्तला 'Sakuntalá (recognised) by the token.'

b. Dependent compounds abound in all the cognate languages. The following
are examples from Greek and Latin; οἰνο-θήκη, οἰκο-φύλαξ, λιθό-στρωτος,
γυναικο-κήρυκτος, ἀνθρωπο-δίδακτος, θεό-δοτος, θεό-τρεπτος, χειρο-ποίητος,
auri-fodina, manu-pretium, parri-cida for *patri-cida, parri-cidium, matri-cidium,
marti-cultor, mus-cerda.* English furnishes innumerable examples of dependent
compounds, e. g. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-
mat,' ' writing-master,' &c.

COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

746. This class of compounds has no exact parallel in other
languages.

When two or more persons or things are enumerated together, it
is usual in Sanskrit, instead of connecting them by a copulative, to
aggregate them into one compound word. No syntactical depend-
ence of one case upon another subsists between the members of
Dvandva compounds, since they must always consist of words which,
if uncompounded, would be in the *same* case. The only grammatical
connexion between the members is that which would be expressed
by the copulative conjunction *and* in English, or च in Sanskrit.
In fact, the difference between this class and the last turns upon
this dependence *in case* of the words compounded on each other;
insomuch that the existence or absence of such dependence, as
deducible from the context, is, in some cases, the only guide by
which the student is enabled to refer the compound to the one head
or to the other: thus, गुरुशिष्यसेवकास् may either be a Dependent
compound, and mean 'the servants of the pupils of the Guru,' or
a Copulative, 'the Guru, and the pupil, and the servant.' And
मांसशोणित may either be Dependent, 'the blood of the flesh,' or
Copulative, 'flesh and blood.' This ambiguity, however, can never
occur in Dvandvas inflected in the dual, and rarely occasions any
practical difficulty.

747. There are three kinds of Copulative compounds: 1st, in-

flected in the plural; 2d, inflected in the dual; 3d, inflected in the
singular. In the first two cases the final letter of the base of the
word terminating the compound determines the declension, and its
gender the particular form of declension; in the third case it seems
to be a law that this kind of compound cannot be formed unless
the last word ends in व *a*, or in a vowel changeable to व *a*, or in a
consonant to which व *a* may be subjoined; and the gender is inva-
riably neuter, whatever may be the gender of the final word.

Inflected in the Plural.

748. When *more than two* animate objects are enumerated, the
last is inflected in the plural, the declension following the gender of
the last member of the compound; as, इन्द्रानिलयमार्काः 'Indra, Anila,
Yama, and Arka' (for इन्द्रः, अनिलः, यमः, अर्कः); रामलक्ष्मणभरताः
'Ráma, Lakshmana, and Bharata;' मृगव्याधसर्पसूकराः 'the deer, the
hunter, the serpent, and the hog.' The learner will observe, that
although the last member of the compound is inflected in the plural,
each of the members has here a singular acceptation. But a plural
signification may often be inherent in some or all of the words
constituting the compound; thus, ब्राह्मणक्षत्रियवैश्यशूद्राः 'Bráhmans,
Kshatriyas, Vaisyas, and Súdras;' मित्रोदासीनशत्रवः 'friends, neutrals,
and foes' (for मित्राणि, उदासीनाः, शत्रवः); मुनिदेवपितृभिर्अतिथिभ्यः
'sages, gods, ancestors, guests, and spirits' (for मुनयः, देवाः, पितरः,
अतिथयः, भूतानि च); सिंहव्याघ्रमहोरगाः 'lions, tigers, and serpents;'
श्वगृध्रकङ्ककोलभासगोमायुवायसाः 'dogs, vultures, herons, ravens,
kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enume-
rated, the last may be inflected in the plural; as, धर्मार्थकाममोक्षाः
'virtue, wealth, enjoyment, and beatitude' (for धर्मः, अर्थः, कामः,
मोक्षः); यज्ञाध्ययनदानानि 'sacrifice, study, and liberality' (for इज्या,
अध्ययनम्, दानं च). In some of the following a plural signification
is inherent; as, पुष्पमूलफलानि 'flowers, roots, and fruits;' अजातमृतमूर्खाः
'of the unborn, the dead, and the foolish' (for अजातानां, मृतानां,
मूर्खाणां च); नेत्रमनःस्वभावाः 'eyes, mind, and disposition;' रोगशोकप-
रितापबन्धनव्यसनानि 'sickness, sorrow, anguish, bonds, and afflictions;'
काष्ठजलमूलमधूनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are
enumerated, in which a *plural* signification is inherent, the last is

inflected in the plural ; as, देवमनुष्याः 'gods and men' पुत्रपौत्राः
'sons and grandsons;' पातोत्पाताम 'falls and rises;' प्राकारपरिखास
'ramparts and trenches;' सुखदुःखेषु 'in pleasures and pains' (for
सुखेषु, दुःखेषु च); पापपुण्यानि 'sins and virtues.'

Inflected in the Dual.

751. When *only two* animate objects are enumerated, in each of
which a *singular* signification is inherent, the last is inflected in the
dual, the declension following the gender of the last member ; as,
रामलक्ष्मणौ 'Ráma and Lakshmaṇa' (for रामस्, लक्ष्मणश्च); चन्द्रसूर्यौ 'the
moon and sun;' मृगकाकौ 'a deer and a crow;' भार्यापती 'wife and
husband;' मयूरकुक्कुटी 'pea-hen and cock;' कुक्कुटमयूर्यौ 'cock and pea-
hen.'

752. So also when *only two* inanimate objects are enumerated,
in each of which a *singular* signification is inherent, the last is
inflected in the dual ; as, आरम्भावसाने 'beginning and end' (for आरम्भस्, अवसानं
च); अनुरागापरागौ 'affection and enmity' (for अनुरागस्, अपरागश्च);
हर्षविषादौ 'joy and sorrow;' क्षुत्पिपासे 'hunger and thirst' (for क्षुत्
पिपासा च); क्षुद्व्याधी 'hunger and sickness;' स्थानासनाभ्यां 'by standing
and sitting' (for स्थानेन, आसनेन च); मधुसर्पिषी 'honey and ghee;'
सुखदुःखे 'pleasure and pain;' उलूखलमुसले 'mortar and pestle;'
प्रत्युत्थानाभिवादनाभ्यां 'by rising and saluting;' भूराम्भसी 'by earth and
water.'

Inflected in the Singular Neuter.

753. When two or more *inanimate* objects are enumerated, whe-
ther singular or plural in their signification, the last may either be
inflected as above (748, 749, 750, 751), or in the singular number,
neut. gender ; as, पुष्पमूलफलं 'flowers, roots, and fruits' (for पुष्पाणि,
मूलानि, फलानि च); यवसान्नोदकेन्धनं 'grass, food, water, and fuel' (for
यवसम्, अन्नं, उदकं, इन्धनं च); अहोरात्रं 'a day and night' (for अहर्,
रात्रिश्च). A form अहोरात्रः in the masc. sing. also occurs); दिग्देशं
'quarters and countries' (for दिशम्, देशश्च); अहर्निशं or दिवानिशं 'day
and night;' शिरोग्रीवं 'head and neck;' चर्ममांसशोणितं 'skin, flesh, and
blood.'

a. Sometimes two or more *animate* objects are thus compounded ; as, पुत्रपौत्रं
'sons and grandsons;' हस्त्यश्वं 'elephants and horses:' especially inferior objects :
as, श्वचाण्डालं 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to

form a Dvandva compound of this kind, by doubling an adjective or participle, and interposing the negative न *a*; as, चराचरं 'moveable and immoveable' (for चरं अचरं च); शुभाशुभं 'good and evil;' प्रियाप्रियं 'in agreeable and disagreeable' (for प्रिये अप्रिये च); दृष्टादृष्टं 'seen and not seen;' कृताकृतं 'done and not done;' मृदुक्रूरं 'gentle and hard.'

a. In the Dvandvas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination; thus, मित्रावरुणौ (see 97.*a*), इन्द्राविष्णू, पितरामातरौ; and some of the anomalous Dvandvas used in more modern Sanskrit are probably Vaidik in their character; thus, द्यावापृथिव्यौ 'heaven and earth;' मातापितरौ 'mother and father,' &c.

b. It is a general rule, however, that if a compound consists of two crude bases in *ri*, the final of the first becomes *ra*, as in मातरापितरौ above. This also happens if the last member of the compound be पुत्र, as पितापुत्रौ 'father and son.'

c. Greek and Latin furnish examples of complex compounds involving Dvandvas; thus, βατραχο–μυο–μαχία, 'frog-mouse war;' *su-ovi-taurilia*, 'pig-sheep-bull sacrifice;' ζωό–φυτον, 'animal-plant.' *Zoophyte* is thus a kind of Dvandva. In English, compounds like 'plano-convex,' 'convexo-concave,' are examples of the relative form of Dvandva explained at 765.

DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHÁRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its crude base; as, साधुजनः 'a good man' (for साधुर् जनः); चिरमित्रं 'an old friend' (for चिरं मित्रं); क्षुब्धोदः 'a troubled ocean;' पुण्यकर्म 'a holy act;' अनन्तात्मा 'the infinite soul;' संस्कृतोक्तिः 'polished speech;' पुण्यक्रियाः 'holy acts' (for पुण्यानि क्रियाः); उत्तमनराः 'of the best men' (for उत्तमानां नराः); महावातर्कं 'a great crime' (see 778); महाराजः 'a great king' (see 778); प्रियमित्रं 'a dear friend' (see 778); दीर्घरात्रं 'a long night' (see 778).

a. The feminine bases of adjectives do not generally appear in compounds; thus, प्रियभार्या 'a dear wife' (for प्रिया भार्या); महाभार्या 'a great wife' (for महती भार्या, see 778); रूपवद्भार्या 'a beautiful wife' (for रूपवती भार्या); पाचकस्त्री 'a she-cook' (for पाचिका स्त्री).

b. There are, however, a few examples of feminine adjective bases in compounds, e.g. वामोरुभार्या 'a wife with beautiful thighs;' कामिनीजनम् 'an impassioned woman,' where कामिनी is perhaps used substantively.   See also 766.*c*, note.

756. An indeclinable word or prefix may sometimes take the place of an adjective

in this kind of compound; thus, सुपथः 'a good road;' सुदिनं 'a fine day;' सुभाषितं 'good speech;' दुश्चरितं 'bad conduct;' अभयं 'not fear,' &c.; बहिःशौचं 'external cleanliness' (from वहिस्, 'externally,' and शौच, 'purity;' अन्तःशौचं 'internal purity;' ईषदृष्टः 'a slight inspection;' कुपुरुषः 'a bad man.'

757. Adjectives sometimes occupy the last place in Descriptive compounds; as, परमभीमकः 'a very just man;' परमाद्भुतं 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, मलद्रव्याणि 'impure substances;' राजर्षिः 'a royal sage.'

758. Descriptive compounds expressing 'excellence' or 'eminence' fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting 'superiority;' as, पुरुषव्याघ्रः 'man-tiger,' पुरुषपुङ्गवः 'man-bull,' पुरुषसिंहः 'man-lion,' पुरुषर्षभः 'man-bull,' equivalent to 'an illustrious man.' Similarly, स्त्रीरत्नं 'an excellent woman' (gem of a woman).

a. So other compounds expressive of 'comparison' or 'resemblance' are usually included in native grammars under the Descriptive or Karma-dhāraya class. In these the adjective is placed last; as, छायाचपलम्, -ला, -लं, 'fickle as a shadow;' अम्बुदश्यामः, -मा, -मं, 'dark as a cloud;' भूरविस्तीर्णः, -र्णी, -र्णं, 'spread out like a mountain.'

b. The following are examples of Greek and Latin compounds falling under this class; μεγαλο-μήτηρ, ἰσό-πεδον, μεγαλό-νοια, ἥμι-κύων, sacri-portus, meri-dies (for medi-dies), decem-viri, semi-deus. Parallel compounds in English are, 'good-will,' 'good-sense,' 'ill-nature,' &c.

NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

759. A numeral is often compounded with a substantive to form a collective noun, but the last member of the compound is generally in the neuter singular; thus, चतुर्युगं 'the four ages' (for चत्वारि युगानि), चतुर्दिशं 'the four quarters;' त्रिदिनं 'three days' (triduum); त्रिरात्रं 'three nights' (त्रयं being substituted for रात्रि, see 778); अब्दं 'three years' (triennium); पञ्चाग्निनं 'the five fires.'

a. Rarely numerals in their crude state are compounded with plural substantives; as, चतुर्वर्णाः 'the four castes;' पञ्चबाणाः 'five arrows;' सप्तर्षयः 'the seven stars of Ursa Major.'

b. Compare Greek and Latin compounds like τετραδῖον, τρινύκτιον, τέβριππον, triduum, triennium, trinoctium, quadrivium, quinquertium.

c. Sometimes the last member of the compound is in the feminine singular, with the termination ई; as, त्रिलोकी 'the three worlds.'

ADVERBIAL OR INDECLINABLE COMPOUNDS (AVYAYA-BHĀVA).

760. In this class of indeclinable (*avyaya*, i. e. *na vyeti*, 'what does not change') compounds the first member must be either a preposition

(such as चि, अधि, अनु, प्रति, &c., at 783) or an adverbial prefix (such as यथा 'as,' यावत् 'as far as,' अ or अन् 'not,' सह 'with,' &c.). The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its crude base; thus, यथाश्रद्धं 'according to faith' (from यथा and श्रद्धा); प्रतिनिशं 'every night' (from प्रति and निशा); प्रतिदिशं 'in every quarter' (from प्रति and दिश्); अतिनावं 'beyond the ship' (from अति and नौ).

a. Many of these compounds are formed with the adverbial preposition सह, generally contracted into स; thus, सकोपं 'with anger' (from स and कोप); सादरं 'with respect' (स आदर); साष्टाङ्गपातं 'with prostration of eight parts of the body.' Pâṇini (II. 1, 9, &c.) gives some unusual forms with postpositions; as, सूपसूपं 'a little sauce.'

b. The following are examples of indeclinable compounds with other prefixes: अनुज्येष्ठं 'according to seniority;' समासं 'every limb;' प्रतिमासं 'every month' (730. *d*); यथाविधि 'according to rule;' यथाशक्ति or यावच्छक्ति (49) 'according to one's ability;' यथासुखं 'happily;' यथार्हं 'suitably,' 'worthily;' यथोक्तं 'as described;' अनुक्षणं 'every moment;' समक्षं 'before the eyes' (778); प्रतिस्कन्धं 'upon the shoulders;' अधिवृक्षं 'upon the tree;' असंशयं 'without doubt;' निर्विशेषं 'without distinction;' मध्येगङ्गं 'in the middle of the Ganges.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum, obviam, affatim,* ἀντίβιην, ἀντίβιον, ὑπέρμετρον, παράχρημα. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obviam* would be written for *obviam,* and *affate* for *affatim.* In Greek compounds like σύμμερον, the feminine ἡμέρα appends a neuter form, as in *immediately.*

d. The neuter word अर्थं 'for the sake of,' 'on account of' (see 731. *a*), is often used at the end of compounds; thus, स्वप्नार्थं 'for the sake of sleep;' कर्मानुष्ठानार्थं 'for the sake of the performance of business.' See, however, 731, note.

e. There is a peculiar adverbial compound formed by doubling a crude base, the final of the first member of the compound being lengthened, and the final of the last changed to ए इ. It generally denotes mutual contact, reciprocity, or opposition; thus, मुष्टामुष्टि 'fist to fist;' दण्डादण्डि 'stick to stick' (fighting); अंशांशि 'share by share;' केशाकेशि 'pulling each other's hair;' अङ्गाङ्गि 'body to body;' बाहुबाहवि 'arm to arm.'

f. Something in the same manner, अन्य and पर, 'another,' are doubled; thus, अन्योन्यं, परस्परं, 'one another,' 'mutually;' 'together.'

RELATIVE COMPOUNDS (MOSTLY EQUIVALENT TO BAHU-VRÎHI).

761. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used *relatively,* that is, as epithets of other words, the final

substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. *a*). We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (यस्य). Thus, महाधनं is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to पुरुषः, thus महाधनः पुरुषः 'a man *who* has great wealth;' or to स्त्री, thus महाधना स्त्री 'a woman *who* has great wealth;' and would be resolved by commentators into यस्य or यस्या महद् धनं. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

Relative form of Tat-purusha or Dependent Compounds.

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective; thus, चन्द्राकृतिस्, -तिम्, -ति, 'moon-shaped' (see 119), from the absolute compound चन्द्राकृतिस् 'the shape of the moon.'

a. Other examples are, देवरूपस्, -पी, -पं, 'whose form is godlike' (see 108); सूर्यप्रभावस्, -वा, -वं, 'splendid as the sun' (108); हस्तिपादस्, -दा, -दं *, 'elephant-footed' (see 57); समुद्रान्तस्, -न्ता, -न्तं, 'ending at the sea;' मरणान्तस्, -न्ता, -न्तं, 'terminated by death;' कर्णपुरोगमस्, -मा, -मं, or कर्णमुखस्, -खा, -खं, 'headed by Karṇa;' विष्णुशर्मनामा, -म्ना, -म, 'named Vishṇuśarma' (see 154); पुण्डरीकाक्षस्, -क्षी, -क्षं, 'lotus-eyed' (see 778); नारायणाख्यस्, -ख्या, -ख्यं, 'called Náráyaṇa;' धनमूलस्, -ला, -लं, 'founded on wealth;' लक्षसंख्यातिस् (agreeing with भधारा), 'money to the amount of a lac;' गदाहस्तस्, -स्ता, -स्तं, 'having a club in the hand,' or 'club in hand;' शस्त्रपाणिस्, -णिस, -णि, 'arms in hand;' जालहस्तस्, -स्ता, -स्तं, 'net in hand;' पुण्यविषयस्, -या, -यं, 'on the subject of

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* पाद् may be substituted for पाद in compounds of this kind, but not after हस्तिन्. See 778.

flowers,' 'relating to flowers;' ध्यान॰परः, -रा, -रं, 'having meditation for one's chief or highest occupation;' तद्विधः, -धा, -धं, 'having his knowledge.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

b. Note—Parallel compounds are found in Greek, e. g. ἱππό-γλωσσος, 'having a tongue like a horse.'

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, कर्णमुखं means 'the face of Karṇa,' but when used relatively to राजानः, 'the kings headed by Karṇa.' So also चारचक्षुः signifies 'the eye of the spy,' but when used relatively to राजा, 'a king who sees by means of his spies.' See 166. *c.*

764. The substantive आदि, 'a beginning,' when it occurs in the last member of a compound of this nature, is used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera.* It is generally found either in the plural or neuter singular; as, इन्द्रादयः 'Indra and the others' (agreeing with the nom. case सुराः expressed or understood, 'the gods commencing with Indra'); चान्द्रादीनि 'of Agni and the others' (agreeing with पूर्वोक्तानां understood, 'of those above-named things of which Agni was the first'); चक्षुरादीनि 'the eyes, &c.' (agreeing with इन्द्रियाणि 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with पूर्वोक्तं, 'the aforesaid,' understood, or with a number of things taken collectively, and the adverb इति may be prefixed; as, देवदत्तादि the word देवदत्त, &c.' (agreeing with पूर्वोक्तं understood, 'the aforesaid sentence of which देवदत्त is the first word'); दानादीनि 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first'). See also 772.

a. It may occasionally be used in the masc. sing.; as, मार्जन्यादिं 'brooms, &c.' (agreeing with उपकरणं 'furniture').

b. Sometimes आदिः is used for आदि; as, दानादिः 'gifts, &c.;' and sometimes आद्यः; as, इन्द्राद्याः सुराः 'the gods of whom Indra is the first.'

c. The feminine substantive प्रभृति 'manner,' 'kind,' may be used in the same way; thus, इन्द्रप्रभृतयः सुराः 'the gods, Indra and the others;' तेषां ग्रामनिवासिनःप्रभृतीनां 'of those villagers, &c.'

d. Observe—The neuter of आदि may optionally take the terminations of the masculine in all but the nom. and accus. cases; thus, हस्त्यादेः 'of elephants, horses, &c.' (agreeing with चलस्य gen. neut. of बल 'an army').

Relative form of Dvandva or Copulative Compounds.

765. Copulative (or Aggregative) compounds are sometimes used

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* Sometimes *cram* is prefixed; as, एवमादीनि प्रलापानि 'lamentations beginning thus.'

relatively; especially in the ease of adjectives or participles; as, कृष्णशुक्ल, -ल्या, -क्ले, 'black and white;' स्नातानुलिप्त, -ता, -प्ते, 'bathed and anointed;' पौरजानपदान, -दा, -दं, 'city and country;' कृताकृतम, -ता, -तं, 'done and done badly;' शुभाशुभम, -भा, -भे, 'good and evil' (754); मूक्षिब्धस्थ, -ग्धा, -ग्धे, 'thick and unctuous;' नि:शब्दनिश्चिल्ल, -ला, -लं, 'noiseless and motionless' (night); गृहीतप्रतिमुक्त 'of him taken and let loose.' Compare λευκο-μέλαs, 'white and black.' See other examples under Complex Compounds.

a. Be it remembered, that many compounds of this kind are classed by native grammarians under the head of Tat-purusha (Pán. II. 1, 69), though the accent in many conforms to the rule for Bahu-vríhi (VI. 2, 3).

Relative form of Karma-dhâraya or Descriptive Compounds.

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, अल्पशक्ति, -क्ति, -क्ति, 'whose strength is small' (119).

a. Other examples are, महाबल, -ला, -लं, 'whose strength is great' (108, see also 778); महातेजस, -नास, -जस, 'whose glory is great' (164. a); अल्पधन, -ना, -नं, 'whose wealth is small;' महामना, -ना:, -नस्, 'high-minded' (151); उदारचरित, -ता, -तं, 'of noble demeanour;' बहुमत्स्य, -स्या, -स्यं, 'having many fish;' स्वल्पसलिलल्प, -ला, -लं, 'having very little water;' पंडितबुद्धि, -द्धि, -द्धि, 'of wise intellect' (119); प्रियभार्य, -र्या, -र्यं, 'having a dear wife;' व्यजकसन्धान, -ना, -नं, 'not to be reconciled;' संवृतवर्षिस, agreeing with राजा, 'a king who conceals what ought to be concealed.'

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, प्राप्तकाल, -ला, -लं, 'whose time has arrived.'

a. Other examples are, निर्जितेन्द्रिय, -या, -यं, 'whose passions are subdued;' ज्ञानचेतस, -नास, -तस, 'whose mind is composed;' संहृष्टमनस, -नास, -नस, 'whose mind is rejoiced' (see 164); भग्नराज्य, -ज्या, -ज्यं, 'whose hopes are broken;' हृतराज्य, -ज्या, -ज्यं, 'whose kingdom is taken away;' अनन्ततेजस, -जास, -जस, 'whose glory is boundless;' समीप्तमृत्यु, -त्यु, -त्यु, 'whose death is near;' कृतकाम, -मा, -मं, 'whose desire is accomplished,' i.e. 'successful;' कृतभोजनस, -ना, -नं, 'one who has finished eating;' अनधीतशास्त्र, -त्रा, -त्रं, 'one by whom the Śástras have not been read;' भिन्नहृदय, -या, -यं, or दलहृदय, 'whose heart is pierced;' जितशत्रु, -त्रु, -त्रु, 'who has conquered his enemies;' छिन्नकेश, -शा, -शं, 'having the hair cut;' मिताशनस, -ना, -नं, 'eating sparingly;' एघापाप, -पा, -पं, 'purified from sin.'

b. Occasionally the feminine of the adjective appears in the compound; as, षष्ठीभार्यम् 'having a sixth wife.' Compare 755. *a.*

c. The affix क *ka* is often added; as, हतश्रीक, -का, -कं, 'reft of fortune;' हतत्विषक, -का, -कं, 'shorn of (his) beams.'

d. Examples of Greek and Latin compounds of this kind are, μεγαλο-κέφαλος, μεγαλο-μήτις, λευκό-πτερος, πολύ-χρυσος, χρυσεο-στέφανος, ἡδύ-γλωσσος, ἑρμιο-πόλις, magn-animus, longi-manus, multi-comus, albi-comus, multi-vius, atri-color.

e. In English compounds of this kind abound; e. g. 'blue-eyed,' 'narrow-minded,' 'good-tempered,' 'pale-faced,' &c.

Relative form of Dvigu or Numeral Compounds.

768. Numeral or Dvigu compounds may be used relatively; as, द्विपर्णस्, -र्णी, -र्णं, 'two-leaved;' त्रिलोचनस्, -नी, -नं, 'tri-ocular.'

a. Other examples are, त्रिमूर्द्धन्, -र्द्धी, -र्द्धं, 'three-headed' (मूर्ध being substituted for मूर्द्धन्, see 778); चतुर्मुखस्, -खी, -खं, 'four-faced;' चातुरस्रस्, -स्रा, -स्रं, 'quadrangular;' शतद्वारस्, -रा, -रं, 'hundred-gated;' चतुर्विद्यस्, -द्या, -द्यं, 'possessed of the four sciences;' सहस्राक्षस्, -क्षी, -क्षं, 'thousand-eyed' (see 778); पञ्चगवधनस्, -ना, -नं, 'having the wealth of five bullocks.'

Relative form of Compounds with Adverbial Prefixes.

769. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition सह 'with,' contracted into स; thus, सक्रोधस्, -धा, -धं, 'angry' (lit. 'with-anger,' 'having anger'); सफलस्, -ला, -लं, 'fruitful' (108); सबन्धुस्, -न्धुस्, -न्धु, 'possessed of kindred' (119); सतेजस्, -जास्, -जं, 'energetic;' सजीवस्, -वा, -वं, 'possessed of life,' 'living;' सामात्यस्, -त्या, -त्यं, 'accompanied by ministers;' सभार्यस्, -र्या, -र्यं, 'accompanied by a wife,' 'having a wife;' सज्यस्, -ज्या, -ज्यं, 'strung' (as a bow, lit. 'with-bowstring').

a. The affix क *ka* is often added to this kind of compound; as, सश्रीकस्, -का, -कं, 'possessed of fortune;' सस्त्रीकस्, -का, -कं, 'accompanied by women.' Compare 80. XVII.

b. In some compounds सह remains; as, सहवाहनस् 'with his army;' सहपुत्रम् 'along with his son.'

c. स is also used for समान 'same;' as, सगोत्रम्, -त्रा, -त्रं, 'of the same family.'

d. There are of course many examples of nouns combined with adverbial prefixes, so as to form relative compounds, which cannot be regarded as relative forms of Avyayí-bháva; thus, उद्युधस्, -धा, -धं, 'with uplifted weapon;' नानाप्रकारः, -रा, -रं, 'of various shapes;' क्वनिवासस्, -सा, -सं, 'where dwelling?' कुजन्मा, -न्मा, -न्म, 'where born?' निरपराधस्, -धा, -धं, 'without fault;' निराहारस्,

-रा, -र्, 'having no food'; अपभीस, -भीस, -भि, 'fearless' (123. b); तथाविध्स, -धा, -धं, 'of that kind,' 'in such a state'; दुर्ब्बुद्धिस्, -द्धिस्, -द्धि, 'weak-minded'; दुष्कृतात्मस्, -तिस्, -ति, 'ill-natured' (see 72); सुमुखस्, -खो, -खं, 'handsome-faced'; सुबुद्धिस्, -द्धिस्, -द्धि, 'of good understanding.' Some of the above may be regarded as relative forms of Descriptive compounds, formed with indeclinable prefixes; see 756. Similar compounds in Greek and Latin are, ἀν-ήμερος, εὐ-ηλος, in-imicus, in-felix, dis-similis, semi-plenus.

e. Observe—The adverbial prefixes दुर् and सु (726. *d, f*) impart a passive sense to participial nouns of agency, just as δύσ and εὖ in Greek; thus, दुष्कर 'difficult to be done'; सुकर 'easy to be done'; दुर्लभ 'difficult to be obtained'; सुलभ 'easy to be attained'; दुस्तर 'difficult to be crossed.' Compare the Greek εὔφορος, 'easy to be borne'; δύσπορος, 'difficult to be passed,' &c.

f. सनाथस्, -था, -थं, 'possessed of a master,' is sometimes used at the end of compounds to denote simply 'possessed of,' 'furnished with'; thus, चित्रान्सनाथं शिलातलं 'a stone-seat furnished with a canopy'; शिलापट्टसनाथो मख्च: 'an arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,' &c. Similarly, बहुवक्रसनाथो चटपादप: 'a fig-tree occupied by a number of cranes.'

g. Observe—The relative form of a compound would be marked in Vedic Sanskrit by the accent. In the Karma-dhāraya compound *mahá-bāhu*, 'great arm,' the accent would be on the last syllable, thus महाबाहु; but in the Relative *mahā-bāhu*, 'great armed,' on the ante-penultimate, thus महाबाहुः. So, native commentators often quote as an example of the importance of right accentuation, the word *Indra-śatru*, which, accented on the first syllable, would be Bahu-vrīhi (see Pāṇ. VI. 2, 1, by which the first member retains its original accent); but accented on the penultimate would be Tat-purusha. The sense in the first case is 'having Indra for an enemy'; in the second, 'the enemy of Indra.'

h. Note, that आत्मक and रूप are used at the end of relative compounds to denote 'composed of,' 'consisting of'; but are more frequently found at the end of complex relatives; see 774.

COMPLEX COMPOUND NOUNS.

770. We have now to speak of complex compound words, or compounds within compounds, which form a most remarkable feature in Sanskrit composition. Instances might be given of twenty or thirty words thus compounded together; but these are the productions of the vitiated taste of more modern times, and are only curious as showing that the power of compounding words may often be extravagantly abused. But even in the best specimens of Sanskrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to

determine the character of the forms involved, by the rules propounded in the preceding pages; in proof of which the student has only to study attentively the following examples.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples: कालानुरावृत्ति शुभाशुभानि 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and a copulative; सेनापतिबलाध्यक्षौ 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents; शोकारातिभयत्राणं 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative; अवधीरितमुहृद्वाक्यं 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent; शुक्लाम्बरमाल्यवान् 'a white robe and a string of garlands,' the whole being a copulative, involving a descriptive and dependent; सर्वशास्त्रपारगः 'one who has gone to the opposite bank (*pāra*) of all the Śāstras,' i. e. 'one who has read them through;' मृगसिंहास्थीनि 'the bones of a dead lion.'

771. The greater number of complex compounds are used as adjectives, or relatively, as epithets of some other word in the sentence; thus, गलितनखनयनम्, -नौ, -नं, 'whose nails and eyes were decayed,' the whole being the relative form of descriptive, involving a copulative; शुष्कण्ठक्षुधम् 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

a. Other examples are, शुक्लमाल्यानुलेपनस्, -ना, -नं, 'having a white garland and unguents,' the whole being the relative form of copulative, involving a descriptive; पीनस्कन्धोर्वाहु 'broad-shouldered and strong-armed,' the whole being a copulative, involving two descriptives; पूर्वजन्मकृतम्, -ता, -तं, 'done in a former birth,' the whole being a dependent, involving a descriptive; विद्यावयोवृद्धः, -द्धा, -द्धं, 'advanced in learning and age,' the whole being a dependent, involving a copulative; द्रवितछयशोरेणस्, -ना, -नं, 'having fresh garlands, and being free from dust,' the whole being the relative form of copulative, involving a descriptive and dependent; अभिवृक्तार्द्रशिरास्, -रास्, -रम्, 'whose head was moist with unction;' यथेष्टमुखस्, -खा, -खं, 'having the face turned in any direction one likes;' शूलमुद्गरहस्तस्, -स्ता, -स्तं, 'spear and club in hand;' एकरात्रविहारोचितस्, -ता, -तं, 'sufficient for support during one night' (see 778); त्रयोब्रह्मालब्धवेदत्रयार्थाभिज्ञस् 'acquainted with the meaning of the three Vedas, called Ṛig, Yajur, and Sáma;' स्वदन्तदशतोष्ठनेत्रस् 'biting their lips and having red eyes' (agreeing with राजानस्); परद्रोहकर्मधीस् 'injuring another by action or by intention.'

772. The substantive आदि, 'a beginning,' often occurs in complex relative

compounds, with the force of *et cetera*, as in simple relatives at 764; thus, मुक्का-रिकादयस् 'parrots, starlings, &c.' (agreeing with पत्तिबन्ध 'birds beginning with parrots and starlings'), the whole being the relative form of dependent, involving an aggregative; सन्धिविग्रहादि 'peace, war, &c.' (agreeing with पूर्वैस understood); गृहदेवायतनादि-युक्त, -का, -कं, 'possessed of houses, temples, &c.;' करिहरागजबाहिःपरिच्छद-युक्त, -का, -कं, 'possessed of elephants, horses, treasuries, and other property.'

a. Similarly, आद्य in the example उत्तमगन्धाद्यास् (agreeing with छमस् 'garlands possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards, as in the following; मधुमुखरनि-कचूक्कण्ठारविलितकोकिलालापमधुरीकृतसुखावहस्, -हा, -हं, 'causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees.'

774. चालक or रूप, as occupying the last place in a complex relative, denotes 'composed of;' thus, हस्त्यश्वरथपदातिकर्मकरात्मक बलस् 'a force consisting of elephants, horses, chariots, infantry, and servants;' प्राग्जन्मसुकृतदुष्कृतरूप कर्मणो 'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member elided or omitted; thus, अभिज्ञानशकुन्तला is really a complex compound, the whole being a descriptive, involving a dependent; but the middle member स्मृत is elided: see 745.*a.* Similarly, आर्कपार्थिवस् 'the era-king' is for आर्कप्रियपार्थिवस् 'the king (beloved) by the era;' विक्रमप्राप्तोर्वशी for विक्रमप्राप्तोर्वशी 'Urvasi gained by valour.'

a. Complex compounds expressive of comparison are not uncommon; as, जलविन्दुलोलचपलस्, -ला, -लं, 'unsteady as a trembling drop of water;' मलिनीदलतोयसमलस्, -ला, -लं, 'tremulous as water on the leaf of a lotus;' the last two examples are complex. Compare 758.*a.*

b. A peculiar compound of this kind is formed from Dvandvas by adding the affix *iya*; thus, काकतालीयस्, -या, -यं, 'like the story of the crow and the palm tree;' श्येनकपोतीयस्, -या, -यं, 'like the story of the hawk and the pigeon.'

c. The substantive verb must often be supplied in connexion with a relative compound; as, प्रारम्भदृशोद्यमस् 'his success was proportionate to his undertakings;' पीताम्बक्षिस 'on his drinking water,' for तेन अम्बुनि पीते सति.

776. Complex compound adverbs, or indeclinable compounds, involving other compounds, are sometimes found; as, स्वगृहनिर्विशेष 'not differently from one's own house;' अब्दोच्चारणानन्तर 'after uttering a sound;' स्तनभरविनमनमध्यभङ्गनिरपेक्षस् 'regardless of the curving of her waist bending under the weight of her bosom;' यथादृष्टश्रुत 'as seen and heard.'

ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads.

e. कल्प, देशीय, देश्य, इयस्, मात्, affixed to crude bases, form anomalous compounds; see 80. XX. XXI.

b. There is a common compound formed by placing अन्तर after a crude base, to express 'another,' 'other;' as, स्थानान्तर or देशान्तर 'another place;' राजान्तरेख सह 'along with another king;' जन्मान्तराणि 'other births.'

c. Similarly, मात्र is added to express 'mere;' see 919.

d. पूर्व or पूर्वक and पुरस्सर (meaning literally 'preceded by') may be added to crude bases to denote the manner in which any thing is done; as, कोप पूर्वे 'with anger;' पूजा पूर्वकम् चर्व ददौ 'he gave food with reverence.' See 792.

e. A peculiar compound is formed by the use of an ordinal number as the last member; thus, सारस द्वितीयस् 'accompanied by the Sárasa;' सीता तृतीयस् (agreeing with रामस्) 'having Sítá for his third (companion),' i. e. including Lakshmaṇa; छाया द्वितीयस् (नलस्) 'Nala made double by his shadow;' मातृ षष्ठाः (पाण्डवाः) 'the Páṇḍavas with their mother as the sixth;' वेदा आख्यानपञ्चमाः 'the Vedas with the Ákhyánas as a fifth.'

f. The following are peculiar; त्यक्तजीवितयोधी 'a fighter who abandons life;' अकुतोभयस्, -या, -यं, 'having no fear from any quarter;' अदृष्टपूर्वस्, -वा, -वं, 'never before seen;' सप्तराधोषितस् 'one who has lodged seven nights.'

g. With regard to compounds like गन्तुकाम 'desirous of going,' see 871.

h. The Veda has some peculiar compounds; *e. g. vidad-vasu*, 'granting wealth;' *yárayad-dveshas*, 'defending from enemies;' *kshayad-víra*, 'ruling over men.' These are a kind of inverted Tat-purusha.

CHANGES OF CERTAIN WORDS IN CERTAIN COMPOUNDS.

778. The following is an alphabetical list of the substitutions and changes which take place in the final syllables of certain words when used in certain compounds.

अक्षि n. at end of various compounds for अक्षि n. 'the eye;' *e. g.* गवाक्ष 'a bull's eye (window);' लोहिताक्ष, -क्षी, -क्षं, 'red-eyed.'—अङ्गुल for अङ्गुलि f. 'the finger;' *e. g.* द्व्यङ्गुल, -ला, -लं, 'measuring two fingers.'—अञ्जलि m. for बद्धाञ्जलि m. 'joining the hands in reverence.'—अध्वन् for अध्वन् m. 'a road;' *e. g.* प्राध्वस्, -ध्वा, -ध्वं, 'distant (as a road).'—अनडुह् in Dvandvas for अनडुह् m. 'a bull;' *e. g.* षेनानडुह् or -हौ 'cow and bull.'—अनस् in Karma-dháráyas for अनस् n. 'a cart;' 'a carriage;' *e. g.* महानस् 'a large cart.'—अयस् in Karma-dháráyas for अयस् n. 'iron.'—अश्मन् in Karma-dháráyas for अश्मन् m. 'a stone.'—अह्न् in Dvigus and relative compounds for अहन् n. 'a day;' *e. g.* आशह्न् 'a car drawn by eight oxen;' अष्ट पालस्, -ला, -लं, 'having eight receptacles.'—अष्टीव in Dvandvas for अष्टीवन् m. n. 'the knee;' *e. g.* जङ्घाष्टीव 'thigh and knee.'—अस्र for अस्रि f. 'an angle;' *e. g.* चतुरस्र, -स्रा, -स्रं, 'quadrangular.'—अह or अहर for अहन् n. 'a day;' *e. g.* एकाह 'the period of one day;' पुण्याह 'a holy-day;' अहर्पति 'the lord of

day.—अह्न for अहन् n. 'a day;' e.g. पूर्वाह्णस् 'the forenoon.'—ईव for अप् f. 'water;' e.g. द्वीपम् 'an island;' जलधीपम् 'an island.'—ईम for ईर्म 'a wound.'—उक्ष in Karma-dhárayas for उक्षन् m. 'an ox;' e.g. महोक्षस् 'a large ox.'—उद for उदन् n. 'water;' e.g. उदकुम्भस् 'a water-jar;' क्षीरोदस् 'the sea of milk.'—उरस् in Karma-dháryas for उरस् m. 'the breast;' e.g. व्यूढोरस्क, -ष्का, -ष्कं, 'broad-chested as a horse.'—उषस् an old dual form in Dvandvas for उषस् m.f. 'the dawn;' e.g. उषासूर्यौ 'dawn and sun.'—ऊधन् (f. ऊधी) for ऊधस् n. 'an udder;' e.g. पीनोधी 'having a full udder.'—अप for अप् f. 'water;' e.g. अनूपस्, -पं, -पं, 'waters.' see 779.—ककुद for ककुभ् m. 'the top,' 'head;' e.g. त्रिककुद् three-peaked (mountain).'—कट or कच for क expressing inferiority or diminution; e.g. कटुक or कचोक 'slightly warm;' कटक्षर् 'a bad letter;' कापुरुषस् 'a coward.'—काकुद at end of Bahu-vríhis for ककुद m. 'the palate;' e.g. तालुकाकुद् 'having no palate.'—कुक्षि for कुक्षि m. 'the belly;' e.g. स्थूलकुक्षिस् 'the village corpulent.'—खार for खारी m. 'half a khárí (a measure).'—गन्धि for गन्ध m. 'smell;' e.g. पूतिगन्धिस्, -न्धिस्, -न्धि, 'fetid.'—गव in Dvigus for गो m.f. 'an ox;' e.g. पञ्चगवम् 'a collection of five cows.'—चतुर for चतुर् 'four;' see 779.—जाय for जाया 'a wife;' e.g. जम्पती du. 'husband and wife.'—जभन for जम्भ 'a tooth;' e.g. तृणजम्भस्, -म्भा, -म्भं, 'grass-toothed;' 'graminivorous.'—जानि for जाया 'a wife;' e.g. युवजानिस् 'having a young wife.'—झ and झु in Bahu-vríhis for जानु n. 'the knee;' e.g. प्रझुस्, -झूस्, -झु, or प्रज्ञस्, -ज्ञा, -ज्ञं, 'bandy-kneed.'—तक्ष for तक्षन् m. 'a carpenter;' e.g. कोटतक्षस् 'an independent carpenter;' ग्रामतक्षस् 'the village carpenter.'—तमस in Karma-dháryas (preceded by अन्ध, अव, or अप) for तमस् n. 'darkness;' e.g. अवतमसम् 'slight darkness.'—तत्व for तत्त्व; see 779.—दत् (f. दती) for दन्त m. 'a tooth;' e.g. सुदन्, -न्ती, -न्त्, 'having beautiful teeth.'—दम for दम m. 'a wife;' e.g. मुदन्तर्, -न्ती, -न्त्, 'husband and wife' (according to some), 'the two lords of dana the house').—दिव at end and दिवा at beginning for दिव m. 'the day;' e.g. नक्तंदिवं 'night and day;' दिवानिशम् 'day and night.'—दुघ at end for दुह 'yielding milk;' e.g. कामदुघा 'the cow of plenty.'—द्यावा an old dual form for दिव् f. 'heaven;' e.g. द्यावापृथिवी du. 'heaven and earth.'—धन्वन् at end of Bahu-vríhis for धनुस् n. 'a bow;' e.g. दृढधन्वा, -न्व्, -न्व, 'a strong archer.'—धर्म at end for धर्म n. 'virtue,' 'duty;' e.g. कल्याणधर्मा, -म्म, -म्म, 'virtuous.'—धुर for धुर् f. 'a load;' e.g. राजधुरस् 'a royal load.'—न at the beginning of a few compounds for न 'not;' e.g. नपुंसकम् 'a eunuch.'—नद for नदी 'a river;' e.g. पञ्चनद् 'the Panjáb.'—नस or नस् for नासिका 'nose;' e.g. दुर्णास्, -णास, -णासं, or सुरसनस् m. 'sharp-nosed.'—नाभि f. 'the navel;' e.g. पद्मनाभस् 'lotus-naveled,' a name of Vishnu.—नाव for नौ f. 'a ship;' e.g. अर्धनावं 'half of a boat.'—पथ for पथिन् m. 'a road;' e.g. सुपथम् 'a good road.'—पद and पाद् (fem. पदी) for पाद m. 'the foot;' e.g. प्रहिम 'coldness

of the feet;' पद्, पदी, पद्, 'a biped;' चतुष्पाद् 'a quadruped.'—पद for पाद m. 'the foot;' e.g. पदग्रस्, -दा, -दं, 'going on foot.'—पूत for पूतना f. 'an army.'—पुंस in Dvandvas for पुं m. 'a male;' e.g. स्त्रीपुंसौ nom. du. 'man and woman.'—प्रजस् at end of Bahu-vrīhis (preceded by च, सु, or दुर्) for प्रजा f. 'people,' 'progeny;' e.g. बहुप्रजस्, -जाः, -जस्, 'having a numerous progeny.'—ब्रह्म for ब्रह्मन् m. 'a Brahman;' e.g. महाब्रह्मः 'a contemptible Brahman.'—भूमि for भूमि f. 'the earth;' e.g. उदग्भूमम् 'land towards the north.'—भ्रुव in Dvandvas for भ्रू f. 'the eye-brow;' e.g. चक्षुर्भ्रुवौ 'eye and brow.'—मनस् in Dvandvas for मनस् n. 'the mind;' e.g. वाङ्मनसे nom. du. n. 'speech and heart.'—मह and महो (preceded by पिता, माता, &c., 754. a) for महत् 'great;' e.g. पितामहः 'grandfather.'—महा at beginning of Karma-dhārayas and Bahu-vrīhis for महत् m. f. n. 'great;' but in Tat-purusha or dependent compounds महत् is retained, as in महद्भयं 'recourse to the great;' also before भूत 'become,' and words of a similar import, as महद्भवम् 'one who has become great;' but महान्तम् 'an element.'—मूर्ध or मूर्धन् at end of Bahu-vrīhis (preceded by द्वि, त्रि, &c.) for मूर्धन् m. 'the head;' e.g. द्विमूर्धः, -र्धा, -र्धं.—मेधस् at end of Bahu-vrīhis (preceded by सु, मु, दुर्, जल्प, मन्द्) for मेधा f. 'intellect;' e.g. जल्पमेधस्, -धाः, -धस् for जल्प 'for जड, चन्द सु, and मन्द;' e.g. जलमेधस् 'solitary.'—राज at end of Karma-dhārayas and Tat-purushas for राजन् m. 'a king' (see 151. a); e.g. देवराजः 'a supreme monarch;' देवराजस् 'the king of the gods.' But occasional instances occur of राजन् at the end of Tat-purushas, e.g. विदर्भराजस्य gen. c. 'of the king of Vidarbha' (Nal. XI. 21).—राव at end of Dvigus, Karma-dhārayas, and Dvandvas, for रात्रि f. 'night;' e.g. अहोरात्रं 'day and night;' द्विराव 'a period of two nights;' नक्तराव 'midnight.'—लोम (after चन्, वम्, and प्रति) for लोमन् n. 'hair;' e.g. अनुलोमम्, -मा, -मं, 'with the hair.'—वर्चस in Karma-dhārayas for वर्चस् n. 'splendour;' e.g. ब्रह्मवर्चसं 'the power of a Brahman.'—वेषस in Karma-dhārayas and Bahu-vrīhis for वेद्यस n. 'virtue,' 'felicity;' e.g. निर्वेद्यसम्, -सी, -सं, 'destitute of excellence or happiness.'—चा or वा for श्वन् m. 'a dog;' e.g. कृतिवसुः, -सुः, -सु, 'worse than a dog;' श्वापद m. 'a beast of prey;' श्वादन m. 'a dog's tooth.'—स at beginning of Avyayī-bhāvas and Bahu-vrīhis for सह prati 'with;' e.g. सक्रोधं 'with anger;' सपुत्रम् 'accompanied by a son' (सहपुत्रम् would be equally correct).—सम for समान 'same;' e.g. सपिण्डम् 'one who eats the same cake.'—सक्थ in Karma-dhārayas and Bahu-vrīhis for सक्थि n. 'the thigh;' e.g. महासक्थः 'having no thighs.'—सख in Karma-dhārayas and Dvigus for सखि m. 'a friend;' e.g. महासखः 'the friend of the winds' (Indra).—सरस् for सरस् n. 'a lake;' e.g. महासरसम् 'a great lake.'—साम (after चन्, वम्, प्रति) for सामन् n. 'conciliation;' e.g. अनुसामम् 'friendly.'—हल for हलि m. 'a furrow;' e.g. जलहलम्, -ला, -लं, 'unploughed.'—हृद for हृदय n. 'the heart;' e.g. हृदयम् 'sleeping in the heart;' सुहृद् m. 'a friend.'

779. It is evident from the above list that the most common substitution is that of अ for the final vowel or final consonant and vowel of a word. Other bases ending in च, ज, त्, ल्, द्, स, म्, ह, may add अ; as, तच् for तप in वाङ्मनस् 'voice and skin'; यजुष् for यजुस् in ऋग्यजुष् 'the Ṛig and Yajur-veda.' Also रजस् for रजस्, वायुष् for वायुस्, &c. Also षच् for ष्च in वार्षेव, -षे, 'half a verse of the Veda;' and ऋग्वष 'one conversant with the Rig-veda.'

a. Some words as the first member of a compound lengthen their finals; e.g. कोटर before वन (कोटरवण 'a wood full of hollow trees'); अञ्जन before गिरि (अञ्जनागिरि 'name of a mountain'); विश्व before राज् and मित्र (विश्वाराज् 'a universal sovereign;' विश्वामित्र 'Viśvāmitra'). This is more common in the Veda.

b. Some few shorten their finals, when they stand as the first member, especially nouns terminating in ऊ or ई; as, भू for भू in भुकुटि f. 'a frown;' ग्रामणी for ग्रामणी in ग्रामणीपुत्र 'the son of a harlot:' so लक्ष्मिसम्भव for लक्ष्मीसम्भव: 'endowed with good fortune,' Rāmay. I. 19, 21.

c. A few feminine words in आ (such as छाया, सभा, निशा, शाला, कर्षा) may be made neuter at the end of certain compounds; e.g. इक्षुच्छायं 'the shade of sugar-canes;' ईश्वरसभं 'an assembly of princes;' स्त्रीसभं 'an assembly of women;' श्वनिशं (or -शा) 'a night when dogs howl.'

d. A sibilant is sometimes inserted between two members of a compound; as, प्रायश्चित्त, 'expiation of sin,' for प्रायचित्त; गोष्पद 'a spot trodden by kine.'

780. Numerals, when preceded by particles, prepositions, or other numerals, may change their finals to अ or i; or if their final letter be a consonant, may either drop that consonant or add अ to it; thus, द्वि (nom. -वौ, -वाम, -द्वि) 'two or three;' पन्च (nom. -पास, -पाम, -पाणि) 'five or six;' उपषट् (nom. -राम) 'nearly four.'

a. अह is found in the beginning of certain anomalous compounds (such as अहरहर, अहर्णिका, &c.) for मह or अमन् 'I.'

Compound Nouns formed from roots combined with Prepositions.

781. In the next section it will be shown that the combination of roots with prepositions prevails most extensively in Sanskrit. From roots thus combined nouns of the most various significations may be formed; thus, from ह 'to seize,' with वि and अव, is formed व्यवहार 'practice;' from कृ 'to do,' with अनु, अनुकार 'imitation.' Almost every line in every Sanskrit book affords an example of this kind of compound.

SECTION II.

COMPOUND VERBS.

782. The learner might look over the list of 2000 simple roots, and well imagine that in some of these would be contained every

possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively few Sanskrit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions; 2dly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

Compound Verbs formed by combining Prepositions with roots.

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond,' 'over;' as, अतिया, अतीं (pres. अतीमि, &c.), अतिक्रम्, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिष्ठा 'to stand over,' 'to preside' (pres. अधितिष्ठामि); अधिरुह 'to climb upon;' अधिशी 'to lie upon;' अधिगम् 'to go over towards;' अधी 'to go over,' in the sense of 'reading.' The initial अ a is rarely rejected in Epic poetry; as, धिष्ठित for अधिष्ठित.

c. अनु *anu*, 'after;' as, अनुचर 'to follow;' अनुसर ' 1 follow,' in the sense of 'performing;' अनुकृ 'to imitate;' अनुमन् 'to assent.' With भू it signifies 'to experience,' 'to enjoy.'

d. अन्तर् *antar*, 'between,' 'within' (Latin *inter*); as, अन्तर्धा 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तश्चर् 'to walk in the midst.'

e. अप *apa*, 'off,' 'away,' 'from' (ἀπό); as, अपगम, अपयम, अपे (from अप and इ), 'to go away;' अपनी 'to lead away;' अपकृष् 'to abstract;' अपवह 'to bear away.' It also implies 'detraction;' as, अपवद् 'to defame.'

f. अपि *api*, 'on,' 'over' (ἐπί), only used with धा and नह; as, अपिधा 'to cover over;' अपिनह 'to bind on.' The initial अ a is often rejected, leaving पिधा, पिनह.

g. अभि *abhi*, 'to,' 'unto,' 'towards;' as, अभिया, अभी 'to go towards;' अभिधाव 'to run towards;' अभिदृश् 'to behold;' अभिवद् or अभिभाष् (see भा at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. अव *ava*, 'down,' 'off;' as, अवहर, अवरुह, अवगम् 'to descend;' अवेक्ष 'to look down;' अवकृ 'to throw down,' 'to scatter;' अवकृत् 'to cut off.' It also implies 'disparagement;' as, अवज्ञा 'to despise;' अवक्षिप् 'to insult.' With धी (3d c. अवदधाति), 'to attend.' The initial अ a may be optionally rejected from अवस्ना 'bathing.'

i. आ *á*, 'to,' 'towards,' 'near to' (Latin *ad*); as, आविश् 'to enter;' आगम् 'to go towards;' आरुह 'to mount up.' When prefixed to गम्, या, and इ, 'to go,'

and दा 'to give,' it reverses the action; thus, आगम्, आया, आया, इ, 'to come;' आदा 'to take.' With यत्र, 'to practise.'

j. उद् ud or उत् ut, 'up,' 'upwards,' 'out' (opposed to नि); as, उद्ग्र (48), उदि, 'to go up,' 'to rise' (pres. उत्तिष्ठामि, 1st conj.); उद्दी 'to fly up;' उद्हन् 'to strike up' (उद् and हन्, 50); उद् (उद् and हृ, see 50) 'to extract;' उन्मील् and उद्मील् (47) 'to open the eyes;' उत्कृत्, उत्कृत्, 'to cut up;' उन्मूल् 'to root up;' उद्धि (उद् and धि, 49).

When prefixed immediately to स्था and स्तम्भ it causes the elision of s; as, उत्था 'to stand up;' उत्तम्भ 'to prop up.' In some cases it reverses the action; as, from पत् 'to fall,' उत्पत् 'to leap up;' from नम् 'to bend down,' उन्नम् (47) 'to raise up;' from यम् 'to keep down,' उद्यम् 'to lift up.'

k. उप upa, 'to,' 'towards' (ὑπό), 'near,' 'down,' 'under,' joined like आ and अभि to roots of motion; as, उपयत् 'to approach;' उपया 'to wait upon;' उपस्था 'to stay near,' 'to be present,' 'to arrive.' With विश् (6th c. उपविशामि), 'to sit down;' with यास्, 'to sit near.' Observe—उप with घोषति (from वस्) = उपोघोषति 'he burns;' see 784. a.

l. नि ni, 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उद्); as, निपत् 'to fall down;' नियम् 'to suppress;' निमिष् and निमील् 'to close the eyes;' निधि, निधा, न्यस्, 'to lay down,' 'to deposit;' निविश् 'to go within,' 'to encamp.' With यृत् 'to return;' with शम्, 'to hear.' In some cases it does not alter, or simply intensifies the sense; निहन् 'to kill outright.'

m. निस् nis or निर् nir, 'out;' as, निष्क्रम् (see 72), निर्गम, निर्या (71. a. c.), 'to go out;' निष्कृत् 'to cut up;' निर्वृत् 'to come to an end,' 'to cease;' निश्चि (71. b) 'to determine.'

n. परा parā, 'back,' 'backwards' (παρά), combined with जि and भू in the sense of 'defeat;' as, पराजि 'to overcome' (cf. παρανικάω, Æsch. Chœ.); पराभू 'to be defeated.' When joined with इ, 2d conj., it signifies 'to retire towards' (pres. परेमि); when with वृत् or अय्, 1st c. Ātm., 'to run away,' 'to retreat,' r being changed to l (pres. पलायते).

o. परि pari, 'around,' 'about' (περί, per); as, परिवेष्, परिषिच्, 'to surround;' परिक्रम्, परिगम्, 'to go round;' परिलोक् 'to look round,' 'to examine;' परिवृत् 'to turn round;' परिधाव 'to run round.' When prefixed to कृ it signifies 'to adorn,' and ष् is inserted, परिष्कृ. With भू, 'to despise,' and with हृ, 'to avoid.' It sometimes merely gives intensity or completeness to the action; as, परित्यज् 'to abandon altogether;' परिज्ञा 'to ascertain completely.'

p. प्र pra, 'before,' 'forward' (πρό, pro, pre); as, प्रगम्, प्रसृप्, 'to proceed;' प्रणी 'to set before;' प्रयम् 'to present;' प्रक्रम् 'to begin;' प्रयुध् 'to proceed,' 'to begin;' प्रणुद् 'to run forward;' प्रस्था 'to set out;' प्रवृध् 'to advance;' प्रभू 'to be superior,' 'to prevail;' प्रदृश् 'to foresee.' With लम्भ् 'to deceive.' Observe—प्र with व्रजति 'he goes,' makes प्राक्रीडि (or प्राव्रीडि) 'he goes on quickly;' प्र with व्रश्च, causal base of सृज 'to go,' makes प्रष्वापि 'I send.' Similarly, प्र + दस्त = प्रदस्त 'he trembles;' and प्र + घोषति (from वस्) = प्रोघोषति 'he burns.' See 784. a.

The r of pra influences a following nasal by 58; as, प्रणम् 'to bend before,' 'to

salute.' Sometimes आ does not alter the sense of a root, as in आप 'to obtain' (5th c.; see 681).

q. प्रति *prati,* 'against,' 'to,' 'towards,' 'back again' (πρός); as, प्रतियुध् 'to fight against ;' प्रती 'to go towards' (pres. प्रत्येमि); प्रतिगम् 'to go towards,' 'to return ;' प्रतिकृ 'to counteract;' प्रतिहन् 'to beat back,' 'to repel;' प्रतिवच् 'to answer;' प्रतिलभ् 'to recover ;' प्रतिनी 'to lead back;' प्रतिनन्द् 'to re-salute.' With चु, 'to promise;' with स्था, 'to arrive at,' 'to obtain;' with ईक्ष, 'to wait for,' 'to expect.' Sometimes it alters the sense very slightly ; as, प्रतिवस् 'to dwell near or at.'

r. वि *vi,* 'apart,' 'asunder,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis, se*); as, विचर् 'to wander about;' विचल् 'to vacillate;' विह्र 'to roam for pleasure;' विकृ 'to dissipate;' विदृ 'to tear asunder;' विभज् 'to divide;' विविच् 'to distinguish.' Sometimes it gives a privative signification; as, वियुज् 'to disunite;' विस्मृ 'to forget;' विक्री 'to sell.' With कृ, 'to change for the worse.' Sometimes it has little apparent influence on the root; as, विनश् 'to perish,' or 'to perish entirely;' विचिन्त् 'to think.'

s. सम् *sam,* 'with,' 'together with' (σύν, *con*); as, सचि, सङ्ग्रह, 'to collect;' संयुज् 'to join together ;' सम्गम् 'to meet together;' सम्पद् 'to happen;' सङ्ग्रह 'to contract.' With कृ it signifies 'to perfect,' and स् is inserted, संस्कृ. It is often prefixed without altering the sense; as, सम्भृ 'to be produced.'

t. दुस् *dus* or दुर् *dur,* 'badly,' and सु *su,* 'well,' are also prefixed to verbs; see 726. *d. f.*

u. Also other indeclinable prefixes; thus, अवसद 'decline' is compounded with इ 'to go,' in the sense of 'to go down,' 'to set;' तिरस् 'across,' with धा in the sense of 'to conceal,' with गम् 'to disappear,' with कृ 'to revile;' श्रद् with धा 'to believe.'

784. Two prepositions are often combined with a root ; as, व्यादा (वि + आ) 'to open ;' व्यापद् (10th c.) 'to kill ;' उपगम (उप + गम्) 'to go under,' 'to undergo,' 'to arrive at;' समे (सम् + आ + root इ) 'to as- semble ;' प्रादुर्भू (प्र + निस्, 58) 'to prostrate one's self;' प्रोद्ह (प्र + उद् + root ह) 'to raise up?' and occasionally three ; as, प्रव्याद (प्र + वि + आ) 'to predict ;' प्रत्युत्तर (प्रति + उत् + आ) 'to answer.' Other com- binations of three prepositions, occasionally prefixed to roots, are सं + उप + आ; अभि + वि + आन ; सं + अभि + उप; उप + सं + अव; अनु + सं + वि.

a. Observe—Final अ *a* and आ *â* of a preposition combine with the initial ऋ *ṛi* of a root into अर् *ar,* and are rejected before initial ए *e* and ओ *o* (except in forms from the roots इ *i,* 'to go,' and इध् *idh* 'to increase.' See 38 *e. i.;* and see म *ma* and उप *upa* above: but in other cases prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, आ with इ 'to go' becomes ए (32), and in pres. एमि (आ + इमि 33), &c.; in impf. आयं, ऐयं (645, 33), &c. ; in pot. इयाद् (आ + इयाद्), &c. ; in impr. आयानि (आ + यानि), &c. Similarly, अय with ऋमि becomes अयॠमि by 33.

b. Observe also, a sibilant is generally inserted between the prepositions अप, उप, परि, प्रति, सम्, and the roots कृ 'to do' and कृ 'to scatter;' see above under परि and सम्. Similarly, from चर् and कृ is formed अवस्कर् 'excrement.'

c. The final *i* of अति, प्रति, परि, नि, is optionally lengthened in forming certain nouns from compound verbs; as, अतीसार, प्रतीकार, परीहार, नीहार.

785. In conjugating compound verbs formed with prepositions, neither the augment nor the reduplication change their position, but remain attached to the root*; as, पर्यनयं, impf. of नी, with परि; उपाविशं, impf. of विश्, with उप; अन्वतिष्ठं, impf. of स्था, with अनु; प्रतिजहार, perf. of हृ, with प्रति; प्रोजहार, perf. of हृ, with प्र and उद्.

a. In the Veda, as in Homer, prepositions may be separated from the root by other words; as, आ त्वा विशन्तु 'let them enter thee.'

786. Grammarians restrict certain roots to either Parasmai-pada or Ātmane-pada when in combination with particular prepositions or when peculiar meanings are involved†. Some instances have been already given at 243. *a.* Most of the examples specified by Pāṇini in the 3d ch. of his 1st Adhyāya are here added. The 3d sing. present will be given, the termination either in *ti* or *te* marking the pada to which in each case the root is supposed to be limited.

क्षर् 'to throw' is generally Parasmai, and ऊह 'to reason' is generally Ātmane, but combined with any prep. may take either pada.— कृ 'to do;' अनु-करोति, 'he imitates;' परा-करोति, 'he does well;' अधि-कुरुते, 'he overcomes;' उत्-कुरुते, 'he informs against,' 'reviles;' उद्-ा-कुरुते, 'he reviles;' उप-कुरुते, 'he worships;' उप-स्-कुरुते (784. *b*), 'he prepares;' उपस्-करोति, 'he polishes;' परा-करोति, 'he rejects;' प्र-कुरुते, 'he offers violence,' 'he recites (stories).'— कृ 'to scatter;' उप-स्-किरते (784. *b*), 'he (the cock) throws up earth;' but अप-किरति, 'he scatters (as flowers).'— क्रम् 'to go;' आ-क्रमते, 'he (the sun) ascends;' but आ-क्रामति when not in the sense of 'the rising of a luminary, &c.;' वि-क्रमते, 'he (the horse) steps out;' but वि-क्रामति, 'it (the joint) splits in two;' उप-क्रमते or प्र-क्रमते, 'he is valiant;' but उप-क्रामति, 'he approaches;' and प्र-क्रामति, 'he departs.'— क्री 'to buy;' अव-क्रीणीते, परि-क्रीणीते, 'he buys;' वि-क्रीणीते, 'he sells;' but क्री alone takes either pada.— क्रीड् 'to play;' आ-क्रीडते or अनु-क्रीडते, 'he sports;' परि-क्रीडते, 'he plays about;' सन्(सम्)-क्रीडते, 'he

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* There are a few exceptions to this rule in the Mahā-bhārata; as in सन्नबभ्रन (Mahā-bhár. Selections, p. 33).

† In Epic poetry, however, there is much laxity; *e. g.* वह and मार्ग, which are properly Ātmane-pada, are found in Parasmai. Instances of passive verbs taking Parasmai terminations have been given at 253. *b.* On the other hand, नन्द् 'to rejoice,' which is properly a Parasmai-pada verb, is found in the Ātmane.

plays;' but *san*-(*sam*)-*królati*,' it (the wheel) creaks.'—क्षिप् 'to throw;' *ati-kshipati*, 'he throws beyond;' *abhi-kshipati*, 'he throws on;' *prati-kshipati*, 'he throws back or towards.'—शो 'to sharpen;' *san*-(*sam*)-*kshyute*, 'he sharpens.'—गम् 'to go;' *á-gamayate*, 'he delays or waits patiently;' *ry-ati-gaćhanti*, 'they go against each other;' *san*-(*sam*)-*gaćhate* when motion towards any thing is implied, as 'he goes towards (the village);' but Atmane in the sense of 'he goes with' or 'agrees with.'—गृ 'to swallow;' *san*-(for *sam*)-*girate*, 'he promises,' 'he proclaims;' but *san-girati*, 'he swallows;' *ava-girate*, 'he swallows.'—चर् 'to go;' *uć*(for *ud*)-*ćarate*, 'he goes astray;' *uć-ćarati*, 'it (the tear) overflows;' *san*-(for *sam*)-*ćarate* or *anu-ud-á-carate*, 'he goes in a chariot.'—जि 'to conquer;' see 243. *a*.—ज्ञा 'to know;' *apa-jánite*, 'he denies (the debt);' *prati-jánite* or *san-jánite*, 'he acknowledges.' Without a prep. this root is restricted to either pada if certain meanings are involved; as, *sarpisho* (for *sarpishá*) *jánite*, 'he engages (in sacrifice) by means of ghee;' *gán jánite*, 'he knows (his own) cow;' *svám gám jánáti* or *jánite*, 'he knows his own cow.'—नी 'to lead;' *un*(for *ud*)-*nayate*, 'he lifts up;' *upa-nayate*, 'he invests (with the sacred thread);' *ri-nayate*, 'he pays,' or 'he grants,' or 'he restrains;' *ri-nayati*, 'he takes away (as the anger of his master);' *ri-nayati*, 'he turns away (his check).' Without a prep. this root is Atmane if it means 'to excel,' or 'to ascertain.'—नु 'to praise;' *d-naute*, 'he praises.'—तप् 'to burn;' *ut-tapate* or *ri-tapate*, 'he warms;' *at-tapate* or *ri-tapate*, 'he warms (his own hand, &c.).' Without a prep. this root is Atmane, 4th c., if it means 'to perform penance.'—दा 'to give;' *á-datte*, 'he receives;' *ry-d-daddi*, 'he opens (his mouth);' *ry-d-datte*, 'he opens (the mouth of another);' *sam-yaćhate*, 'he gives' (as *dásyá*, 'to the female slave,' the instr. being used for the dative).—दृश् 'to see;' *sam-paśyate*, 'he considers thoroughly.'—याच् 'to ask for;' always Atmane if used with gen. *e.*, as *madhuno nádhate*, 'he asks for honey.'—प्रच्छ् 'to ask;' *á-pŕićchate*, 'he hides adieu to;' *sam-pŕićchate*, 'he interrogates.'—भुज् 'to eat' is Atmane if it means 'to eat,' 'to possess,' or 'to suffer;' but Parasmai if it means 'to protect.'—भृ 'to bear;' *pari-mŕishyati*, 'he endures or forgives.'—यम् 'to restrain;' *á-yaćhate*, '(the tree) spreads;' *á-yaćhati*, 'he stretches out (his hand);' but *á-yaćhati*, 'he draws up' (as a rope from a well); *upa-yaćhate*, 'he takes (a woman) to wife;' but *upa-yaćhati*, 'he takes the wife (of another);' *á-yaćhate*, 'he puts on (clothes);' *ud-yaćhate*, 'he takes up (a load);' hut *ud-yaćhati*, 'he studies vigorously (the Veda, &c.);' *sam-yaćhate*, 'he collects' (or stacks as rice, &c.).—युज् 'to join;' *ud-yun-kte*, 'he makes effort;' *anu-yun-kte*, 'he examines;' *ni-yun-kte*, 'he appoints;' *pra-yun-kte*, 'he applies;' but *pra-yunakti*, 'he sets in order (sacrificial vessels).'—रम् 'to sport;' *upa-ramati*, 'he ceases to refrain*;' *d-ramati*, 'he rests;' see also *ri-ramati* 243. *a*.—रु 'to cut;' *ry-ati-lunite*, 'he performs cutting (of wood) which was the office of another.'—वद् 'to speak;' *anu-radate*, 'he speaks after or like' (with gen.); hut *anu-radati*, 'he imitates' (as *giram*, 'a voice,' acc. *e.*); *upa-radate*, 'he coaxes,' 'he advises;' *vi-pra-vadante* or *vi-pra-vadanti*, 'they dispute;'

* This is an instance of a simple verb involving the sense of a causal.

sam-pra-vadante, 'they speak together;' but *sam-pra-vadanti*, 'they (the birds) sing together;' *upa-radate*, 'he reviles improperly;' but *apa-radati*, 'he speaks against.' Without prep. *vad* is Ātmane,' to be learned in interpreting' (the Śāstras), or ' to be earnest in the study of any thing' (as agriculture, &c.).—बह् 'to carry;' *pra-rahati*, ' it (the river) flows along.'—विद् 'to know;' *sam-vitte*, 'he is conscious;' *sam-vidate* or *sam-vidrate*, 'they are conscious' (308).—विश् 'to enter;' see 243.—शप् 'to swear;' *śapate*, 'he swears at' (with dat.).—श्रु 'to hear;' *sam-śriṇoti*, 'he hears (the speech);' but *sam-śrinute*, 'he hears well' (intransitively).—स्था 'to stand;' *ava-tishṭhati*, 'he waits patiently;' *pra-tishṭhate*, 'he sets out;' *vi-tishṭhate*, 'he stands apart;' *san*(for *sam*)-*tishṭhate*, 'he stays with;' *upa-tishṭhate*, 'he worships,' 'he attends on.' Without prep. *sthā* takes the Ātmane when it denotes 'adhering to,' 'depending on,' as *tishṭhate Krishṇāya*, 'he places his trust in Krishṇa;' but *upa-tishṭhati*, 'he waits on' (not in a religious sense, and governing an accus. c.); *ut-tishṭhate*, 'he aspires' (as 'to salvation'); but *ut-tishṭhati*, 'he rises' (as 'from a seat').—हन् 'to strike;' *ā-hate* (see 654),' 'he or it strikes' ('himself or itself,' the object being omitted); but *ā-hanti vrishabham*, 'he strikes the bull.'—ह्व 'to sound;' *sam-svarate*, 'it sounds clearly.'—ह्वे 'to seize;' *anu-harate*, 'he takes after (the disposition of his father or mother),' otherwise *anu-harati*.—ह्वे 'to call;' *upa-hvayate* or *ni-hvayate* or *vi-hvayate* or *sam-hvayate*, 'he calls,' 'he invokes;' *ā-hvayate*, 'he challenges' (as an enemy); but *ā-hvayati*, 'he calls (his son).'

a. Some causals are also restricted to either Parasmai or Ātmane, according to the preposition prefixed or the meaning involved; thus the causal of मृज् with परि, meaning 'to bewitch,' is limited to the Ātmane. So also, गुप् 'to be greedy,' when its causal means 'to deceive,' is restricted to the Ātmane: and the causal of वञ्च, meaning 'to deceive,' takes the Ātmane; meaning 'to avoid,' the Parasmai. Again, कृ in the causal, when joined with *mithyā*, and signifying 'to pronounce badly,' takes the Parasmai; but only in the sense of doing so *once*. In the sense of 'causing a false alarm' it requires the Ātmane; but the above specimens will suffice to show the little profit likely to be derived from pursuing this part of the subject farther.

Compound Verbs formed by combining Adverbs with the roots कृ *kṛi* and भू *bhú*.

787. These are of two kinds; 1st, those formed by combining adverbs with कृ 'to make' and भू 'to become;' 2dly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, अलङ्कृ 'to adorn;' आविष्कृ 'to make manifest' (see 72); बहिष्कृ 'to eject;' पुरस्कृ 'to place in front,' 'to follow;' विनाकृ 'to deprive;' सत्कृ 'to entertain as a guest;' नमस्कृ 'to revere;' साक्षात्कृ, प्रादुर्भू, 'to become manifest,' &c.

788. In forming the second kind, the final of a crude word, being

a or *á*, is changed to *i*; as, from सज्ज, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीभू 'to blacken;' from परिखा 'a ditch,' परिखीकृ 'to convert into a ditch;' and sometimes *a* becomes *á*; as, प्रियाय 'to please,' from प्रिय. A final *i* or *u* is lengthened; as, from शुचि, शुचीभू 'to become pure;' from लघु, लघूभू 'to lighten.' A final *ṛi* is changed to री *rí*; as, from मातृ, मातरीभू 'to become a mother.' A final *as* and *an* become *í*; as, from सुमनस्, सुमनीभू 'to be of good mind;' from राजन्, राजीभू 'to be a king.'

a. But the greater number of compounds of this kind are formed from crude nouns in *a*. The following are other examples: तृणीकृ 'to esteem as a straw;' स्तब्धीकृ 'to stiffen;' स्वकीकरिष्यन् 'to fix the mind on one object;' स्वीकृ 'to make one's own,' 'to claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

b. Observe—This change of a final to *í* before *kṛi* and *bhú* is technically said to be caused by the affix *ćvi*, and the change to ú by *dáć*. These compounds often occur as passive participles; thus, चलङ्कृत 'adorned;' प्रादुर्भूत 'become manifest;' सज्जीभूत 'made ready;' लघूभूत 'lightened;' स्वीकरणीय 'to be agreed to.'

789. Sometimes साद्, placed after a crude noun, is used to form a compound verb of this kind; as, from जल 'water,' जलसाद् 'to reduce to liquid;' from भस्मन् 'ashes,' भस्मसाद् (57) 'to reduce to ashes.' Compare 725. *a*.

SECTION III.

COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the nom. or accus. singular neuter; 2dly, by placing adverbs, or adjectives used as adverbs, after the crude base of nouns.

a. The first kind are identical with indeclinable compounds; see 760.

791. Most of the adverbs at 731 may be placed after the crude base of nouns; thus, बालकसमीप 'near the child;' रक्षार्थं 'for the sake of protection;' प्रजार्थं 'for the sake of offspring;' किमर्थं 'on what account?' इत्युदाहरणानन्तरं 'after uttering a sound.' See also 777. *d*.

792. The indeclinable participle आरभ्य, 'having begun,' is joined with अद्य, 'to-day' (अद्यारभ्य), in the sense of 'from this time forward;' and with the crude of words to express 'beginning from;' see 925. प्रभृति is used adverbially in the same sense; as, जन्मप्रभृति 'from birth upwards;' तदाप्रभृति 'from that time forward.'

CHAPTER IX.

SYNTAX.

793. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties to the student than the other portions of the Grammar. In fact, the writer who has fully explained the formation of compounds has already more than half completed his exposition of the laws which regulate the order, arrangement, and collocation of the words in a sentence (*vákya-vinyása, vákya-viveka, padán-vaya*).

794. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced into the examples, a dot will often be placed underneath, to mark the division of the words. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चित् (228) and in modern Sanskrit एक (238) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain country;' कश्चित शृगाल: 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun स (220); thus, स पुरुष: may mean simply 'the man,' not necessarily 'that man.'

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अवधेहि 'do thou attend;' स ददाति 'he gives;' आवां बूव: 'we two say;' कपोता ऊचु: 'the pigeons said;' राजा मन्त्री च समग: 'the king and minister went;' यावच् चन्द्रार्की तिष्ठत: 'as long as the moon and sun remain;' युवां चिन्तयथ 'do you two reflect;' यूयम् आयात 'do ye come;' सज्जना: पूज्यन्ते 'good men are honoured;' वाति पवन: 'the wind blows;' उदयति शशाङ्क: 'the moon rises;' स्फुटति पुष्पं 'the flower blossoms.'

b. Observe—The verb is commonly, though not always, placed last in the sentence.

797. When a participle takes the place of the verb, it must agree with the nominative in number and *gender*; as, स गत: 'he went;'

सा गता 'she went;' साधव उचतुःचम् 'the two women spoke;' राजा हतः 'the king was killed;' बन्धनानि चिछिन्न 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्वभूः प्रबोधिता पुत्रच 'his wife and son were awakened.'

b. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभं 'wealth is difficult of attainment;' वायं कृताहाराः 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्पदः पदम् आपदाम् 'successes are the road to misfortune.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः 'a good man;' महद् दुःखं 'great pain;' एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these beforementioned countries;' त्रीणि मित्राणि 'three friends.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun स follows in the latter clause of the sentence; as, यस्य नरस्य बुद्धिः स बलवान् 'of whatever man there is intellect, he is strong.'

a. The noun referred to by the relative may also be joined with स, as यस्य बुद्धिः स नरो बलवान्; or may be omitted altogether, as यत् प्रतिज्ञातं तत् पालय 'what you have promised, that abide by;' येषां छदपत्राणि व्यादितानि तैः (पक्षिभिः understood) निह्राका समराध्मा 'by those (birds) whose young ones were devoured an inquiry was set on foot;' यः सर्वेण विश्वसेन प्राम्यार् यच्च रतान् उपद्वेष्ट तयोर् विश्वम्येवकः चेयान् 'he who would obtain all objects of sense, and he who despises them, of the two the despiser is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being understood, from which it takes its gender and number; as, शुतेन किं यो न धर्मम् आचरेत् 'Of what use is scriptural knowledge (to one) who does not practice virtue?' धनेन किं यो न ददाति 'What is the use of wealth (to him) who does not give?'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, न सा भार्या यस्यां भर्ता न तुष्यति 'she is not a wife in whom the husband does not take pleasure.'

801. यावत् and यावत् stand to each other in the relation of demonstrative and

relative; as, यावन्ति तस्य द्वीपस्य वसूनि तावन्ति सर्व्वाकम् उपनेतव्यानि 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, तादृश and यादृश; as, यादृशो वृत्तं तादृशं तस्य कथितवान् 'as the event occurred, so they related it to him.'

SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without special reference to the verbs which govern them; and for this purpose it will be desirable to exhibit examples beginning with the nominative case.

Nominative case.

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, हितोपदेशः 'the Hitopadeśa;' भट्टिकाव्यं 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, तृणानि शय्या 'grass as a bed.'

Accusative case.

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing '*duration of time*' or '*space.*' See 821.

Instrumental case.

805. This case yields a variety of senses. The most usual is that of '*the agent*' and '*the instrument*' or '*means*' by which any thing is done; as, मया (उक्तं) 'by me it was said;' पाशेन (पाशो योजितः) 'by the fowler a snare was laid;' वेदाध्ययनेन 'by the study of the Vedas;' स्वचक्षुषा 'with one's own eye.'

806. It also has the force of '*with*' in expressing other collateral ideas; as, बलीयसा स्पर्द्धा 'vying with the strong;' मित्रेण सम्भाषः 'conversation with a friend;' पशुभिः सामान्यं 'equality with beasts;' पितुर् गोधेन 'with the knowledge of (his) father;' especially when '*accompaniment*' is intended; as, शिष्येण गुरुः 'the master with his pupil;' आत्मना पञ्चमः 'the fifth with myself,' i. e. 'myself and four others.'

807. The other senses yielded by this case are, '*through,*' '*by reason of,*' '*on account of,*' as, कृपया 'through compassion;' तेन अपराधेन 'on account of that transgression;' especially in the case of abstract nouns formed with ता (80. XXIII); as, मूर्खतया 'through infatuation.'

a. 'According to,' ' by;' as, विधिना 'according to rule;' मम सम्मतेन 'according to my opinion;' जाया 'by birth.'

b. 'The manner' in which any thing is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at;' as, बाहुल्येन 'in abundance;' धर्मेण 'virtuously;' यथेच्छया or स्वेच्छया 'at pleasure;' सुखेन 'at ease;' अनेन विधिना 'in this way;' महता स्नेहेन (विग्रहेण) 'they both dwell together in great intimacy;' (गुणैः सर्वैर्भूतानि अभिभवति) तेजसा 'a king surpasses all beings in glory;' मनसा (न कर्तव्यं) 'such a deed must not even be imagined in the mind;' मानुष्येणरूपेण 'in human form;' प्रतिबन्धेन 'for a hindrance.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted; as, पर्याप्तं न प्रयोजनं 'there is no occasion for inquiry;' मया सेवकेन न प्रयोजनं 'there is no need of me as a servant;' तृणेन कार्यं 'there is use for a straw.'

Kutz. δ. 56.

809. 'The price' for which any thing is done may be in the instrumental; as, पञ्चभिः पुराणैः (याति दासत्वं) 'for five Purāṇas he becomes a slave;' बहुभिर्दरैः (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राण्परित्यागमूल्येन (श्रीर्न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things; as, व्यया समुद्रेण च महत् अन्तरं 'there is great difference between you and the ocean.'

b. 'Separation from,' either with or without सह; as, भर्त्रा वियोगः 'separation from a husband' (or भर्त्रा सह वियोगः). Similarly, विच्छेदो हरिणा सह 'separation from Hari.'

c. The English expression ' under the idea that ' is expressed by the instrumental case of the substantive बुद्धि; as, व्याघ्रबुद्धया 'under the idea that he was a tiger.'

Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive; as, बकुलैः पुष्पैः वास्यते (an odour is emitted by the bakul-plants by their flowers' (for बकुलानां पुष्पैः). Similarly, तां श्वश्रूगतमाना प्रेषयत्भिः चन्दनोदकैः 'he caused her to revive) by her attendants by sandal-water.'

Dative case.

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression of 'the object,' 'motive,' or 'cause' for which any thing is done, or ' the result ' to which any act tends; as, आत्मनिपपूह्णा 'for self-aggrandizement;' व्यापत्प्रतिकाराय 'for the counteraction of calamity;' शस्त्रे च शास्त्रे च पटुत्वपदवं 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which any thing leads is denoted by this case, the verb is seldom expressed,

but appears to be involved in the case itself. The following are other examples : यत काले पिषं संसानो ऽमृतं तदपि मृब्वे 'where there is admixture of poison, then even nectar (leads) to death ;' उपदेशो मूर्खाणां प्रकोपाय न शान्तये 'advice to fools (leads) to irritation, not to conciliation ;' स तुष्टतिह्लस्यि भाष्य संभोगाय न कामाय 'that old husband was not to her liking ;' स राजा तस्या रुष्ये न बभूव 'that king was not to her liking.'

b. It will be seen hereafter that certain verbs of *giving* and *relating* govern the dative. Substantives derived from such verbs exercise a similar influence ; as, चम्यै दानं 'the *giving* to another ;' चम्यै कथनं 'the *telling* to another.'

c. Words expressive of '*salutation*' or '*reverence*' are joined with the dative ; as, गणेशाय नमः 'reverence to Ganeśa ;' कुशलं ते 'health to thee.'

Ablative case.

812. The proper force of the ablative case is expressed by '*from* ;' as, लोभात् (क्रोधः प्रभवति) 'from avarice anger arises ;' गिरेः पतनं 'falling from a mountain ;' चारानां मुखात् 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas ; as, आहारस्य किंचित् 'a portion of (from) their food ;' and like the instrumental it very commonly signifies '*because*,' '*by reason of*,' 'in consequence of ;' as, गोमनुष्याणां वधात् 'on account of the slaughter of cows and men ;' अनवसरप्रवेशात् (पुत्रं निन्दति) 'he blames his son for entering inopportunely ;' दण्डभयात् 'through fear of punishment ;' सर्वसुखोदयात् 'by reason of my good fortune ;' फलतो ऽविशेषात् 'because (there is no) difference as to the result.'

a. '*According to* ;' as, मन्त्रिणः वचनात् 'according to the advice of the minister.' Abstract nouns in त्व are often found in this case to express some of these ideas ; as, अनवस्थितचित्ततात् 'by reason of the unsteadiness of his mind ;' especially in the writings of commentators ; as, वक्ष्यमाणत्वात् 'according to what will be said hereafter ;' स्पृष्टेषत्स्पृष्टविवृतसंवृतभेदात् 'according to the division of touched, slightly touched, slightly open, open and contracted.'

814. It also expresses '*through the means*' or '*instrumentality of* ;' as, शृगालतः पाशः 'caught in the toils through the instrumentality of the jackal ;' न औषधज्ञानमात्रात् (व्याधेः शान्तिः भवेत्) 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. '*The manner*' in which any thing is done is often expressed by the ablative ; it is then used adverbially (compare 715) ; as, यत्नात् 'with diligence,' or 'diligently ;' बलात् 'forcibly ;' कुतूहलात् 'with wonder ;' उपचारात् 'figuratively ;' मूलात् उद्धरण 'tearing up by the roots :' or by the ablative affix तस्; as, स्वेच्छातः 'at one's own pleasure' (see 719. *a. b.*).

b. This case also denotes '*after* ;' as, प्रसरेः विगमात् 'after separation from the

body;' मुख्यप्रतिबन्धनात् 'after the imprisonment of the Chief;' तस्य आगमनात् 'since his arrival.'

e. So also, in native grammars the ablative case is used to express '*after*;' thus, रहाभ्याम् 'after the letters *ra* and *ha*;' षात् 'after the letter *śa*;' षुषात्सस्य 'it should be stated that after the letters *ṛ* and *rī* the cerebral ष *ṇa* is substituted in place of the dental न *n*.

d. In reference to *time,* '*within*;' as, त्रिपक्षात् 'within three fortnights.'

e. Nouns expressive of '*fear*' are joined with the ablative of the thing feared; as, मृत्योर् भयं 'fear of death;' चौरातो भयं 'fear of robbers.'

Genitive case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to '*of*;' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनं 'the speech of a friend;' भर्ता भार्याः परमं भूषणं 'the best ornament of a woman is her husband;' न नरस्य नरो दासो दासस्तु चर्षस्य 'man is not the slave of man, but the slave of wealth.'

816. '*Possession*' is frequently expressed by the genitive case alone, without a verb; as, सर्वा सम्पदस्तस्य सन्तुष्टं यस्य मानसं 'all riches belong to him who has a contented mind;' धन्यो ऽहं यस्य ईदृशी भार्या 'happy am I in possessing such a wife.'

a. It often, however, has the force of '*to*,' and is very generally used to supply *the place of the dative*; as, प्राणा आत्मनो ऽभीष्टाः 'one's own life is dear to one's self;' न योजनशतं दूरं वाह्यमानस्य तृष्णया 'a hundred yojanas is not far to one borne away by thirst (of gain);' किं प्रज्ञवतश्च्चाविदितं 'What is unknown to the wise?' किं दीपस्य (प्रकाशयति) प्रदोषः 'What does a lamp (show) to a blind man?' किं मया अपराद्धं राज्ञः 'What offence have I committed towards the king;' किम् अयम् अस्माकं (कुं सम्बोः) 'What can this man (do to us)?'

b. And not unfrequently of '*in*' or '*on*;' as, स्त्रीषु विश्वासः 'confidence in women;' मम आयत्तम् 'dependence on me.'

c. It is even equivalent occasionally to '*from*' or '*by*,' as usually expressed by the ablative or instrumental; as, न कस्यापि (उपायात्) गृह्णीयात् 'one ought not to accept a present from any one;' वनस्य (वनं मार्गं) 'the wood is to be abandoned by us;' न धन्यो यस्य चाथिनो न प्रयान्ति विमनसः 'he is blessed from whom suppliants do not depart in disappointment;' नलस्य उपसंस्कृतं मांसं 'meat cooked by Nala.'

d. '*Difference between two things*' is expressed by this case; as, सेव्यसेवकयोर् महद् अन्तरं 'there is great difference between the master and the servant.' Compare 809. *e.*

e. In native grammars it expresses '*in place of;*' as, उरः रफः '*aḥ* in place of *ṛi* is followed by *ra.*'

Locative case.

817. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly it has the force of '*in,*' '*on,*' or '*at,*' as expressive of many collateral and analogous ideas; thus, राजौ '*in the night;*' ग्रामे '*in the village;*' पृष्ठे '*on the back;*' तयि विश्वासः 'confidence in you;' मह् स्थल्यां वृष्टिः 'rain on desert ground;' प्रथम मुञुभाषायां 'at the first desire of eating;' पृथिव्यां रोपितो वृक्षः 'a tree planted in the earth.'

818. Hence it passes into the sense '*towards;*' as, हमा हतौ च मिलौ च 'leniency towards an enemy as well as a friend;' सर्वेभूतेषु दया 'compassion towards all creatures;' सुहृत्सु चरितः 'upright towards friends;' शुक्रगतानाम् चललकं नष्ट 'a hundred good offices are thrown away upon the wicked;' नले अनुरागः 'love for Nala;' तस्याम् अनुरागः 'affection for her.'

819. Words signifying '*cause,*' '*motive,*' or '*need,*' are joined with the locative; as, ह्रपयेहेतुः 'the cause of his modesty;' भूतालयोर् विग्रहे भवद्वचन निदानं 'your speech was the cause of the war between the two princes;' आर्थकहानिः स्रीलेे कारणं स्त्रियाः 'the absence of a suitor is the cause of a woman's chastity;' नौकायां किं प्रयोजनं 'What need of a boat?' Also words signifying '*employment*' or '*occupation;*' as, अर्थार्जने प्रवृत्तिः 'engaging in the acquisition of wealth.'

a. So words derived from the root *yuj* usually require the locative; as, मम राज्यरक्षायां प्रयोजितः 'I am of service in preserving the kingdom.'

b. This case may yield other senses equivalent to '*by reason of,*' '*for,*' &c.; as, मे विड्रेषु 'through my faults;' शत्रुराष्ट्राणां अवलोकने च 'a spy is *for the sake* of examining the territory of one's enemies;' युद्धे कालो ऽयं 'this is the time *for* battle;' उपदेशे ऽनादरः 'disregard for advice;' का चिन्ता मरणे तव 'What anxiety *about* dying in battle!' काले गन्ते पलायने 'I think the time has come for escaping;' पुत्रस्य अनुमते 'with the consent of a son.'

c. It is also used in giving the meaning of a root; as, ग्रह् उपादाने 'the root *grah* is in *taking,*' i.e. conveys the idea of 'taking.'

d. In native grammars it expresses '*followed by;*' thus इति means 'when any thing having an indicatory *n* follows.' So again, मात्सय पदस्य अनुस्वारो हलि 'in the room of *m* final in a word followed by any consonant (*hal*) there is Anusvára.'

e. The locative case is often used absolutely; see 840.

SYNTAX OF NOUNS OF TIME.

820. When reference is made to *any particular division* of time, the instrumental case is usually required; as, त्रिभिर् वर्षैः 'in three years;' द्वादशभिर् मासैः 'in twelve months;' क्षणेन 'in an instant;'

क्रियता कालेन 'In how long time?' वर्षैः शतैः 'in hundreds of years;' कालेनैवेदेन (or simply कालेन) 'in process of time;' मासेन 'in a month;' मासमात्रेण 'in the space of a month;' शतवर्षैः कालेन 'in so much time.'

821. When the *duration of time*, the accusative case is generally used; as, क्षणं 'for a moment;' अनेकं कालं 'for a long time;' कियन्तं कालं 'for some time;' एकं मासं 'for one month;' विंशतिं मासान 'for twenty months;' द्वौ मासौ 'for two months;' वर्षशतं 'for a hundred years;' शाश्वतीः समाः 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि दहानि 'for many days.' The instrumental, however, is sometimes used in this sense, and to express other relations of time; as, द्वादशभिः वर्षैर् वाणिज्यं कृता 'having traded for twelve years;' कतिपयदिवसैः 'for a few days:' and even the genitive; as, चिरस्य कालस्य (or simply चिरस्य) 'for a long time;' कतिपयाहस्य 'after a few days.'

822. When any *particular day* or *epoch* is referred to, as the date on which any action has taken place or will take place, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' द्वादशेऽहनि 'on the twelfth day;' 'seventeen days from this time,' इतः सप्तदशेऽहनि. Or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स्म पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

a. The adverbs at 731 may often be found expressing *relations of time;* as, षण्मासाद् ऊर्ध्वं or परं 'after six months;' षण्मासेन or षण्मासा-भ्यामर्वाक् पूर्वं 'six months ago;' or (employing the locative absolute) पूर्णे वर्षसहस्रे 'after a thousand years.'

NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of '*distance between two places*' (according to Carey) may be in the nominative; as, कृष्णः शतं क्रोशः सोमनाथात् 'Krishna is a hundred kos from Somanâth.' '*Space*' may also be expressed by the accusative; as, योजनं 'for a yojana;' क्रोशं गिरिं 'a hill for a kos;' or by the instrumental; as, क्रोशेन गता 'having gone for a kos.' '*The place*' in which any thing is done is expressed by the locative; as, विदर्भेषु 'in Vidarbha.'

SYNTAX OF ADJECTIVES.

Accusative after the Adjective.

824. Adjectives formed from *desiderative* bases govern an accu-

sative; as, सगृहं जिगमिषुः 'desirous of going home;' पुत्रम् अभीप्सुः 'desirous of obtaining a son;' राजानं दिदृक्षुः 'desirous of seeing the king.'

Instrumental after the Adjective.

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require this case; as, धनेन हीनः 'destitute of wealth;' धर्मैः समायुक्तः 'possessed of riches;' वारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness,' 'comparison,' or 'equality;' as, त्वया सदृशो लोके न भूतो न भविष्यति 'there has never been, nor will there ever be, any one like him in this world;' ब्राह्मणेन तुल्यम् अधीते 'he reads like a Bráhman;' प्रारम्भैः सदृशं उदयः 'his success was equal to his undertakings;' प्राणैः समा प्रिया 'a wife as dear as life;' राजा अभ्यधिको नृपैः 'more liberal than (other) kings;' आदित्येन तुल्यः 'equal to the sun.' These are sometimes joined with a genitive; see 827. b.

Genitive after the Adjective.

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive; as, राज्ञां प्रियः 'dear to kings;' भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women;' न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody;' द्वेष्यो भवति मन्त्रिणां 'he is detestable to his ministers.'

a. Adjectives expressive of 'fear' may govern the genitive or ablative; as, मुनेर् भीतः 'afraid of the sage.'

b. Adjectives expressive of 'equality,' 'resemblance,' 'similitude,' often require this case as well as the instrumental; thus, सर्वेषां समः 'equal to all;' तस्य अनुरूपः 'like him;' चन्द्रस्य कल्पः 'like the moon;' न तस्य तुल्यः कश्चन 'nobody is equal to him.' Compare 826.

c. So also other adjectives; as, सर्वोपदेशः सर्वेषां सुकरः नृणां 'giving advice to others is easy to all men;' सुखानाम् उचितः 'worthy of happiness;' उचितः क्लेशानां 'capable of toil;' प्रमाणस्य परिहीनः 'destitute of proof;' धृतराष्ट्रस्य अज्ञातम् 'unknown to Dhṛita-ráshṭra.'

Locative after the Adjective.

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with this case; as, अध्वनि समा वडवाः 'horses able for the journey;' महति शत्रौ समो राजा 'a king who is a match for a great enemy;' अशक्तो गृहकरणे शक्तो गृहभञ्जने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेषु कुशलः '*skilled in arms;*' वचसेषु प्राज्ञः '*wise in trifles;*' तयि चनुरक्तो विरक्तो वा स्वामी '*Is your master attached or adverse to you?*' चनुजीविषु भद्द्रतः '*neglectful of his dependants.*'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्त्री प्राणानो ऽपि गरीयसी '*a wife dearer even than one's life;*' पुत्त्रस्पर्शात् सुखतरः स्पर्शो लोके न विद्यते '*there is no pleasanter touch in this world than the touch of a son;*' चर्पणात् प्रचर्पणं श्रेयः '*the protection of one's subjects is better than aggrandizement;*' न मतो (719. a) दुःखितरः पुमान् कश्चित् '*there is not a more wretched man than I;*' मतेर् बलवत्तरत् बलोयसी '*mind is more powerful than strength.*'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतमः '*dearer than life;*' न मत्त्वा मया कश्चिद् बलवत्तरोऽस्ति भुवि '*there is nobody upon earth more unfortunate than I.*'

a. When it is intended to express '*the better of two things*' the genitive may be used; as, चनयोर् देशयोः को देशो भद्द्रतः '*Of these two countries which is the better?*'

831. The comparative in Sanskrit is often resolved into the expression '*better and not*' or '*but not*;' as, वरं प्राणपरित्यागो न पुनर् इदृशी कर्मवृत्तिः '*better abandon life than (but not) engage in such an action;*' वरं मौनं कार्यं न च वचनम् उक्तम् यद् चनृतम् '*it is better that silence should be kept than a speech uttered which is untrue;*' विद्यया सह वेदाध्यायनेन वरं मर्त्त्यो न तु चधापयन्नयोग्यशिष्यानुपे चपतात्मना हतो प्रतिपादयेत् '*a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.*'

832. The superlative degree is usually joined with the genitive; as, प्राणोको द्विपदां श्रेष्ठो गौर् वरिष्ठा चतुष्पदां गुरुर् गरीयसां श्रेयः पुत्त्रः स्पर्शवतां वरः '*a Brâhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch;*' but sometimes with the locative; as, नरेषु बलवत्तमः '*the most powerful of men;*' and even with an ablative; as, धान्यानां सञ्ग्रहे उत्तमः सर्वसङ्ग्रहात् '*a store of grain is the best of all stores.*'

a. A superlative degree may even take a comparative affix, and govern the genitive; as, तेषां ज्येष्ठतरः '*the eldest of them.*' See 194.

b. A comparative word may have a superlative sense; as, दृढतरः '*very firm.*'

833. '*Comparison*' is often expressed by an adjective in the *positive* degree,

joined with a noun in the ablative or instrumental case; as, नास्ति तस्माद् युवकतरः 'there is not a happier than he;' स मत्तो (719. a) महान् 'he is greater than me.' Similarly, सर्वेभ्यो विशिष्टः: 'more excellently than all.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्षया 'regarding,' 'with reference to' (indel. part. of the root ईक्ष् with अप), which may take the place of 'than' in English; thus, दशोपाध्यायानपेक्षया आचार्यो गरीयान् एक 'an *Âchârya* ought to be higher in estimation than ten *Upâdhyâyas*, a father than a hundred *Âchâryas*.'

834. Many words have a kind of comparative influence, and require an ablative case, especially परं, वरम्, अन्य, अन्यत्र, अन्यद्, इतर, पर, ऋते, अधिक, ऊन, कानीयस्; as, प्रक्षालनाद् पङ्कस्य अस्पर्शनं वरं 'it is better not to touch mud than to wash it off;' दारिद्र्यं मरणं वरं: 'poverty is less desirable than death;' को मां मित्राद् अन्यस् तातुं समर्थः: 'Who is able to rescue me, other than a friend?' किम् दुःखम् अतः परं 'What grief is greater than this?' न ब्रुयाद् अन्यद विप्रियं: 'one ought not to speak differently from what one has heard;' तस्मात्कालाद् अन्यदा 'at another time than the present;' नरस्य न अन्यत्र मरणाद् भयं 'there is no cause of fear to man from any other quarter than from death;' आह्निकात (731. a, 778) भूर्वे दिने 'on the day before that of the Srâddha;' योजनम् शतात् अधिकं 'more than a hundred yojanas;' कामोदन्तः संगमात् किंचिद् ऊनः 'intelligence of a lover is something less than a meeting;' अन्नाद् शेषाणि 'the remainder of the food.'

NUMERALS.

835. The syntax of numerals is explained at 206, 207. The following examples may be added: नवतिर् नराणां 'of ninety men;' षष्टेर् नराणां 'of sixty men;' सहस्रस्य नराणां 'of a thousand men;' सहस्रं पितरः 'a thousand ancestors;' शतेन गुणितं शतं 'one hundred multiplied by hundred;' फलत्रयाद् हे 'two thousand fruits;' एषां त्रयाणां मध्यात् एकम्: 'one of these three;' चतुरं गा ददौ 'he gave ten thousand cows;' पञ्चशतं मृगान् जघान 'he killed five hundred deer.'

a. Sometimes the plural of the numerals from पञ्चाशत् upwards may be used; as, पञ्चाशद्भिर् बाणैः 'with fifty arrows.'

b. The aggregative numerals may be employed at the end of compounds for the cardinals; thus सैन्यद्वयं 'two armies;' विवाहचतुष्टयं 'four marriages.' See 214.

c. Numerals may take the genitive after them of the things numbered; as, अश्वानां शतसहस्राणि 'a hundred thousand of horses;' पत्तीनां सप्तशतानि 'seven hundred foot-soldiers;' शतम् उपाध्यायानां 'a hundred preceptors;' गवां पञ्चशतानि षष्टिश्च 'five hundred and sixty cows;' अध्यायानां षट् शतानि विंशतिश्च 'six hundred and twenty chapters;' नराणां द्विसहस्राणि हे सहस्रं च 'two thousand one hundred and thirty men;' पञ्च रथसहस्राणि 'five thousand chariots.'

d. When numerals are used comparatively they may take an ablative; as, विवादाद् द्विगुणो दमः 'a fine the double of that in dispute.'

SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed in Chapter V. pp. 112—120.

With regard to the alternative of हिम्, &c. (see 223), it is properly only allowed in case of the re-employment (*anvádeśa*) of this pronoun in the subsequent part of a sentence in which इदं or एतद् have already been used; thus, अनेन आकारणमं व्याकरणम् एनं छन्दो ऽध्यापय 'the grammar has been studied by him, now set him to study the Veda.' It is an enclitic, and ought not to begin a sentence.

a. In the use of the relative and interrogative pronouns a very peculiar *attraction* is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative are repeated, as in the following examples: यो यस्य (for कस्यचित्) भावः स्वात 'whatever may be the disposition of whom (i.e. any one);' यद् रोचते मह्मै 'whatever is pleasing to any one;' यो यस्य मांसम् अन्नाति 'whoever eats the flesh of any animal;' यस्य ये गुणाः सन्ति 'whatever excellencies belong to any one;' यद् येन युज्यते 'whatever corresponds with any thing;' केषां किं शास्त्रम् अध्ययनीयं 'What book is to be read by whom?'

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, यानि कानि मित्राणि 'any friends whatever;' or more usually with चित् affixed to the interrogative; as, यस्मै कस्मैचित् 'to any one whatever.'

a. The neuter of the interrogative (किं) is often joined with the instrumental to signify 'What is the use of' 'there is no need of;' as, शुतेन किं न धर्मैम आचरेत् किम् आत्मना यो न जितेन्द्रियो भवेत् 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' किं ते अनेन बहुना 'What need of more?' 'in short.'

b. As already shown at 761, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, नगरी चंद्रकाभीत-हम्यो is equivalent to नगरी यस्याम् चंद्रका भीतानि हम्येणि 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense, may sometimes be expressed by the indeclinable participle; thus, सिंहो मृगं हत्वा 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: यावत् (or यत्संख्यकान्) ग्रासान् भुंक्ते तावत् (or तत्संख्यकान्) ददामि 'as many mouthfuls as he eats, so many he gives away;' यदि यतावत् मह्मं दीयते तदा यतावत् अध्यापयामि 'if so much is given to me, then I will give so much instruction;' तेषां सर्वेषां अभ्यत्र एकतमं 'one out of all those.' See also 801.

SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, यावन्मेरुःस्थिता देवा यावद् गङ्गा महीतले । चन्द्रार्कौ गगने यावत् तावत् पित्रृकुले वयं 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brahmans;' परिच्छेदः पाण्डित्यं 'discrimination (is) wisdom.'

Locative, Genitive, and Nominative absolute.

840. The locative case is very commonly used absolutely with participles; as, तस्मिन् जीवति जीवामि मृते तस्मिन् व्रिये पुनः 'he living I live, he dying I die;' अवसन्त्यां रात्रौ 'the night being ended;' ज्येष्ठे भ्रातरि अनूढे 'the elder brother being unmarried;' वसति उपायान्तरे 'there being no other expedient;' तथा सति 'it being so.' Sometimes the verb is omitted; as, दूरे भये 'the danger (being) distant.' When the passive participle is thus used absolutely with a noun in the locative case, the present participle of अस्, 'to be,' is often redundantly added; as, तथा कृते सति or तथा अनुष्ठिते 'it being so done *.'

a. The genitive is less commonly used absolutely; as, आपदाम् आपतन्तीनां 'calamities impending;' पश्यतां नराणां 'the men looking on.'

b. The nominative is very rarely thus used; as, सुहृन्मे समायातः पुत्रश्चास्मि जातः 'my friend having arrived, I am happy.'

c. It is evident that the locative and genitive absolute may often take the place of the English particles 'when,' 'while,' 'since,' 'although;' and may supply the place of a *pluperfect tense;* thus, तस्मिन् अपक्रान्ते 'when he had departed.'

Nominative case after the Verb.

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs used denominatively, may take a nominative after them; as, राजा प्रजापालकः स्यात् 'let a king be the protector of his subjects;' सा निरानन्दा प्रतिभाति 'she appears sorrowful;' ग्रामो रवत् प्रतिभाति 'the village appears like a desert;' राजा धर्मः श्रीयते 'a king is called Justice.'

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* Possibly the object of adding the word *sati* may be to show that the passive participle is here used as a participle, and not as a past tense. So also in commentaries सति is placed after a word like भागवतमिति, to indicate the loc. c. sing. of the pres. part., as distinguished from the 3d sing. of the pres. tense.

Accusative case after the Verb.

842. Transitive verbs generally govern this case; as, विश्वं ससर्ज वेधः 'Brahmā *created* the universe;' पुष्पाणि चिनोति नारी 'the woman *gathers* flowers;' प्राणान् जही गुरुः 'the dying man *gave up* the ghost;' मद्यं वर्जयेत् 'one should *avoid* wine;' सत्यं ब्रूहि '*speak* the truth.'

a. Verbs of *speaking to* or *addressing* take this case; as, तम् उवाचेदं 'he said to him;' इति उवाच भानुजं 'he thus addressed Arjuna.'

843. So also verbs of *motion*; as, सरति तीर्थं मुनिः 'the holy man *goes* to the place of pilgrimage;' नद्यः समुद्रं द्रवन्ति 'rivers *run* into the ocean;' भ्रमति महीं 'he *wanders* over the earth.'

844. Verbs of *motion* are not unfrequently used with substantives, to supply the place of other verbs; as, स्वर्गं याति 'he *goes* to fame,' for 'he *becomes* famous;' समतां एति 'he *goes* to equality,' for 'he *becomes* equal;' तयोर् मित्रतां जगाम 'he *came* to the friendship of those two,' for 'he *became* a friend of those two;' पञ्चत्वं गतः 'he *went* to death,' for 'he *died*;' नृपतिं तुष्टिं नयति 'he *leads* the king to satisfaction,' for 'he *satisfies*,' &c.

a. The following are other examples: अन्येषां पीडां परिहरति 'he *avoids* paining others;' असम्भाव्यम् इच्छति 'he *desires* what is unattainable;' विद्यां चिन्तयेत् 'he should *think* on wisdom;' वडवां वारयेति 'he *mounts* his horse;' कर्माणि आरेभिरे 'they *began* the business;' गतान् मा शुचः '*grieve* not for the departed;' सर्वलोकाधिपत्यं नार्हति 'he *deserves* the sovereignty of the universe;' पर्वतस्य गुहायां शेते 'he *lies down* in a cave of the mountain;' गां जलं पिबन्तीं न निवारयेत् 'one ought not to *prevent* a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them of a substantive derived from the same root; as, शपथं शेपे 'he *swore* an oath;' वसतिं वसति 'he *dwells*;' वचनं ब्रूते 'he *conducts* himself;' वाचं वदति 'he *speaks* a speech;' जीविकां जीवति 'he *lives* a life;' नदतिं नादं 'he *raises* a cry' (cf. the Greek expressions λέγω λόγον, χαίρω χαράν, &c.).

Double Accusative after the Verb.

846. Verbs of *asking* govern a double accusative; as, देवं वरं याचते 'he seeks a boon of the gods,' धनं राजानं प्रार्थयते 'he *begs* money from the king.' Of *speaking*; as, राजानं वचनम् अब्रवीत् 'he addressed a speech to the king.' Of *leading*; as, तं गृहं नयति 'he *leads* him home;' राजकुमारीं राजान्तरं निनाय 'he *led* the princess to another king.'

847. Causal verbs; as, अतिथिम् भोजयते वर्षं 'he *causes* the guest to eat food;' त्वां बोधयामि यत् ते हितं 'I *cause* you to know what is for your interest;' शिष्यं वेदान् अध्यापयति गुरुः 'the Guru *teaches* his pupil the Vedas;' तां गृहं प्रवेशयति 'he *causes* her to enter the house;' फलपुष्पोदकं नृपात्मजं प्रदयामास 'he *presented* the king's son with fruits, flowers, and water;' पुत्रान् बहून् वारयति 'she *causes*

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her son to sit on her lap' (literally, 'her hip'); विद्यां नरं नृपं सज्जयति 'learning causes a man to have access to a king.'

a. Other examples are, गां दोग्धि पयः 'he milks milk from the cow'; दुदुहुः पृथिवीं रत्नानि 'they milked jewels out of the earth'; मनीषितं द्यौर्दुग्धा 'the sky has been milked of (your) wish,' i. e. ' your wish has been milked out of the sky'; जितवान् नलं राज्यं 'having won his kingdom from Nala,' i. e. 'having by play deprived Nala of his kingdom'; जितो राज्यं वसूनि च 'deprived by defeat in play of his kingdom and property'; तं सेनापतिम् अभिषिषिचुः 'they inaugurated him general,' more usually joined with an acc. and loc.; देवं पतिं वृणोति 'she chooses a god for her husband'; कुसुमानि वृक्षान् 'she gathers blossoms from the trees'; तान् प्राहिणोद् यमसादनम् 'he sent them to the abode of Yama'; स्वैरिणीं नरं गुह्यां विपरीतानां वा नयति 'his own acts lead a man to eminence or the reverse'; शिक्षयामास तान् अस्त्राणि 'he taught them the use of arms.'

Instrumental case after the Verb.

848. Any verb may be joined with the instrumental, to express 'the agent,' 'instrument,' or 'cause,' or 'manner' of the action; as, पुष्पं वातेन ग्लायति 'the flower fades by reason of the wind'; कटैः क्रीडति 'he plays with dice'; मेघो वृष्टिर्भिर्बह्निं निर्वापयति 'the cloud puts out the fire with its rain'; सुखेन जीवति 'he lives happily.' See 865.

a. In this sense many causals take an instrumental; as, तां मिष्टाहारैर् भोजयामास 'he caused her to eat sweetmeats'; पक्षिभिः पिशितान्याहारयति 'he causes the pieces to be eaten by the birds.'

849. After verbs of *motion* this case is used in reference either to *the vehicle by which, or the place on which*, the motion takes place; as, रथेन प्रयाति 'he goes in a chariot'; अश्वेन सञ्चरति 'he goes on horseback'; मार्गेण गच्छति 'he goes on the road'; शस्यक्षेत्रेण गच्छति 'he goes through a field of corn'; पुरुषः सागरं नौकया 'he navigated the ocean in a boat.' Similarly, मुखाच्य रुदति: सलिलं tears flowed through the eyes.'

a. After verbs of *carrying, placing, &c.*, it is used in reference to 'the place' on which any thing is carried or placed; as, वहति वृद्धां इन्धनं 'he bears fagots on his head'; कुक्कुरः स्कन्धेन उह्यते 'the dog is borne on the shoulders.' क is found with this case in the sense of *placing*; as, शिरसा पुत्रं चक्रार 'he placed his son on his head.' The following are other examples: शिष्येण गच्छति गुरुः 'the master goes in company with the pupil'; मन्त्रयामास मन्त्रिभिः 'he consulted with his ministers'; but in this sense मह is usually placed after it. भर्ता भार्यया सङ्गच्छति 'the husband meets the wife'; संयोजयति रथे हयैः 'he harnesses the horses to the chariot'; देहेन विमुच्यते 'he is separated from the body,' more usually with the ablative. युध्यते शत्रुभिः 'he fights his enemies'; or शत्रुभिः सह, &c.; वैरं न केनचित् सह कुर्वीत 'one ought not to be at enmity with any one'; मां दोषेण परिशङ्कते 'he suspects me of a crime.'

850. Verbs of *boasting;* as, विद्यया विकत्थसे 'you *boast* of your learning;' परेषां यशसा श्लाघसे 'you *glory* in the fame of others.' Of *swearing;* as, धनुषा शेपे 'he *swore* by his bow.' Of *thinking, reflecting;* as, मनसा विचिन्त्य '*thinking* in his mind.'

a. Verbs of *comparing;* as, बलीकया उपमीयते प्रमदा 'a beautiful woman is *compared* to a leech.'

851. Verbs denoting *liberation, freedom from,* sometimes take an instrumental after them; as, सर्वैःपापैः प्रमुच्यते 'he is *released* from all sins.'

852. Verbs of *buying* and *selling* take the instrumental of the price; as, सहस्रेण अपि मूर्खाणां एकं क्रीणीह्व पंडितं 'buy one wise man even for thousands of fools;' गवां सहस्रेण गृहं विक्रीणीते 'he *sells* his house for a thousand cows;' क्रीणीष्व तद् दशभिः सुवर्णैः 'buy that for ten suvarnas.'

Dative after the Verb.

853. All verbs in which a sense of *imparting* or *communicating* any thing to any object is inherent, may take an accusative of the thing imparted, and a dative of the object to which it is imparted. (Frequently, however, they take a genitive or even a locative of the object; see 857.) पुत्राय मोदकान् ददाति 'he *gives* sweetmeats to his son;' विप्राय गां प्रतिजग्राति 'he *promises* a cow to the Bráhman;' देवदत्ताय धनं धारयति 'he *owes* money to Devadatta;' कन्यां अस्मै प्रतिपादय 'consign the maiden to him,' more usually with the locative; see 861.

a. Other examples of the dative are, तेषां विनाशाय प्रकुरुते मनः 'he *sets* his mind on their destruction;' गमनाय मतिं दधे 'he *set* his mind on departure,' or with the locative. तन् मह्यं रोचते 'that *is pleasing* to me;' शिष्येभ्यः प्रकाशयिष्ये तत् 'I will declare this to my pupils;' सर्वे राज्ञे विज्ञापयति 'he *makes known* all to the king,' these are also joined with the genitive of the person. अमृतत्वाय कल्पते 'he is *rendered fit* for immortality;' प्रभवति मम वधाय 'he *has the power* to kill me;' तान् मातुर् वधाय अचोदयत् 'he *incited* them to the murder of their mother;' पुत्राय कुप्यति 'he is *angry* with his son;' इदं मांसपुत्रं पुत्रशतेन 'this lump of flesh is *produced* for a hundred sons;' नाशंसे विजयाय 'I had *no hopes of* success' (Mahá-bhár. I. 148).

Ablative after the Verb.

854. All verbs may take an ablative of 'the object' from which any thing proceeds, or arises, or is produced; as, भ्रश्यति वृक्षात् पत्रं 'the *leaf falls* from the tree;' शरीरात् क्षरति गात्रात् 'blood *flows* from the body;' आसनात् उत्तिष्ठति 'he *rises* from his seat;' मृत्पिंडतः (719) कर्ता कुरुते यथा इष्टति 'from the lump of clay the artist *makes* whatever he wishes;' विनयात् याति पात्रतां 'from education a person *attains* capacity;' निर्गतः नगरात् 'he *went out* from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, साधुर्न तथा मृत्योर्बिभेति यथा ऽनृतात् 'a good man does not *fear* death so much as falsehood;' मा शब्दाद् बिभेमि 'be not *afraid* of a noise;' दण्डात् उद्विजते जगत् 'the whole world *stands* in awe of punishment;' दह्यिस्य ते क्रूरपश्चात्तापस्य बिभेमि 'I *fear* thee, a cruel penitent;' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, प्रायशात् कामानां परित्यागो विशिष्यते 'the abandonment of pleasure is *superior* to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, प्रासादाद् अवरोहति 'he descends from the palace;' विष्णुः स्वर्गाद् अवततार 'Vishnu *descended from* heaven;' कनकमूलं भुजाद् अवपातयति 'he *takes off* (causes to descend) the golden bracelet from his body;' विरराम पापात् 'he *ceases from* wickedness;' वचनात् विराम 'he *left off* speaking;' नरकात् पितरं त्रायते पुत्रो धार्मिकः 'a virtuous son *saves* his father from hell;' सहस्रसंहात् समं अतिरिच्यते 'truth is *superior* to a thousand sacrifices;' क्षतित्रात् प्रमाथते 'he *neglects* his own interest;' मित्रम् अङ्गुलात् निवारयति 'a friend *guards* one from evil.'

Genitive after the Verb.

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even instrumental and accusative*. It is more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as a dative of the 'object' to which any thing is imparted. For example, दरिद्रस्य धनं ददाति 'he *gives* money to the poor.'

858. It may be used for the locative after verbs of *consigning*, as निक्षेपं मम सलयेयति 'he *deposits* a pledge with me;' or of *trusting*, as न कश्चित् स्त्रीणां श्रद्धाति 'nobody puts *trust* in women;' and for the accusative in examples such as अङ्गितराणां दुःखानि आयान्ति देहिनां 'unexpected ills come upon corporeal beings.'

859. It is sometimes used after verbs of *fearing;* as, तस्य किं न बिभर्षि 'Why art thou not *afraid* of him?' see 855. Also after verbs of *longing for*, *desiring*, *envying;* as, अवमानस्य चाकांक्षेद् 'he should *desire* contempt;' स्पृहयामि पुरुषाणां सचक्षुषां 'I envy men who possess eyes.'

a. Other examples of verbs followed by genitive cases are, अजानतां जसकां ख्यापय कस्य भेयो 'tell us, who are ignorant of it, whose *woe* you are;' कस्य (for कस्मात्) बिभर्ति धार्मिकः 'Of whom are the righteous *afraid?*' यद् बभूय प्रतिजानीते न तद् बभूय दद्यात् 'one should not *give* to one what one promises to another;' मम न शृणोति 'he does not *hear* me' (cf. the Greek usage).

मम स्मर: 'remember me,' or with the accusative. बाह्यतां मृत्युः प्रभवति 'death *overcomes* us;' चग्निर्न तृप्यति काष्ठानां 'fire is not *satisfied* with fuel;' तेषां चमेध्या: 'forgive them;' किं मया तस्य चपराद्धं 'What *offence* have I given him?'

Locative after the Verb.

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which any thing is done; as, पङ्के मज्जति 'he *sinks* in the mud;' पुरे वसति 'he *dwells* in the city;' रणस्याग्रे तिष्ठति 'he *stands* in the front of the fight;' सूर्योदये प्रबुध्यते 'at sunrise he *awakes*.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which any thing is imparted or communicated, as in the following examples: मा प्रयच्छ ईश्वरे धनं 'bestow not money on the mighty;' तस्मिन् काार्याणि निक्षिपामि 'I entrust my affairs to him;' पुत्रे चङ्गुरीयकं समर्पयति 'he consigns a ring to his son;' योग्ये सचिवे न्यस्यति राज्यभारं 'he entrusts the burden of the kingdom to a capable minister;' नले वद 'say to Nala.'

a. प्रेतं भूमौ निदध्यात् 'one should *place* (bury) a dead man in the ground;' धर्मे मनो दधाति 'he *applies* his mind to virtue.' In this sense म may be used; as, पृष्ठे इन्धनमं चकरोत् 'he *placed* the wood on his back;' पापे मतिं चकरोत् 'he *applies* his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as, तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;' भस्मचये पदं ददौ 'he *placed* his foot on a heap of ashes.' Similarly, वस्त्राञ्चले पुत्रो ऽसीत् 'he was *held* by the skirt of his garment.' So also verbs of *seizing, striking*; as, केशेषु गृह्णाति or चाकर्षति 'he *seizes* or *drags* him by the hair;' मूर्ध्नि प्रहरति 'he *strikes* a sleeping man;' गृहीत्वा तं दक्षिणे पाणौ 'having *taken* hold of him by the right hand.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् चन्वेषणे त्वरस्व 'hasten to seek thy spouse;' मलयध्वजनयने यतस्व 'strive to bring Nala hither;' न सेकुस् तस्य भग्रुयो ग्रहिष्ठं 'they could not hold that bow;' न शक्तो ऽभवन् निवारितुं 'he was not *able* to prevent it.'

a. Other examples are, उग्रे तपसि वर्तते 'he is *engaged* in a very severe penance;' परचर्थेषु मा चाप्सूयो भूः 'do not *busy* yourself about other people's affairs;' विषयेषु सज्जते 'he is *addicted* to objects of sense;' सर्वलोकहिते रतः 'he *delights* in the good of all the world;' दुर्गनिवेशने नियुक्तो 'he is *appointed* to the command of the fort;' द्वौ पृथ्वीं धुरि नियोजयति 'he *yokes* two bulls to the pole;' सैनापत्ये चभिषिच्य मां 'anoint me to the generalship;' यतते पापनिग्रहे 'he *strives*

to suppress evil-doers;' कोपस् तेषाम् आसीत् नृपे 'they had *anger against* the king;' परीक्षां कुरु वाह्यके '*make trial of* Vāhuka;' बाधास्ते मयि दोषं 'I will lay *the blame* on you;' वरयस्व तं पतिये '*choose him* for her husband;' देवा अमृते यतन्तोऽभवन् 'the gods exerted themselves *for the* nectar.'

b. न महिषे युज्यते वाक्यम् ईदृशं 'such language is not *suited* to a person like me;' प्रभुता त्वयि प्रयुज्यते 'sovereignty is *suited* to you;' आसने उपाविश्यत् 'he *reclined* on a seat;' पृथाम् आसने ' *sit* thou on a cushion;' शत्रुषु विश्वसिति 'he *confides* in his enemies;' चरणयो: पतति 'it *falls* at his feet;' लुठति पादेषु 'it *rolls* at the feet.'

Change of case after the same Verb.

864. This sometimes occurs; as, विधुरो भूतराष्ट्राय कुन्ती च गान्धार्यै: अर्थं न्यवेदयेतां 'Vidhura and Kuntī *announced* every thing, the one to Dhṛita-rāshṭra, the other to Gāndhārī' (Astrāsikshā 34), where the same verb governs a dative and genitive. Similarly, in the Hitopadeśa, शृङ्गिषु विश्वासो न कार्यः: स्त्रीषु च 'confidence is not to be *placed* in horned animals or women.'

INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined with 'the agent, instrument, or cause,' in the instrumental case†, and agree with 'the object' in number and person; as, वातेन रज उद्धूयते 'the dust is raised by the wind;' तेन सर्व्वं द्रव्याणि सज्जानि क्रियन्ताम् 'let all things be prepared by him;' इषुभिर् वारितोऽभवत् मरुत्वीवत 'the sun was concealed by arrows.'

866. But the passive participle usually takes the place of the *past tenses* of the passive verb, and agrees with 'the object' in *gender* and *case* as well as number; as, नेत्राभ्यां समाश्रुणि वारिणा '(their) eyes were suffused with tears;' तेन उक्तं (इदं being understood) 'it was said by him.' Compare 895.

a. This instrumental construction after passive verbs is a favourite idiom in Sanskrit prose composition, and the love for it is remarkably displayed in such phrases as the following: दु:खेन गम्यते, 'he is gone to by misery,' for दु:खं गच्छति; and त्वागमयता देवेन, 'let it be come by your majesty,' for त्वागमता देव:; and again, अस्माभिर् एकत्र स्थीयताम्, 'let it be remained by us in one spot,' for 'let us remain in one spot;' येन मार्गेण इष्टे तेन गम्यतां 'by whatever road it is desired, by that let it be gone.'

b. Active or causal form, which take a double accusative, will retain one accusa-

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* Epic form for चास्ते or चास्.

† There are a few instances of the agent in the genitive case; as, मम कृतं पापं, 'a crime committed by me,' for मया.

tive when constructed passively; but the other accusative passes into a nominative case : thus, instead of स मां पठमाधि उवाच, 'he addressed me in harsh words,' may be written तेन अहं पठमाधि उक्तः, 'by him I was addressed in harsh words.'

SYNTAX OF THE INFINITIVE MOOD.

867. The infinitive in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin *supines*, as its termination *tum* indicates.

a. Let the student, therefore, distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these latter languages we have the infinitive made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject or nominative case to a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must be considered as the object, and never the subject, of some verb expressed or understood. As the object of the verb, it may be regarded as equivalent to an indeclinable substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of governing a case. Its use as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive : thus, तत् सर्वं श्रोतुम् इच्छामि 'I desire to hear all that,' '*id audire cupio*,' where श्रोतुं and *audire* are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रोदितुं प्रवृत्ता 'she began to weep;' and महीं जेतुम् आरेभे 'he began to conquer the earth,' where महीमजयम् आरेभे, 'he began the conquest of the earth,' would be equally correct.

b. Bopp considers the termination of the infinitive to be the accusative of the affix *tu* (459. *a*), and it is certain that in the Veda other cases of nouns formed with this affix in the sense of infinitives occur; e.g. a dative in *tave* or *tavai*, as from *han* comes *hantave*, 'to kill;' fr. *anu-i*, *anvetave*, 'to follow;' fr. *man*, *mantavai*, 'to think :' there is also a form in *tos*, generally in the sense of an ablative, e.g. fr. *i* comes *etos*, 'from going;' fr. *han*, *hantos*, as in *purā hantos*, 'before killing :' and a form in *tri* corresponding to the indeclinable participle in *tvā* of the classical language, e.g. fr. *han*, *hatvi*, 'killing;' fr. *bhū*, *bhūtri*, 'being.' Infinitives may also be formed in the Veda by simply adding the usual case-terminations to the root; e.g. in the sense of an accusative, fr. *d-ruh* may come *druham*, 'to ascend;' fr. *ā-sad*, *āsadam*, 'to sit down :' of a dative, fr. *ā-dhṛish*, *ādhṛishe*, 'to get at,' 'subdue;' fr. *sam-taksh*, *samtakshe*, 'to survey :' of an ablative, fr. *ava-pad*, *avapadas*, 'from falling down.' Infinitives are also formed by changing the final *ā* of roots ending in this letter to *ai*, e.g. fr. *pra-yā*, *prayai*, 'to approach :' or by adding *se* (liable to be changed to *she*) to a root, as fr. *ji* comes *jishe*, 'to conquer;' or by

adding *ase*, e. g. fr. *jîv*, *jîvase*, 'to live:' or *adhyai*, e. g. fr. *bhri*, *bharadhyai*, 'to bear;' fr. *yaj*, *yajadhyai*, 'to sacrifice,' &c.

868. But the Sanskṛit infinitive most commonly involves a sense which belongs especially to the Sanskṛit dative, viz. that of 'the end' or 'purpose' for which any thing is done; thus, जातकान् भक्षितुम् आगच्छति 'he comes to devour the young ones;' शत्रून् योद्धुं सैन्यं प्राहिणोत् 'he sent an army to fight the enemy.' मैत्रेयाचार्येन्द्रभोगेश्वरस्य तारिणि, *Hitop. IV. 92.*

a. In these cases it would be equally correct in Sanskṛit to substitute for the infinitive the dative case of the verbal noun, formed with the affix *ana*; thus, भक्षणाय, 'for the eating,' for भक्षितुं; योधनाय, 'for the fighting,' for योद्धुं; and in Latin the infinitive could not be used at all, but either the supine, *devoratum*, *pugnatum*, or, still more properly, the conjunction *ut* with the subjunctive mood, '*ut devoret,*' '*ut pugnaret.*' The following are other examples in which the infinitive has a dative force in expressing '*the purpose*' of the action: श्रातीये धातुं नदीम् जगाम 'he went to the river to drink water;' मम बन्धनं छेत्तुम् उपसर्पति 'he comes to cut asunder my bonds;' मां त्रातुं समर्थः (शक्ति being understood) 'he is able to rescue me;' पाशान् संहर्तुं सन्नद्धो बभूव 'he busied himself about collecting together the snares.'

b. The best Paṇḍits think that the infinitive ought not to be used when the verb which is connected with it refers to a different person, or is not समानाधिकरणं; thus तं गन्तुं आज्ञापय, 'command him to go,' would be better expressed by तं गमनाय आज्ञापय.

c. The infinitive cannot be used after an accusative to express '*that,*' as in Latin; thus, 'having heard that Duryodhana was killed' would be expressed by हतं दुर्योधनं श्रुत्वा.

869. The Sanskṛit infinitive, therefore, has more of the character of a supine than an infinitive; and in its character of supine is susceptible of either an active or passive signification. In its passive character, however, like the Latin *supine* in *u*, it is joined with certain words only, the most usual being the passive verbs शक्त 'to be able' and युक्त 'to be fitting,' and their derivatives; thus, बद्धुं न शक्नोति 'it cannot be abandoned;' पाशो न छेत्तुं शक्नोते 'the snare cannot be cut;' न शक्ता: समाधातुं ते दोषा: 'those evils cannot be remedied;' श्रोतुं न युज्यते 'it is not fitting to be heard;' छेत्तुम् अयोग्य: 'unfit to be cut;' त्वया न युक्तम् अवमानं तस्य कर्तुं 'contempt is not proper to be shown by thee for him;' कीर्तयितुं योग्य: 'worthy to be celebrated.'

a. The following are other instances: कर्तुम् आरब्धुं 'the shed was begun to be built;' राज्ये अभिषेक्तुं भवान् निरूपित: 'your honour has been selected to be inaugurated to the kingdom;' कर्तुं अर्ह 'it deserves to be done;' कर्तुं अनुचितं 'improper to be done' (*cf. factu indignum, and ποιεῖν αἰσχρόν*);

मा मोचयितुं मार्हति 'she ought to be released;' किं इदं प्रापितं कृ 'what is sought to be done.' The infinitive of neuter verbs, which have a passive sense, will of course be passive; as, क्रोद्धुं न युज्यते 'deign not to be angry.'

870. The root अर्ह 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;' as, वक्तुं मो यत्तुम् चर्हसि 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, न मादृशी नाम समभिमन्तुं मर्हसि 'such a person as I ought not to address you;' न मर्तं शोचितुं मर्हसि 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the noun काम, 'desire,' to form a kind of compound adjective, expressive of wishing to do any thing, but the final म is then rejected; thus, द्रष्टुकाम:, -मा, -मं, 'desirous of seeing;' हन्तुकाम:, -मा, -मं, 'wishing to conquer.'

a. Sometimes the infinitive is joined in the same way with मनस्; thus, स द्रष्टुमनाः 'he has a mind to see.'

872. When किल follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of Sakuntalá furnishes an example; thus, सखीं ते ज्ञातुं इच्छामि किम् अयमा पेशानर्ते मतं निधियतामिति, 'I wish to know thy friend, whether this monastic vow is to be observed by her,' for ज्ञातुं इच्छामि किं सखया ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

USE AND CONNEXION OF THE TENSES.

873. PRESENT TENSE.—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वां पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्मः 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पृशन् कशौ स्पृशति ब्रूते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote 'habitual' or 'repeated' action; as, मृग: प्रत्यहं तत्र गत्वा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;' यदा स मूषिकशब्दं शृणोति तदा विडालं संवर्धयेत् 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after यावत् and तावत्; as, यावत् मे दन्ता न लुट्यन्ते तावत् तव पाशं छिनद्मि 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root आस्, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote 'continuous' or 'simultaneous' action; as, पशूनां वधं कुर्वन् चास्ते 'he keeps making a slaughter of the beasts;' मम पश्चाद् आगच्छन् चास्ते 'he is in the act of coming after me.'

878. The particle स्म, when used with the present, gives it the force of a perfect; as, प्रविशन्ति स्म पुरीं 'they entered the city;' निवसन्ति स्म 'they dwelt.'

879. POTENTIAL.—The name of this tense is no guide to its

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numerous uses. Perhaps its most common force is that of '*fitness*' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, आगतं भयं वीक्ष्य नरः कुर्यात् यथोचितं 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in *indefinite general expressions*; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;' यदा राजा स्वयं न कुर्यात् कार्यदर्शनं 'when the king may not himself make investigation of the case;' अश्राम्यन्वर्णन् शुभन् प्राप्नुयात् यशमानः 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in *conditional* sentences; as, यदि राजा दण्डं न प्रणयेत् स्वामी कस्मिंश्चित् न स्वात् सर्वं:सेतवश्च भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a *softened imperative*, the Sanskrit language, in common with others in the East, being averse to the more abrupt form; thus, गच्छेः 'do thou go,' for गच्छ; and खादात् फलानि 'let him eat fruits,' for खादतु.

882. IMPERATIVE.—This tense yields the usual force of '*command*' or '*entreaty*;' as, आश्वसिहि 'take courage;' माम् अनुस्मर 'remember me.'

मा, *and not* न, *must be used in prohibition*; as, अनृतं मा ब्रूहि 'do not tell a falsehood;' मा लज्जस्व 'be not ashamed;' see 889. The first person is used to express '*necessity*,' see example in 796.

a. The 3d pers. singular is sometimes used interjectionally; thus, भवतु 'Be it so!' 'Well!' यातु 'Let it go!' 'Come along!' 'Come!'

883. It is sometimes employed in conditional phrases to express '*contingency*;' as, अनुमानयेहि मां गच्छामि 'permit me, (and) I will go,' i. e. 'if you will permit me, I will go;' कथयतु हन्मि दुर्जनम् 'if you command me, I will kill the villain;' अभयवार्चं मे यच्छ गच्छामि 'if you give me a promise of security, I will go.'

884. IMPERFECT or FIRST PRETERITE.—Although this tense, as explained in 242, properly has reference to '*past incomplete action*,' and has been so rendered in the paradigms of verbs, yet it is commonly used to denote '*indefinite past time*,' without any necessary connexion with another action; as, वर्धं गृहीतुं यत्नम् अकरवं 'I made an effort to collect wealth,' not necessarily 'I was making.' The augment may be cut off after मा, as in the aorist; thus, मा स भवत् 'May he not become?' See Pánini VI. 4, 74.

885. PERFECT or SECOND PRETERITE.—As explained at 242, this tense is properly used to express '*an action done at some definite period of past time*;' as, कौशल्यादयो नृपतिं दशरथं बभाषुः 'Kauśalyá and the others bewailed king Daśaratha.' It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense, as remarked at 242, expresses '*definite but not immediate futurity*;' as, तासु दिक्षु कामस्य फलं लब्भासि 'in those regions thou shalt (one day) obtain the fruit of thy desire.'

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express '*all degrees and kinds of futurity*;' immediate or remote, definite or indefinite; as, स्वादु पयः पास्यसि 'thou shalt drink sweet water;' तत अवश्यं द्रक्ष्यति 'there certainly he will see his wife;' अद्य गमिष्यसि 'this very day thou shalt go.'

  a. It is sometimes used for the imperative; as, यद् देयं तद् दास्यसि 'whatever is to be given, that you will give,' (do thou give.)

888. AORIST or THIRD PRETERITE.—This tense properly expresses '*time indefinitely past*;' as, अभूत् नृपः 'there lived (in former times) a king;' see 242.

889. It is also employed to supply the place of the imperative, after the prohibitive particle मा or माख़्म, the augment being omitted; as, मा कृथाः 'do not make;' मा साव़ीः समयं 'do not lose the opportunity;' मालम अनृतं वादीः 'do not tell an untruth;' मा क्रुधः 'do not be angry;' मा शुचः 'do not grieve;' मा हिंसीः 'do not injure;' मा नीनशः 'do not destroy;' मेवं वोचः 'do not speak so;' मा भैषीः 'be not afraid' (contracted into मा भैः in Nala XIV.).

890. PRECATIVE or BENEDICTIVE.—Only one example of this tense occurs in the Hitopadeśa : निर्यं भूयात् सकलं मङ्गलं वसतिः 'May he constantly be the abode of all happiness!' It is chiefly used in pronouncing benedictions. Also in imprecations.

  a. In the latter case a noun formed with an affix *ani* is frequently used; thus, जीवनानिर भूयात् 'May there be loss of life to thee!' 'Mayst thou perish!'

891. CONDITIONAL.—This tense is even less frequent than the last. Its use is explained at 242. The following are other examples: यदि राजा दण्डं न प्रयुंज्य तदा शूलं मत्स्यान् शुष्यं अपश्यन् दुर्बलान् बलवत्तराः 'if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;' or, according to the Scholiast, दिशां चक्रिष्यन् 'would cause injury;' सुवृष्टिश्व चेद् अभविष्यत् तदा सुभिक्षम् अभविष्यत् 'if there should be abundant rain then there would be abundance of food.' According to Pánini (III. 3. 139) it is used क्रियातिपत्तौ 'when the action is supposed to pass by unaccomplished' (क्रियाया अनिष्पत्तौ Schol.).

a. LET.—The Vedic mood, called *Let* by native grammarians, corresponds to the subjunctive of the Greek language. In forming it from the indicative a short *a* is inserted between the conjugational base and the termination, or if the conjugational base ends in *a*, this letter is lengthened; at the same time the augment of the imperfect and aorist is dropped, e. g. from *han* comes pres. ind. *han-ti*; but subj. *han-a-ti*; from *pat*, pres. ind. *pata-ti*; subj. *patá-ti*: from *as*, impf. ind. *ásno-t*; subj. *ásnava-t*, i. e. *ásno + a + t*. So also, from *pat*, impf. ind. *apata-t*; subj. *patá-t*: from *tṛí*, aor. ind. *atárit* (for *atárish-t*, cf. du. *atárish-va*, &c.); subj. *tárish-a-t*. It may also be mentioned that in the Átmane the final *e* may optionally be changed to *ai*, e. g. *mádayádhvai*; and that the subjunctive of the aorist sometimes takes the terminations of the present tense without lengthening *a*, e. g. from *vač* comes aor. ind. *aročat*, subj. *ročati*.

Observe—The characteristic of *Let* is the insertion of *a*.

SYNTAX OF PARTICIPLES.

892. Participles in Sanskṛit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs.

893. Participles govern the cases of the verbs whence they are derived; as, व्याधं पश्यन् 'seeing the fowler;' वर्त्मनि चरन् 'walking in the forest;' तत् कृतवान् 'he did that;' शब्दम् शुश्राव 'having heard a noise;' पानीयम् अपीत्वा गतः 'he went away without drinking water.'

a. In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

Present Participles.

894. These are not so commonly used in Sanskṛit composition as past and future participles, but they are often idiomatically employed, especially where in English the word 'while' or 'whilst' is introduced; thus, वनं दक्षिणारण्ये चरन् अपश्यम् 'whilst walking in the southern forest, I beheld,' &c.

Past Passive Participle.

895. This most useful participle is constantly used to supply the place of a *perfect tense passive*, sometimes in conjunction with the auxiliary verbs *as* and *bhú*, 'to be;' thus, आदिष्टोऽस्मि 'I am commanded;' वयं विस्मिताः स्म: 'we are astonished;' उषितोऽस्मि 'I have dwelt' (compare 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin:

and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by मया पत्रं लिलेख, as by मया पत्रं लिखितं or मया पत्रं लिखितवान् कार्यतेः 'by me a letter was written,' *a me epistola scripta.* So again, तेन बन्धनानि छिन्नानि 'by him the bonds were cut' is more idiomatic than स बन्धनानि चिच्छेद 'he cut the bonds;' and तेन उक्तं 'by him it was said' is more usual than स उक्त 'he said*.'

a. This participle may often be used impersonally, when, if the verb belong to the first group of classes, it may optionally be guṇated; as, श्रुतिं or श्रोतिं श्रूयेन 'it is shone by the sun.' The same holds good if the beginning of an action is denoted; as, सूर्यः प्रभातितः or प्रभोदितः 'the sun has begun to shine.'

b. When a verb governs a double accusative case (see 846), one accusative will be preserved after the passive participle; as, विश्वामित्रेण दशरथो रामं याचितः 'Daśaratha was asked for Rāma by Viśvámitra.'

896. But frequently the past passive participle is used for the active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, स वृक्षम् आरूढः 'he ascended the tree;' स गृहं गतः or आगतः 'he went home;' वर्त्म तीर्णः 'having crossed the road;' वहं पदवीम् अवतरीर्णोऽहं 'I have descended to the road;' वहं नगरीं अनुप्राप्तः 'I reached the city;' वायम् आश्रमं प्रविष्टो स्मः 'we two have entered the hermitage.' But observe, that its use for the active participle is generally, though not invariably, restricted to intransitive verbs which involve the idea of *motion,* and to a few other neuter verbs. The following are other examples: पतिता उत्पतिताः 'the birds flew away;' स मृतः 'he died;' आपतो निवृत्तः 'the fowler returned;' स भोक्तुं प्रवृत्तः 'he proceeded to eat;' स आश्रितः 'he had recourse to;' स प्रसुप्तः 'he fell asleep;' ते स्थिताः 'they stood;' उषितः 'he lodged.'

a. This participle has sometimes a *present signification;* thus, स्थितं 'stood' may occasionally be translated 'standing,' भीतं 'fearing,' स्मितं 'smiling,' चारित्रं 'embracing;' and all verbs characterised by the anubandha मि may optionally use this participle in the sense of the present. See 75. *e.*

b. The neuter of the passive participle is sometimes used as a substantive; thus, दत्तं 'a gift,' खातं 'an excavation,' जग्धं 'food,' दुग्धं 'milk.'

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* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindí, Maráthí, Gujaráthí, and other dialects of India. The particle *ne* in Hindí and Hindústáni corresponds to the Sanskrit म *na,* the final letter of the commonest termination for the instrumental case, and can never occasion any difficulty if so regarded.

Active Past Participle.

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a *perfect tense active*. It may govern the case of the verb; as, सर्व श्रुतवान् 'he heard every thing;' पत्नो पतिम् आलिङ्गितवती 'the wife embraced her husband;' राज्ञो हस्ते फलं दत्तवान् 'he gave the fruit into the hand of the king;' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhû*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् अस्ति 'he has done that;' तत् कृतवान् भविष्यति 'he will have done that.'

Indeclinable Past Participles.

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles, by means of which the sense of a clause may be suspended, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the *past tense*, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् आकर्ण्य निश्चितम् एव अयं कुक्कुर इति मया त्यागं लब्ध्वा त्यात्वा स्वगृहं ययौ 'having heard this, having thought to himself "this is certainly a dog," having abandoned the goat, having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then abandoned the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a *pluperfect* tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent use of them is as *gerunds in do*; thus, नरा: शास्त्राण्य अधीत्य * भवन्ति पण्डिता: 'men become wise *by* reading the Sástras;'

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* As the Latin gerund is connected with the future part. in *dus*, so the Sanskrit indeclinable part. in *ya* is probably connected with the future passive part. in *ya*.

भार्या शतम् चकार्यशतं कृता भर्तव्या 'a wife is to be supported even *by* doing a hundred wrong things;' किं पौरुषं हता सुप्तं 'What bravery is there in killing a sleeping man?'

Observe—This participle is occasionally capable of a passive sense.

901. Note—The termination त्वा *tvá* is probably the instrumental case of the same affix of which the infinitive termination (*tum*) is the accusative; see 458. It is certain at least that the indeclinable participle bears about it much of the character of an instrumental case, as it is constantly found in grammatical connexion with the agent in this case; thus, सर्वैः पशुभिः मिलित्वा सिंहो विज्ञप्तः 'by all the beasts having met together the lion was informed;' सर्वैर् जालम् आदाय उड्डीयतां 'by all having taken up the net let it be flown away.'

a. Another and stronger proof of its instrumental character is, that the particle अलं, which always governs the instrumental case, is not unfrequently joined with the indeclinable participle; thus, अलं भोजनेन, 'enough of eating,' is with equal correctness of idiom expressed by अलं भुक्ता; see 918. *a.*

Future Passive Participles.

902. The usual sense yielded by this participle is that of '*fitness*,' '*obligation*,' '*necessity*' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests is in the instrumental case, and the participle agree with the object; as, त्वया प्रयत्नः न विधेयः 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, द्विजातीनां भक्तव्यम् चरुं 'boiled rice is to be eaten by Bráhmans.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to '*worthy of*,' '*deserving of*;' thus, कशम् 'deserving a whipping;' हाडनीय 'worthy of being beaten;' मुसल्य 'deserving death by pounding;' वध्य 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future passive participle; as, नयनम् सलिलं त्वया शान्तिः नेयं 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, मया ग्रामं गन्तव्यं, 'it is to be gone by me to the village,' for मया ग्रामो गन्तव्यः. So also, मया सभा प्रवेष्टव्यं 'by you it is to be entered into the assembly.'

a. The neuter भवितव्यं (from भू) is thus used, and, in accordance with 841, requires the instrumental after it, as well as before; thus, केनापि कारणेन भवितव्यं 'by something it must become the cause,' i. e. 'there must be some cause;' स्वामिना सविशेषेण भवितव्यं 'a ruler ought to be possessed of discrimination;' मया तव चतुरश्रेण भवितव्यं 'I must become your companion;' कार्यया प्रवहणस्थया भवितव्यं 'the lady must be seated in the carriage.'

906. Similarly, the neuter of शक्य may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, पवनः शक्यम् गात्रैर्ग्रहितुम् चेत्; for पवनः शक्यः &c. 'the breeze is able to be embraced by the limbs' (Śak. Act III). Again, शक्यम् जब्धिलिभिः पातुं वाताः 'the breezes are able to be drunk by the hollowed palms;' विभूतयः शक्यम् जवाप्तुं 'great successes are able to be obtained.'

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past passive participle stands in the place of a past tense; thus, नूनम् चनेन लुब्धकेन मृगमांसार्थिना गन्तव्यं 'in all probability this hunter will go in quest of the deer's flesh,' where गन्तव्यं is used impersonally; ता दृष्ट्वा लोकैः विविधं वक्तव्यं 'when the people see you, they will utter some exclamation;' यदि पक्षो पतति तदा मया खादितव्यः 'if the bird falls, then it shall be eaten by me.' See also the eleventh sentence of the story at 957.

908. The neuter of this participle is sometimes used infinitively or substantively, as expressive merely of 'the indeterminate action' of the verb, without implying 'necessity' or 'fitness.' In such cases इति may be added; thus, वञ्चयितव्यम् इति 'the being about to deceive,' 'deception' (Hitop. l. 416); मर्तव्यम् इति 'the being about to die,' 'dying;' but not always; as, मीयितव्यं 'life.'

Participial Nouns of Agency.

909. The first of these nouns of agency (580) is constantly used in poetry as a substitute for the present participle; implying, however, 'habitual action,' and therefore something more than present time. It is sometimes found governing the same case as the present participle, but united with the word which it governs in one compound; thus, पुरन्दरः 'city-conquering;' प्रियंवद 'speaking kind words;' जलेचर 'going in the water;' सरसिजम् 'lake-born.' But the word governed is often in the crude base; thus, तेजस्कर, 'light-making' (see 69), from *tejas* and *kṛi*; मनोहर, 'mind-captivating,' from *manas* and *hṛi* (64); बहुद, 'giving much,' from *bahu* and *dā*; जात्मज्ञ, 'self-knowing,' from *ātman* and *jñā* (57. *b*).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, वाक्यं वक्ता 'speaking a speech;' बहुमार्गेगांं वोढा 'bearing the Ganges.'

911. The first and second species of the third (582. *a. b*), like the first, have often the sense of present participles, and are then always united with the crude base of the word which they govern in one compound; thus, मनोहारिन्, 'mind-captivating,' from *manas* and *hṛi*; कार्यसाधक, 'effective of the business,' from *kārya* and *sidh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, ग्रामेवासिन्, 'dwelling in a village,' or ग्रामे वासिन्; मुकुलानि चुम्बकः 'kisser of the buds' (Ratnávali, p. 7).

SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

Conjunctions.

912. च 'and' (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same place as 'and' in English; thus, परिक्रम्य अवलोक्य च 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, अथ कतिपय प्राचो इव सर्व प्रमुष्य पावर्न 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth) to the sun.'

a. Sometimes two *ca*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *ca*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, अहनि रात्रिश्च 'both day and night;' य हरिणकानां जीवितं च कोमलं च च जरम ते 'Where on the one hand is the frail existence of fawns?' Where on the other are thy arrows?' कन्दपुं च प्रवृत्त खेदं संज्ञाने च स्त्रीरूप उत्थाय हृतो नगात 'no sooner had she begun to weep, than a shining apparition in female shape, having snatched her up, departed' (Sak. Act V).

b. Observe—When क, 'where?' is used as in the above example, it implies 'excessive incompatibility,' or 'incongruity.'

c. Sometimes च is used as an emphatic particle, and not as a copulative; thus, किं च मया परिणीत पूर्व 'Was she indeed married by me formerly?'

913. तथा 'so,' 'likewise' (727. *b.*), frequently supplies the place of च; thus, अनागतविधाता च प्रत्युत्पन्नमतिस्तथा 'both Anágata-vidhátá and Pratyutpanna-matis' (names of the two fish in Hitop. book IV).

914. हि 'for,' तु 'but,' वा 'or' (727. *d*, 728. *a*), like च, are excluded from the first place in a sentence; thus, एषा पीर्वरीते श्रेयो दुःख हि परिणतौ 'for happiness formerly scorned turns to misery;' विपर्यये तु 'but on the contrary;' एनां माम वा गृहाण वा 'either abandon her or take her.'

915. यदि 'if' and चेत् 'if' (727. *b.*) may govern the potential or conditional (see 891), but are also used with the indicative; thus, यदि जीवति महाशि पश्यति 'if he live, he will behold prosperity;' यदि मया प्रयोतनम् अस्ति 'if there is need of me;' तृष्णा यदि परित्यक्ता को दरिद्रः 'If avarice were abandoned, who would be poor?'

Prepositions and Adverbs.

916. Prepositions are often used in government with nouns. See 729, 730. *a. b. c. d. e. f. g.*

The following examples illustrate the construction of adverbs as described at 731.

917. आमणिबन्धनात् 'as far as the wrist;' आमृत्योः 'till death;' आसमाप्तेः 'to the completion;' आ व्रतस्य समापनात् 'till the completion of his vow;'

आ,शरीरविमोक्षणात् 'till his release from the body;' जन्मनः 'from birth;' न दशाह्ः शुते शक्नः कर्तुं पापविनिग्रहः 'the restraint of crime cannot be made without punishment;' वर्षं जन्मनि यावत् 'for a hundred births;' सर्पविवरं यावत् 'up to the serpent's hole;' पुत्रेण सह 'along with his son;' हेतुं विना 'without cause;' अपराधं विना 'without fault;' विवरात् बहिर्निःसृतः 'creeping out of the hole;' अवलोकनक्षणात् प्रभृति 'from the moment of seeing (him);' जन्मप्रभृति 'from birth;' ततः प्रभृति 'from that time forward;' उपनयनात् प्रभृति 'from the time of investiture;' धनस्य लोभात् 'from the love of wealth;' 'for the sake of wealth;' हत्यायाः कृते or तत्कृते 'for her sake;' पुत्रहेतोः 'for the sake of a son;' तन्निमित्तं 'on that account;' तव कारणात् 'on thy account.' उपरि, with the genitive, occurs rather frequently, and with some latitude of meaning; thus, नाभेरुपरि 'above the navel;' सिंहस्तस्य उपरि पपात 'the lion fell upon him;' मम उपरि विकारितः 'changed in his feelings towards me;' तव उपरि असद्व्यवहारी 'not behaving properly towards thee;' पुत्रस्य उपरि कुद्धः 'angry with his son;' नाभेः ऊर्ध्वं 'above the navel;' नाभेः अधस्तात् 'below the navel;' वृक्षस्य अधस्तात् 'beneath the tree;' भोजनानन्तरं 'after eating;' राज्ञः समीपे 'near the king;' पितुः सकाशात् धनम् आदत्ते 'he receives money from his father;' मांसं श्रुनो ऽग्रे निक्षिप्तं 'flesh thrown before the dog;' मम समक्षं 'in my presence.' साक्षात् may take an instrumental; as, अन्यैः साक्षात् 'before others;' अस्माकं साक्षात् 'before us;' प्राक् निवेदनात् 'before telling;' प्राक् उपनयनात् 'before investiture;' भोजनात् प्राक् 'before eating;' स्नानात् पूर्वं 'before bathing;' विवाहात् पूर्वे 'before marriage.' प्राक् may take an accusative; as, प्राक् इदानीम्समः 'before twelve years are over;' अभिवादनात् परं 'after saluting;' तदूर्ध्वं ऊर्ध्वं 'after that period;' संवत्सरात् ऊर्ध्वं 'after a year,' i.e. 'above a year having expired;' विवाहात् ऊर्ध्वं 'after marriage;' शुल्कस्य सङ्ग्रहात् ऊर्ध्वम् 'after collecting the honers;' फलम् अफलनं 'without fruit;' भर्तुरनुमतिम् अन्तरेण 'without the consent of her husband;' वाटिकाया दक्षिणेन 'to the right of the garden;' प्राणिहिंसाव्यतिरेकेण 'without injury to living beings.'

918. अलं, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, अलं शङ्कया 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, अलं विचार्य 'enough of consideration;' see also 901. a.

b. It is sometimes followed by an infinitive; as, न अलम् अस्मि हृदयं निवर्तयितुं 'I am not able to turn back my heart.'

919. मात्रं 'even,' 'merely,' when compounded with another word is declinable; as, उत्तरमात्रं न ददाति 'he does not even give an answer;' न शब्दमात्राद् भेतव्यं 'one ought not to be afraid of mere noise;' शब्दमात्रेण 'by mere sound;' वचनमात्रेण 'by mere words;' उक्तमात्रे वचने 'immediately on the mere utterance of the speech.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यं 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.' So also, त्वं न जानासि यथा गृहरक्षां करोमि 'Do you not know that I keep watch in the house?'

a. ईदृशं, तादृशं, and यादृशं, may be used in the same way; thus, तादृशम् चनायुष्यं न किंचिद् विद्यते यादृशं परदारगमनं 'nothing is so opposed to length of life as intercourse with the wife of another.'

b. यत्, as well as यथा, is used for 'that'; thus, अयं नूतनो न्यायो यद् व्रारातिं हत्वा सन्तप्यः क्रियते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किं, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, नातिर्माननेे किं कश्चिद् पूज्यते 'Is any one honoured for mere birth?'

a. It sometimes has the force of 'whether'; as, निश्चाय्यं किम् उपयुक्त महतोर्थ वेतनेन गृह्णातीति अनुपयुक्तो वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy;' मन्त्री वेत्ति किं गुणयुक्तो राजा न वा 'the minister knows whether the king is meritorious or not.'

922. यद् (technically *vati*) as an affix of comparison or similitude (724) may be compounded with a word in the crude base, which if uncompounded would be in the accusative case; thus, आत्मानं मृतवद् सन्दर्श्य 'showing himself as if dead;' आश्चर्यवद् इदं पश्यति 'he regards it as a wonder.' Also in the locative or genitive case; thus, मथुरायवद् सुघ्ने प्राकारः 'a wall in Srughna like that in Mathurá.' According to Pánini V. 1, 115, it is used in place of the instr. c. after adjectives of comparison, when some action is expressed; thus, ब्राह्मणेन तुल्यम् अधीते (see 826) may be rendered ब्राह्मणवद् अधीते, but it would not be correct to say पुत्रवद् स्थूलः: for पुत्रेण तुल्यः शूलः.

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say'=वक्ष्यति हय 'he will certainly say.'

924. The indeclinable particle of *diś* with *ut* is sometimes used adverbially to express 'on account of,' 'with reference to,' 'towards,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable particle of रभ् with वा ('to begin') is used adverbially to express 'from,' 'beginning with,' and may either govern an ablative or be placed after the crude base; thus, निमन्त्रणात् आरभ्य आद्यं यावत् 'from the time of invitation to the time of the Srâddha.' निमन्त्रणारम्भ would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पापिष्ठं 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः पान्थ 'O traveller!'

a. Adverbs are sometimes used for adjectives in connexion with substantives; as, तत्र शालायां for तस्यां शालायां 'in that hall,' प्रधानेषु मुख्यः for प्रधानेभ्यो मुख्यः 'among the principal ministers.'

ON THE USE OF THE PARTICLE इति.

927. All the languages of the East are averse to the use of the *obliqua oratio*. In Sanskrit it is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of another, the relator generally represents him as speaking the actual words, or thinking the thoughts, in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिष्या ऊचुः कृतमर्थं वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said *that they had* accomplished their object.' So also, कलहकारी इति त्वां भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विग्रहाम्भूय यत् सर्वे पक्षिणो मम वयो प्रभुरसमि 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूम्यः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example from Manu: बालम् इदम् आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पितरम् इव तु मन्वते 'but (they call) a teacher of scripture "father."' II. 153.

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that;' to which, in fact, it may be regarded as equivalent; thus, मर्कटो चक्रं धारयति इति परिज्ञाय 'having ascertained *that* it is a monkey who rings the bell;' पुनर् वर्धीतृद्धिः कार्येति इति मतिर् बभूव 'his idea was *that* an increase of wealth ought again to be made;' धन्यो ऽहं यस्य हताहशी भार्या इति मनसि निधाय 'reflecting in his mind *that* I am happy in possessing such a wife.' The accusative is also retained before इति in this sense; as, मृतम् इति मत्वा 'thinking that he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालो ऽपि न अवमन्तव्यो मनुष्य इति भूमिपः 'a king, even though a child, is not to be despised, *saying to one's self*, "He is a mortal;"' सोहार्दाद् वा विभुर् इति वा

मया अनुक्रोशात् 'either through affection or through compassion towards me, *saying to yourself*, "What a wretched man he is;"' वर्यं वराहः। वर्यं शार्दूल इति वनरासिषु व्याहियते 'There's a boar! Yonder's a tiger! *so crying out*, it is wandered about (by us) in the paths of the woods.'

CHAPTER X.

EXERCISES IN TRANSLATION AND PARSING.

930. STORY OF THE SAGE AND THE MOUSE, FROM 'THE HITOPADEŚA,' TRANSLATED AND PARSED.

1st sentence. अस्ति गौतमस्य मुनेस् तपोवने महातपा नाम मुनिः। 'There is in the sacred grove of the sage Gautama a sage named Mahâtapás (Great-devotion).'

2d. तेनाश्रमसन्निधाने मूषिकशावकः काकमुखाद् भ्रष्टो दृष्टः। 'By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen.'

3d. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्धितः। 'Then by that sage, touched with compassion, with grains of wild rice it was reared.'

4th. तदनन्तरं मूषिकं खादितुम् अनुधावन् विडालो मुनिना दृष्टः। 'Soon after this, a cat was observed by the sage running after the mouse to devour it.'

5th. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन मुनिना मूषिको बलिष्ठो विडालः कृतः। 'Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat.'

6th. स विडालः कुक्कुराद् बिभेति। ततः कुक्कुरः कृतः। कुक्कुरस्य व्याघ्रान् महद् भयं। तदनन्तरं स व्याघ्रः कृतः। 'The cat fears the dog: upon that it was changed into a dog. Great is the dread of the dog for a tiger: then it was transformed into a tiger.'

7th. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।
' Now the sage regards even the tiger as not differing at all from the mouse.'

8th. अतः सर्वे तदवस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।
' Then all the persons residing in the neighbourhood, seeing the tiger, say.'

9th. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः । ' By this sage this mouse has been brought to the condition of a tiger.'

10th. एतच् छ्रुत्वा स व्याघ्रः सभयोऽचिन्तयत् । ' The tiger overhearing this, being uneasy, reflected.'

11th. यावद् अनेन मुनिना जीवितव्यं तावद् इदं मम स्वरूपाख्यानम् अकीर्तिकरं न पलायिष्यते । ' As long as it shall be lived by this sage, so long this disgraceful story of my original condition will not die away.'

12th. इति समालोच्य मुनिं हन्तुं समुद्यतः । ' Thus reflecting, he prepared (was about) to kill the sage.'

13th. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव इत्य् उक्त्वा मूषिक एव कृतः । ' The sage discovering his intention, saying, "Again become a mouse," he was reduced to (his former state of) a mouse.'

931. Observe in this story : 1st, the simplicity of the style ; 2dly, the prevalence of compound words ; 3dly, the scarcity of verbs ; 4thly, the prevalence of the past passive participle with the agent in the instrumental case for expressing indefinite past time, in lieu of the past tense active with the nominative : see 895, with note.

932. First sentence.—*Asti,* 'there is,' 3d sing. pres. of the root अस्, 2d c. (see 584). *Gautamasya,* 'of Gautama,' gen. case m. (103). *Munes,* 'of the sage,' gen. case m. (110) : final *s* remains by 62. *Tapo-vane,* 'in the sacred grove,' or 'grove of penance,' genitively dependent compound (743) ; the first member formed by the crude noun *tapas,* ' penance,' *as* being changed to *o* by 64 ; the last member, by the loc. case of *vana,* 'grove,' neut. (104). *Mahā-tapā,* 'great-devotion,' relative form of descriptive compound (766) ; the first member formed by the crude adjective *mahā* (substituted for *mahat* 778), 'great ;' the last member, by the nom. case of *tapas,*

'devotion,' neut. (164): final *s* dropped by 66. *a*. *Náma*, 'by name,' an adverb (713). *Muniḥ*, 'a sage,' masc., nom. case (110): final *s* passes into Visarga by 63. *a*.

Second sentence.—*Tena*, 'by him,' instr. case of the pronoun *tat* at 220. *Áśrama-sannidháne*, 'in the neighbourhood of his hermitage,' genitively dependent compound (743); the first member formed by the crude noun *áśrama*, 'hermitage;' the last member, by the loc. case of *sannidhána*, 'neighbourhood,' neut. (104). The final *a* of *tena* blends with the initial *á* of *áśrama* by 31. *Múshika-śávakaḥ*, 'a young mouse,' or 'the young of a mouse,' genitively dependent compound (743); the first member formed by the crude noun *múshika*, 'a mouse;' the last, by the nom. case of *śávaka*, 'the young of any animal' (103): final *s* becomes Visarga by 63. *Káka-mukhád*, 'from the beak (or mouth) of a crow,' genitively dependent member formed by the crude noun *káka*, 'a crow;' the last, by the abl. case of *mukha*, 'mouth,' noun of the first class, neut. (104); *t* being changed to *d* by 45. *Bhrashto*, 'fallen,' nom. case, sing. masc. of the past pass. part. of the root *bhramś* (544. *a*): as changed to *o* by 64. *Drishṭaḥ*, 'seen,' nom. case, sing. masc. of the past pass. part. of the root *driś*: final *s* becomes Visarga by 63. *a*.

Third sentence.—*Tato*, 'then,' adv. (719): as changed to *o* by 64. *Dayá-yuktena*, 'touched with compassion,' instrumentally dependent compound (740); the first member formed by the crude noun *dayá*, 'compassion;' the last, by the instr. case of *yukta*, 'endowed with,' past pass. part. of the root *yuj* (670). *Tena*, see second sentence. *Mukhená*, 'by the sage,' instr. case m. (110). *Nívára-kaṇaiḥ*, 'with grains of wild rice,' genitively dependent compound (743); the first member formed by the crude noun *nívára*, 'wild rice;' the second, by the instr. plur. of *kaṇa*: final *s* becomes Visarga by 63. *Saṃveardhitaḥ*, 'reared,' nom. case, sing. of the past pass. part. of causal of *vṛidh* with *sam* (549): final *s* becomes Visarga by 63. *a*.

Fourth sentence.—*Tad-anantaram*, 'soon after this,' compound adverb; the first member formed with the pronoun *tat*, 'this,' at 220; the second, by the adverb *anantaram*, 'after,' at 731 and 917. *Múshikam*, acc. case m. (103). *Khádítum*, 'to eat,' infinitive mood of the root *khád* (458, 868). *Anudhávan*, 'pursuing after,' 'running after,' nom. case, sing. masc. of the pres. part. Par. of the root *dháv*, 'to run,' with the preposition *anu*, 'after' (574). *Vidálo*, 'a cat,' noun of the first class, masc. (103), nom. case: as changed to *o* by 64. *Muniná*, see third sentence. *Drishṭaḥ*, see second sentence.

Fifth sentence.—*Tato*, 'then,' adv. (719). *Múshikaṃ* at 220, used as a definite article, see 795. *Múshikaṃ*, see fourth sentence. *Bhítam*, 'terrified,' acc. sing. masc. of the past pass. part. of the root *bhí* (532). *Alokya*, 'perceiving,' indeclinable part. of the root *lok*, with the prep. *á* (559). *Tapaḥ-prabhávát*, 'through the efficacy of his devotion' (814), genitively dependent compound (743); the first member formed by the crude noun *tapas*, 'devotion,' *s* being changed to Visarga by 63; the second, by the abl. case of *prabhava*, noun of the first class, masc. (103). *Tena*, see second sentence. *Muniná*, see third sentence. *Múshiko*, nom. case: as changed to *o* by 64. *Balishṭho*, 'very strong,' nom. case, masc. of the superlative form of the adj. *balin*, 'strong' (see 193): as changed to *o* by 64.

Vidáluh, see fourth sentence: final *s* becomes Visarga by 63. *Kritaḥ*, 'changed,' 'made,' nom. case, sing. of the past pass. part. of the root *kri* at 682: final *s* becomes Visarga by 63. *a*.

Sixth sentence.—*Sa*, nom. case of the pronoun *tat* at 220, used as a definite article (795): final *s* dropped by 67. *Vidáluh*, see fourth sentence. *Kukkurád*, 'the dog' (103), abl. case after a verb of 'fearing' (835): *t* changed to *d* by 45. *Bibheti*, 'fears,' 3d sing. pres. tense of the root *bhí*, 3d c. (666). *Tataḥ*, 'upon that,' adv.(719): *as* changed to *aḥ* by 63. *Kukkuraḥ*, 'the dog,' nom. case (103): final *s* becomes Visarga by 63. *Kṛitaḥ*, see fifth sentence. *Vyághrasya*, 'of the dog,' gen. case (103). *Vyághrán*, 'for the tiger' (103), abl. case after a noun of 'fear' (814. *e*): *t* changed to *n* by 47. *Mahad*, 'great' (142), nom. case, sing. neut.: *t* changed to *d* by 45. *Bhayaṃ*, 'fear' (104), nom. case. *Tad-anantaraṃ*, see fourth sentence. *Vyághraḥ*, nom. case: final *s* becomes Visarga by 63. *Kṛitaḥ*, see fifth sentence.

Seventh sentence.—*Atha*, 'now,' inceptive particle (727. *e*). *Vyághram*, acc. case. *Api*, 'even,' adv. *Múshika-nirviśesham*, 'as not differing at all from the mouse,' relative form of dependent compound (762); the first member formed by the crude noun *múshika*; the second, by the acc. case of the substantive *viśesha*, 'difference,' with *nir* prefixed: or it may be here taken adverbially, see 776. *Paśyati*, 3d sing. pres. tense of the root *dṛiś*, 1st c. (604). *Muniḥ*, see first sentence.

Eighth sentence.—*Ataḥ*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. case, plur. masc. (237). *Tatra-sthá*, 'residing in the neighbourhood,' compound resembling a locatively dependent; the first member being formed by the adverb *tatra* (720), 'there,' or 'in that place;' the second, by the nom. plur. masc. of the participial noun of agency of the root *sthá*, 'to remain' (587): final *s* dropped by 66. *a*. *Janáḥ*, 'persons,' noun of the first class, masc. gend. (103), nom. case, plur.: final *s* remains by 62. *Taṃ*, acc. case of the pronoun *tat* (220), used as a definite article (795). *Vyághraṃ*, 'tiger,' noun of the first class, masc. gend. (103), acc. case. *Dṛishṭvá*, 'having seen,' indeclinable past participle of the root *dṛiś* (556). *Vadanti*, 'they say,' 3d plur. pres. of the root *vad*, 1st c. (599).

Ninth sentence.—*Anena*, 'by this,' instr. case of the pronoun *idam* at 224. *Muniná*, see third sentence. *Múshiko*, nom. case: *as* changed to *o* by 64. *a*. *Ayaṃ*, 'this,' nom case, see 224: the initial *a* cut off by 64. *a*. *Vyághratáṃ*, 'the condition of a tiger,' fem. abstract noun of the first class (105), acc. case, formed from the substantive *vyághra*, 'a tiger,' by the affix *tá* (80. XXIII). *Nítaḥ*, 'brought,' nom. case, sing. masc. of the past pass. part. of the root *ní* at 532.

Tenth sentence.—*Etad*, 'this,' acc. case, neut. of *etat* at 223: *t* changed to *d* by 49. *Śruted*, 'overhearing,' indeclinable participle of the root *śru* (676 and 556); see 49. *Vyághraḥ*, nom. case: final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable compound, formed by prefixing *saha* to the fem. substantive *vyathá* (769): as changed to *o* by 64. *a*. *Acintayat*, 'reflected,' 3d sing. impf. of *ćint*, 10th c. (641): the initial *a* cut off by 64. *a*.

Eleventh sentence.—*Yávad*, 'as long as,' adv. (713): *t* changed to *d* by 45.

Anena, see ninth sentence. *Jivitavyam*, 'to be lived,' nom. case, neut. of the fut. pass. part. of the root *jîv* (569, 905. *a*, 907). *Távat*, 'so long,' adv. correlative to *yávat* (713. *a*). *Idam*, 'this,' nom. case, neut. of the demonstrative pronoun at 224. *Mama*, 'of me,' gen. case of the pronoun *aham*, 'I,' at 218. *Swarúpákhyánam*, 'story of my original condition,' genitively dependent compound (743); the first member formed by the crude noun *swarúpa*, 'natural form' (see 232); the second, by the nom. case of *ákhyána*, noun of the first class, neuter (104): *m* retained by 60. *Akírti-karam*, 'disgraceful,' accusatively dependent compound (739); the first member formed by the crude noun *akírti*, 'disgrace;' the second, by the nom. case, neut. of the participial noun of agency *kara*, 'causing,' from *kri*, 'to do' (580). *Na*, 'not,' adv. (717. *a*). *Pálayishyati*, 'will die away,' 3d sing. 2d fut. Átm. of the compound verb *paláy*, formed by combining the root *i* with the prep. *pará* (783).

Twelfth sentence.—*Iti*, 'thus,' adv. (717. *e*: see also 928). *Samáloćya*, 'reflecting,' indeclinable part. of the compound verb *sam-á-loć* (559), formed by combining the root *loć* with the prepositions *sam* and *á* (784). *Munim*, acc. case. *Hantum*, 'to kill,' infinitive mood of the root *han* (458, 868, and 624). *Samudyatah*, 'prepared,' nom. case, sing. masc. of the past pass. part. of the compound verb *sam-ud-yam*, formed by combining the root *yam* with the prepositions *sam* and *ud* (545).

Thirteenth sentence.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. case of the pronoun *tat* (220). *Ćikírshitam*, 'intention,' acc. case, neut. of the past pass. part. of the desiderative base of the root *kri*, 'to do' (550 and 502), used as a substantive (896. *b*). *Jádtvá*, 'discovering,' indeclinable part. of the root *jñá* (556 and 688). *Punar*, 'again,' adv. (717. *e*): *r* remains by 71. *e*. *Múshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2d sing. impv. of the root *bhú* (585). *Ity* answers to inverted commas, see 927. *a* : the final *i* changed to *y* by 34. *Uktvá*, 'saying,' indeclinable part. of the root *vaé* (556 and 650). *Múshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

SENTENCES AND FABLE TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences and fable refer to the rules of the foregoing grammar.

सं आगच्छतु । तौ आगच्छतां । आवां आगच्छाव ।
ते उपविशन्तु । तौ शृणुतां । ते शृण्वन्तु । अहं तिष्ठानि ।
युवां तिष्ठतं । वयं उत्तिष्ठाम । सं करोतु । मं कुरु । वयं
करवामहे । स चिन्तयतु । तम् अवेधहि । ते ददतु । यूयं
दत्त । भवान् एतु । कुत्र भवान् वसति । यूयं कुत्र वसथ ।
भवान् शेतां । ते शेतां । नरः संपितु । ते सर्वे सुबुधुः ।

नरो गृहं यान्ति । युष्माभिः किञ्चिद् भोक्तव्यं । वयं शाकम्
अध्यायांमहे । अस्माभिः शास्त्राण्यधेतव्यानि । त्वम् अन्नं
भुंक्ष्व । संयोग्रन्थं भुज्यतां । त्वया दुग्धं पीयेतां । यूयं जलं
पिबेत । यद् अहं जानामि तद् युष्मान् अध्यापयिष्यामि ।
मा दिवा स्वाप्सीः । नन्देो मा गाः । मा शब्दात् विभीत ।
मा मां निरपराधं वर्धीत ॥

रात्रिशेषे विद्वांधी शयनात् उत्तिष्ठेत् ॥

मातापितपोस्तुल्या संवत्स्य तपस्य फलं प्राप्यते ॥

ईरिषे वीजम् उप्त्वा कर्षकः फलं न प्रोन्नोति ॥

रात्रिर् भूतानां स्वमार्थं भवति दिने च कर्मानुधावार्थं ॥

वहिःशौचं मृष्वाँरिभ्याम् अन्तःशौचं रागद्वेषादित्यागेन
क्रियते ॥

न जातु कामः कामानाम् उपभोगेन शाम्यति ।
व्यसनस्य च मृष्योष व्यसनं कष्टम् उच्यते ॥

आमृष्योः श्रीसिद्धिर्धेम् उद्यमं कुर्यात् ॥

अहिर् गावारि गुध्यन्ति मनस्तु निषिद्धचिन्तादिना
दूषितं सत्याभिधानेन ॥

॥ कथा ॥ FABLE.

934.

कस्मिंश्चित् अधिष्ठाने चत्वारो ब्राह्मणपुत्राः परं मैत्री-
भावंम उपोगता निवसन्ति स्म । तेषां चयः सर्वशास्त्रपा-
रगाः परं बुद्धिरहिताः । एकस् तु शास्त्रपराङ्मुखः केवलं
बुद्धिमान् । अथ कदाचित् तैर् मिलिता मन्त्रितं । को
गुणो विद्याया यदि देशान्तरं गता भूमीनां परितोषाथी-
यांजना न क्रियते । तेन सर्वेषां सर्वे देशान्तरं गच्छामः

इति । तर्षोनुष्ठिते किश्चिन् मार्गं गत्वा तेषां ज्येष्ठन्तरः प्राह ।
ंंंंंंंंंंंं अहो असाकम् एकेन चतुर्थो मूढ़ः केवलं बुद्धिमान् ।
न च विद्या विना राज्ञां प्रतिग्रहः केवला बुद्धा लभ्यते ।
तद् अस्मि स्वोपाजैनविभागं न दास्यामः । तद् अेष
निवृ्त्य स्वगृहं गच्छतु । अथ द्वितीयेनाभिहितं । अहो
सुंबुद्धे विद्याहीनस् त्वं । तद् गच्छ गृहं । ततस् तृतीयेना-
भिहितं । अहो न युज्यते कर्तुम् एवं । यतो वयं वाल्यात्
प्रभृत्येकं क्रीडिताः । तद् आगच्छतु । महानुभावो अस्मत्सु-
पार्जितस्य वित्तस्य संविभागी भवतु । तर्षोनुष्ठिते तैर्
मार्गम् अतिक्रामद्भिर् अटव्यां मृतसिंहस्थीनि दृष्टानि ।
ततो बेनाभिहितं । अहो पूर्वाधीतविद्यायाः प्रत्ययः क्रियते ।
किश्चिद् एतन् मृतसत्त्वं तिष्ठति । तत् सद्यखलविद्याप्र-
भावेण प्रत्युज्जीवयाम । ततो बेनाभिहितं । अहं अस्थि-
सम्ब्रयं कर्तुं जानामि । द्वितीयेनाभिहितं । चर्ममांसरुधिरं
प्रयच्छामि । तृतीयेनाभिहितं । अहं सञ्जीवनं करोमि । तत
एकेनास्थिसञ्चयः कृतः । द्वितीयेन चर्ममांसरुधिरे संयो-
जितः । तृतीयो यावज्जीवितव्यं योजयितुं लग्नः । तावंत्
स बुद्धिमता निषिद्ध उक्तश्च । एष सिंहः । यंदैनं सञ्जीव
करिष्यसि तत सर्वान् अप्यस्मान् व्यापादयिष्यतीति । ततस्
तेनाभिहितं । धिग् मूर्ख नाहं विद्यां विफलतां नेष्यामि ।
ततश्च तेनाभिहितं । तर्हि क्षणं प्रतीक्षस्व यावद् अहम्
एनं समीपतरुम् आरोहामि । तर्षोनुष्ठिते यावत् संजीव-
कृतस् तावत् सङ्गोऽपि ते तेनोत्थाय व्यापादिताः । स
च बुद्धिमान् सिंहे स्थानान्तरे गते वृक्षाद् अवतीर्य
गृहं गन्तः ॥

SCHEME OF THE MORE COMMON SANSKRIT METRES.

1st class of Metres, consisting of two lines, determined by the number of SYLLABLES *in the half-line (Vritta).*

Note—It may be useful to prefix to the following schemes of metres a list of technical prosodial terms : पाद = the fourth part of a verse ; मात्रा = an instant or short syllable ; गण = four instants ; यति = a pause ; गुरु or ग = a long syllable (–); लघु or ल = a short syllable (◡); गग = a spondee (– –); लल = a pyrrhic (◡ ◡); गल = a trochee (– ◡); लग = an iambus (◡ –); म = a molossus (– – –); भ = a dactyl (– ◡ ◡); न = a tribrach (◡ ◡ ◡); य = a bacchic (◡ – –); र = a cretic (– ◡ –); स = an anapæst (◡ ◡ –); त = an antibacchic (– – ◡); ज = an amphibrach (◡ – ◡).

Sloka or Anushṭubh (8 syllables to the half-line or Páda).

935. THE commonest of all the infinite variety of Sanskrit metres is the Sloka or Anushṭubh. This is the metre which chiefly prevails in the great epic poems.

It consists of four half-lines of 8 syllables or two lines of 16 syllables each, but the rules which regulate one line apply equally to the other ; so that it is only necessary to give the scheme of one line, as follows :—

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | ‖ | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| • | • | • | • | ◡ | – | – | • | ‖ | • | • | • | • | ◡ | – | ◡ | • |

Note—The mark • denotes either long or short.

The 1st, 2d, 3d, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 8th, as ending the half-line, and the 16th, as ending the line, are also common. Since the line is considered as divided into two parts at the 8th syllable, it is an almost universal rule that this syllable must end a word, *whether simple or compound**.

The 5th syllable ought always to be short. The 6th may be either long or short ; but if long, then the 7th ought to be long also ; and if short, then the 7th ought to be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambics ; the 13th being always short, the 14th always long, and the 15th always short.

Every Sloka, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rámáyaṇa and Mahá-bhárata, three lines are united to form a triplet.

936. In the remaining metres determined by the number of *syllables* in the half-line, each half-line is exactly alike (*sama*) ; so that

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* There are, however, rare examples of compound words running through a whole line.

it is only necessary to give the scheme of one half-line, or quarter of the verse (Páda).

Note, that in printed books each quarter of the verse, if it consist of more than 8 syllables, is often made to occupy a line.

937.   *Trishṭubh* (11 syllables to the half-line).

Of this there are 22 varieties.   The commonest are—

	1	2	3	4	5	6	7	8	9	10	11	
938. *Indra-vajrá*,	—	—	◡	—	—	◡	◡	—	◡	—	+	‖
939. *Upendra-vajrá*,	◡	—	◡	—	—	◡	◡	—	◡	—	+	‖

There is generally a cæsura at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajáti* or *Akhyánaki*.

	1	2	3	4	5	6	7	8	9	10	11	
940. *Rathoddhatá*,	—	◡	—	◡	◡	◡	—	◡	—	◡	—	‖

941.   *Jagatí* (12 syllables to the half-line).

Of this there are 30 varieties.   The commonest are—

	1	2	3	4	5	6	7	8	9	10	11	12	
942. *Vaṃśa-sthavila*,	—	—	◡	—	—	◡	◡	—	◡	—	◡	+	‖
943. *Druta-vilambita*,	◡	◡	◡	—	◡	◡	—	◡	◡	—	◡	—	‖

944.   *Atijagatí* (13 syllables to the half-line).

Of this there are 16 varieties.   The commonest are—

	1	2	3	4	5	6	7	8	9	10	11	12	13	
945. *Mañju-bháshiṇí*,	◡	◡	◡	◡	—	◡	—	◡	◡	◡	—	◡	—	‖
946. *Praharshiṇí*,	—	—	—	◡	◡	◡	◡	◡	—	◡	—	◡	—	‖
947. *Ruçirá* or *Prabhávatí*,	◡	—	◡	—	◡	◡	◡	—	◡	—	◡	◡	—	‖

948.   *Ṣakvarí* or *Ṣakkarí* or *Ṣarkarí* (14 syllables to the half-line).

Of this there are 20 varieties.   The commonest is—

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	
949. *Vasanta-tilaká*,	—	—	◡	—	◡	◡	◡	—	◡	◡	—	◡	—	—	‖

950.   *Atiṣakvarí* or *Atiṣakkarí* or *Atiṣarkarí* (15 syllables to the half-line).

Of this there are 18 varieties.   The commonest is—

	1	2	3	4	5	6	7		8	9	10	11	12	13	14	15
951. *Málini* or *Máliní*,	◡	◡	◡	◡	◡	◡	—	‖	—	◡	—	—	◡	—	—	◡

There is a cæsura at the 8th syllable.

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* The mark + is meant to show that the last syllable is long at the end of the half-line, but long or short at the end of the line.

952.   *Ashṭi* (16 syllables to the half-line).

Of this there are 12 varieties; none of which are common.

953.   *Atyashṭi* (17 syllables to the half-line).

Of this there are 17 varieties. The commonest are—

               1 2 3 4 5 6   7 8 9 10 11 12 13 14 15 16 17
954. *Sikhariṇí,* ∪ — — — — — ‖ ∪ ∪ ∪ ∪ ∪ — — — ∪ ∪ ∪ ‖

Cæsura at the 6th syllable.

               1 2 3 4   5 6 7 8 9 10   11 12 13 14 15 16 17
955. *Mandâkrântâ,* — — — — ‖ ∪ ∪ ∪ ∪ ∪ — ‖ — ∪ — — ∪ — — ‖

Cæsura at the 4th and 10th syllables.

             1 2 3 4 5 6   7 8 9 10   11 12 13 14 15 16 17
956. *Hariṇí,* ∪ ∪ ∪ ∪ ∪ — ‖ — — — — — ‖ ∪ — — ∪ ∪ — ∪ ‖

Cæsura at the 6th and 10th syllables.

957.   *Dhṛiti* (18 syllables to the half-line).

Of this there are 17 varieties; one of which is found in the Raghu-vaṃśa—

             1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18
958. *Mahâ-mâlikâ,* ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ — ∪ — — ∪ ∪ ‖

959.   *Atidhṛiti* (19 syllables to the half-line).

Of this there are 13 varieties. The commonest is—

             1 2 3 4 5 6 7 8 9 10 11 12   13 14 15 16 17 18 19
960. *Sârdûla-vikrîḍita,* — — — ∪ ∪ — ∪ — ∪ ∪ ∪ — ‖ — — ∪ — — ∪ — ‖

Cæsura at the 12th syllable.

961.   *Kṛiti* (20 syllables to the half-line).

Of these there are 4 varieties; none of which are common.

962.   *Prakṛiti* (21 syllables to the half-line).

             1 2 3 4 5 6 7   8 9 10 11 12 13 14   15 16 17 18 19 20 21
963. *Sragdharâ,* — — — — ∪ — — ‖ ∪ ∪ ∪ ∪ ∪ ∪ — ‖ — ∪ — — ∪ — — ‖

Cæsura at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the half-line, *Akṛiti* has 22 syllables, and includes 3 varieties; *Vikṛiti* 23 syllables, 6 varieties; *Saṅkṛiti* 24 syllables, 5 varieties; *Atikṛiti* 25 syllables, 2 varieties; *Utkṛiti* 26 syllables, 3 varieties; and *Daṇḍaka* is the name given to all metres which exceed *Utkṛiti* in the number of syllables.

965. There are two metres, however, peculiar to the Vedas, called *Gâyatrí* and *Ushṇih.* The first of these has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the half-line, and includes 8 varieties.

a. Observe, that when the half-line is so short, the whole verse is sometimes written in one line.

b. Observe also, that great license is allowed in Vaidik metres: thus in the

966.   *Gáyatrí,*

which may be regarded as consisting of a triplet of 3 divisions of 8 syllables each, or of 6 feet of 4 syllables each, generally printed in one line, the quantity of each syllable is very irregular. The following verse exhibits the most usual quantities:

but even in the *b* verse of each division the quantity may vary.

2*d class of Metres, consisting of two lines, determined by the number of* SYLLABLES* *in the* WHOLE LINE *(each whole line being alike, ardha-sama).*

967. This class contains 7 genera, but no varieties under each genus. Of these the commonest are—

968.   *Vaitálíya* (21 syllables to the *whole* line).

There is a cæsura at the 10th syllable.

969.   *Aupachhandasika* (23 syllables to the *whole* line).

The scheme of this metre is the same as the last, with a long syllable added after the 10th and last syllable in the line; the cæsura being at the 11th syllable.

970.   *Pushpitágrá* (25 syllables to the *whole* line).

There is a cæsura at the 12th syllable.

3*d class of Metres, consisting of two lines, determined by the number of* FEET *in the whole verse (each foot containing generally four instants or mátrás).*

This class of metres is called *Játi.*

971. Note—Each foot is supposed to consist of four instants, and a short syllable is equivalent to one instant, a long syllable to two. Hence only such feet can be

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* This class of metres is said to be regulated by the number of feet or instants in the line, in the same way as the 3d class. But as each line is generally distributed into fixed long or short syllables, and no option is allowed for each foot between a spondee, anapæst, dactyl, proceleusmaticus, and amphibrach, it will obviate confusion to regard this class as determined by syllables, like the 1st.

used as are equivalent to four instants; and of this kind are the dactyl ($-\,\cup\,\cup$),
the spondee ($-\,-$), the anapæst ($\cup\,\cup\,-$), the amphihrach ($\cup\,-\,\cup$), and the
proceleusmaticus ($\cup\,\cup\,\cup\,\cup$); any one of which may be employed.

Of this class of metres the commonest is the

972.   *Áryá* or *Gáthá*.

Each line consists of seven and a half feet; and each foot contains four instants,
excepting the 6th of the second line, which contains only one, and is therefore a
single short syllable. Hence there are 30 instants in the first line, and 27 in the
second. The half-foot at the end of each line is generally, hut not always, a long
syllable; the 6th foot of the first line must be either an amphihrach or proce-
leusmaticus; and the 1st, 3d, 5th, and 7th feet must not he amphihrachs. The
cæsura commonly takes place at the end of the 3d foot in each line, and the
measure is then sometimes called *Pathyá*. The following are a few examples:

973. The *Udgíti* metre only differs from the *Áryá* in inverting the lines, and
placing the short line, with 27 instants, first in order.

974. There are three other varieties:—In the *Upagíti*, both lines consist of 27
instants; in the *Gíti*, both consist of 30 instants; and in the *Áryágíti*, of 32.

INDEX I.

Observe—The numbers refer to the number of the rule.

INDEX II.

Observe—The numbers refer to the number of the rule.

LIST OF COMPOUND CONSONANTS.

CONJUNCTIONS OF TWO CONSONANTS.

क्क kka, क्ख kkha, क्ण kna, क्त kta, क्थ ktha, क्न kna, क्म kma,
क्य kya, क्र or क्र kra, क्ल kla, क्व kva, क्ष ksha. ख्य khya, ख्व khvra.

ग्घ ggha, ग्ध gdha, ग्न gna, ग्भ gbha, ग्म gma, ग्य gya, ग्र gra,
ग्ल gla, ग्व gvra. घ्न ghna, घ्य ghya, घ्र ghra, घ्व ghva. ङ्क n-ka,
ङ्ख n-kha, ङ्ग n-ga, ङ्घ n-gha, ङ्भ n-bha, ङ्म n-ma.

च्च ćća, छ्च ććha, च्ञ ćña, च्म ćma, च्य ćya. छ्य ćhya,
छ्र ćhra. ज्ज jja, ज्झ jjha, ज्ञ jña, ज्म jma, ज्य jya, ज्र jra,
ज्व jva. ञ्च ñća, ञ्छ ñćha, ञ्ज ñja.

ट्ट tta, ट्ठ ttha, ट्य thya. ड्ग dga, ड्ड dda, ड्ण dna, ड्ध ddha,
ड्भ dbha, ड्य dya, ड्र dra. ढ्य dhya, ढ्र dhra. ण्ट nta, ण्ठ ntha,
ण्ड nda, ण्ढ ndha, ण्ण nna, ण्म nma, ण्य nya, ण्व nwa.

त्क tka, त्त tta, त्थ ttha, त्न tna, त्म tma, त्य tya, त्र tra, त्व tva,
त्स tsa. थ्न thna, थ्य thya, थ्व thva. द्ग dga, द्घ dgha, द्द dda, द्ध ddha,
द्न dna, द्ब dba, द्भ dbha, द्म dma, द्य dya, द्र dra, द्व dva. ध्न dhna,
ध्म dhma, ध्य dhya, ध्र dhra, ध्व dhva. न्त nta, न्थ ntha, न्द nda,
न्ध ndha, न्न nna, न्म nma, न्य nya, न्र nra, न्व nwa, न्स nsa.

प्त pta, प्थ ptha, प्न pna, प्प ppa, प्फ ppha, प्म pma, प्य pya,
प्र pra, प्ल pla, प्व pva, प्स psa. ब्द bda, ब्ध bda,
ब्ब bba, ब्भ bbha, ब्य bya, ब्र bra. भ्य bhya, भ्र bhra, भ्व bhva.
म्ण mna, म्न mna, म्प mpa, म्फ mpha, म्ब mba, म्भ mbha, म्म mma,
म्य mya, म्र mra, म्ल mla.

य्य yya, य्र yra, य्व yva.

र्क rka, र्ख rkha, र्ग rga, र्घ rgha, र्च rća, र्छ rćha, र्ज rja, र्ण rna,
र्त rta, र्थ rtha, र्द rda, र्ध rdha, र्प rpa, र्ब rba, र्भ rbha, र्म rma,
र्य rya, र्व rva, र्ष rsha, र्ष rsha, र्ह rha.

ल्क *lka*, ल्ग *lga*, ल्द *lda*, ल्प *lpa*, ल्ब *lba*, ल्भ *lbha*, ल्म *lma*,
ल्य *lya*, ल्ल *lla*, ल्व *lva*, ल्ष *lsha*, ल्ह *lha*.

व्न *vna*, व्य *vya*, व्र *vra*, व्ल *vla*, व्व *vva*.

श्क *ska*, श्न *sna*, श्य *sya*, श्र *sra*, श्ल *sla*, श्व *sva*.
ष्क *shka*, ष्ट *shta*, ष्ठ *shtha*, ष्ण *shna*, ष्प *shpa*, ष्म *shma*, ष्य *shya*, ष्व *shva*.
स्क *ska*, स्ख *skha*, स्त *sta*, स्थ *stha*, स्न *sna*, स्प *spa*, स्फ *spha*.
स्म *sma*, स्य *sya*, स्र *sra*, स्व *sva*, स्स *ssa*. ह्ण *hna*, ह्न *hna*,
ह्म *hna*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

CONJUNCTIONS OF THREE CONSONANTS.

क्क्ण or क्क्ण *kkna**, क्ष्ण *kshna*, क्थ्य *kthna†*, क्ष्म *kshma*,
क्क्य *kkya*, क्ख्य *kkhya*, क्त्य *ktya*, क्थ्य *kthya*, क्ष्य *kshya*, क्त्र *ktra*,
क्त्व *ktva*, क्ष्व *kshva*. ग्घ्य *gghya*, ग्ध्य *gdhya*, ग्न्य *gnya*, ग्भ्य *gbhya*,
ग्र्य *grya*, ग्ध्व *gdhva*. ङ्क्त *n-kta*, ङ्क्य *n-kya*, ङ्ख्य *n-khya*, ङ्ग्य *n-gya*,
ङ्घ्य *n-ghya*, ङ्क्ष *n-ksha*.

च्च्य *cchya*, च्छ्य *cchhya*, च्छ्र *cchhra*, च्छ्व *cchhva*. ज्ज्ञ *jjna*,
ज्ज्व *jjva*. ञ्च्य *ñchya*, ञ्छ्य *ñchhya*, ञ्च्व *ñchva*, ञ्ज्व *ñjva*.

ट्ट्य *ttya*, ड्ड्य *ddya*, ड्भ्य *dbhya*. ण्ट्य *ntya*, ण्ठ्य *nthya*,
ण्ड्य *ndya*, ण्ड्र *ndra*.

त्क्र *tkra*, त्न्य *tnya*, त्प्र *tpra*, त्स्न *tsna*, त्त्य *ttya*, त्थ्य *tthya*, त्म्य *tmya*,
त्र्य *trya*, त्स्य *tsya*, त्त्र *ttra*, त्त्व *ttva*, त्र्व *trva*, त्स्व *tsva*. द्द्य *ddya*,
द्ध्य *ddhya*, द्भ्य *dbhya*, द्र्य *drya*, द्र्व *drva*. ध्व्य *dhvya*; ध्न्व *dhnva*.
न्द्ध *nddha*, न्त्म *ntma*, न्द्म *ndma*, न्ध्म *ndhma*, न्त्य *ntya*, न्थ्य *nthya*,
न्द्य *ndya*, न्न्य *nnya*, न्त्र *ntra*, न्द्र *ndra*, न्ध्र *ndhra*, न्त्व *ntva*, न्द्व *ndva*,
न्ध्र *ndhra*, न्व्य *nvya*, न्त्स *ntsa*.

प्न *pena*, प्स्य *psya*, प्त्र *ptra*, प्स्र *psra*, प्ल्व *plva*,
प्ल्व *plva*, प्स्व *psva§*. ब्ज्य *bjya*, ब्ध्य *bdhya*, ब्भ्य *bbhya*, ब्भ्र *bbhra*.

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* As in मृढ्णा from मृढ्ण.　　† सक्थ्य from सक्थि at 122.
‡ साध्नो from साध्नी at 187.　　§ प्रेप्सो from प्रेप्सु.

ब्ध *bdhva.* भ्र्य *bhrya.* म्प्य *mpya.* म्ब्य *mbya.* म्ल *mbla.*
म्भ्य *mbhya.* म्प्र *mpra.* म्भ्र *mbhra.*

र्क्ष *rksha.* र्ष्ट *rshta.* र्ष्ण *rshṇa.* र्त्त *rtta.* र्द्ध *rddha.* र्ग्य *rgya.*
र्घ्य *rghya.* र्च्य *rćya.* र्ण्य *rṇya.* र्त्य *rtya.* र्प्य *rpya.* र्ब्ब *rbba.*
र्य्य *ryya.* र्ष्ण *rshṇa.* र्ह्म *rhma.*

ल्क्य *lkya.* ल्ग्य *lgya.* ल्प्त *lpta.* ल्प्य *lpya.*

श्च्य *śćya.* श्र्य *śrya.* ष्ट्य *shtya.* ष्ण्य *shṇya.* ष्ट्र *shtra.* ष्ट्व *shtva.*
स्त्य *stya.* स्त्र *stra.* स्त्व *stva.* स्थ्न *sthna.* स्थ्य *sthya.* स्न्व *snva.*
स्म्य *smya.* स्र्य *srya.* स्र्व *srva.* ह्न्य *hnya.* ह्म्य *hmya.* ह्र्य *hrya.*

CONJUNCTIONS OF FOUR CONSONANTS.

क्त्र्य *ktrya.* क्ष्म्य *kshmya.* ङ्क्ष्ण *n-kshṇa.* ङ्क्ष्म *n-kshma*.* ङ्क्त्य *n-ktya.*
ङ्क्ष्य *n-kshya.* ङ्क्त्र *n-ktra.* ङ्क्ष्व *n-kshva.* ण्ड्र्य *ṇḍrya.* त्त्र्य *ttrya.*
त्स्न्य *tsnya.* त्स्म्य *tsmya.* द्ध्र्य *ddhrya.* न्त्र्य *ntrya.* न्त्स्य *ntsya.*
न्त्स्व *ntsva.* न्ध्र्य *ndhrya.* प्त्र्य *ptrya.* र्क्ष्य *rkshya.* र्त्त्य *rttya.*
र्त्र्य *rtrya.* र्त्स्य *rtsya.* र्द्ध्र *rddhra.* ल्प्त्य *lptya.* ल्प्स्म *lpsma.*
ल्प्स्य *lpsya.* ष्ट्र्य *shtrya.*

CONJUNCTIONS OF FIVE CONSONANTS.

ङ्क्ष्ण्व *n-kshṇva†.* ङ्क्त्र्य *n-ktrya‡.* र्न्क्ष्म *rn-kshma§.* र्न्क्ष्व *rn-kshva§.*
र्त्स्न्य *rtsnya‖.* र्द्ध्र्य *rddhrya.*

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* चाकाङ्क्ष्मि Intens. of काङ्क्ष्.   † दङ्क्ष्णो from दंश्.
‡ मङ्क्त्रो from मङ्क्त्री.   § As in बत्सार्न्क्ष्म, बत्सार्न्क्ष्व, from root दृह्.
‖ As in कार्त्स्न्य.

NOTES AND CORRECTIONS.

Page 28, rule 38. *b.* This rule would be more clearly expressed by omitting 'and वा *d*;' thus, "Particles, when simple vowels, and *o*, as the final of an interjection, remain unchanged." But *d* is, of course, included under particles consisting of a single vowel. Not, however, when it is used adverbially in the sense 'slightly,' as in *d + ushṇa = oshṇa,* 'slightly warm.'

P. 32, r. 41. *b.* With reference to चिरालिक्षु, see p. 98 note.

P. 45, r. 70. With reference to this rule, compare r. 175. *d.* Add also, an exception to 70. *b.* in the root *sad* preceded by *prati* (प्रतिसीदति). Compare also r. 500. *f,* which does not apply if a prep. is prefixed; thus अभिविषिद्यति is correct from root *sid* with *abhi.*

P. 47, 2d col. of the table, for 17. *e.* read 71. *e.*

P. 110, r. 208, l. 2, for '*sarva* and the pronominals' read '*śiva;*' l. 4, for '*śira* (103)' read '*sarva*'

P. 120, r. 239, l. 2, read 'follow *śiva* and optionally *sarva* in certain cases, &c.'

P. 120, r. 240, l. 2, after पञ्चतय 'fivefold' add 'and all in *taya*'

P. 120, r. 240, l. 2, read 'follow *śira* at 103; but may make their nom. voc. plur. masc. in *e*'

P. 138, l. 6, for 249 read 247.

P. 149, r. 304. *a,* compare r. 62. *b.*

P. 163. l. 17, for 397, 398, read 392.

P. 165, l. 5, for चौ *au* read चो *o*

P. 168, r. 381, compare r. 48. *c.*

P. 169. l. 12, for 371 read 367. *b.*

P. 174. r. 393, compare note to 627.